

Holy Bible

Aionian **Edition®**

**STEPBible, Amalgamant
New Testament**

Holy Bible Aionian Edition ®
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New Testament

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Additional Information:

Old Testament words are tagged as L = Leningrad (default); Q = Qere 'spoken' corrections from margin and text pointing; K = Ketiv 'written', Tyndale pointing; R = restored text based on Leningrad parallels; and X = extra words from the Septuagint (LXX), in Hebrew, based on BHS and BHK. Other letters indicate parallels and variants with A = Aleppo; B = Biblia Hebraica Stuttgartensia; C = Cairensis; D = Dead Sea and Judean Desert manuscripts; E = emendation from ancient sources, F = format pointing or word division differences without changing letters; H = Ben Chaim (2nd Rabbinic Bible); P = alternate punctuation; S = scribal traditions; and V = variants from other Hebrew manuscripts. Tags place identical sources outside of parens in uppercase. Variant tags are inside parens: uppercase are meaning variants, lower case are minor variants, and differing variants are joined with a "+". Translators normally follow L, and when this presents a choice between Q and K they follow Q, so K is presented as a variant. Tags in STEP Hebrew are only available when viewed online in parallel with STEP English.

New Testament words are tagged as N = Nestlé-Aland NA27 edition with NA28 spelling used by most modern translators; K = Textus Receptus (Scrivener 1894) corrected towards the KJV; and O = Greek in other editions not typically used by modern translations or the KJV. NKO without parens (default) means all editions are the same, though the spelling may vary. Lowercase without parens is a minor non-translated word. Variant tags are inside parens: uppercase are meaning variants and lower case are minor variants. Now, earlier manuscripts were found in North Africa. The NA text relies mostly on these earlier manuscripts, while the TR was compiled from traditional manuscripts before the earlier ones were found. Later scribes occasionally added phrases to clarify the text. Earlier scribes also included words not found in the later manuscripts. So, we have two sets of additions from the earlier and later scribes, apparently to clarify the text with no theological change resulting. For the earliest text, use only words that are in both NA and TR. For clarifications by North Africans as in modern Bibles, include words found only in NA. For clarifications by Byzantines as in the KJV, include words found only in TR, and the TR variants.

Celebrate Jesus Christ's victory of grace!

Preface

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The *Holy Bible Aionian Edition* ® is the world's first Bible *un-translation*! What is an *un-translation*? Bibles are translated into each of our languages from the original Hebrew, Aramaic, and Koine Greek. Occasionally, the best word translation cannot be found and these words are transliterated letter by letter. Four well known transliterations are *Christ*, *baptism*, *angel*, and *apostle*. The meaning is then preserved more accurately through context and a dictionary. The Aionian Bible un-translates and instead transliterates eleven additional Aionian Glossary words to help us better understand God's love for individuals and all mankind, and the nature of afterlife destinies.

The first three words are *aiōn*, *aiōnios*, and *aiōdios*, typically translated as *eternal* and also *world* or *eon*. The Aionian Bible is named after an alternative spelling of *aiōnios*. Consider that researchers question if *aiōn* and *aiōnios* actually mean *eternal*. Translating *aiōn* as *eternal* in Matthew 28:20 makes no sense, as all agree. The Greek word for *eternal* is *aiōdios*, used in Romans 1:20 about God and in Jude 6 about demon imprisonment. Yet what about *aiōnios* in John 3:16? Certainly we do not question whether salvation is eternal! However, *aiōnios* means something much more wonderful than infinite time! Ancient Greeks used *aiōn* to mean *eon* or *age*. They also used the adjective *aiōnios* to mean *entirety*, such as *complete* or even *consummate*, but never infinite time. Read Dr. Heleen Keizer and Ramelli and Konstan for proofs. So *aiōnios* is the perfect description of God's Word which has *everything* we need for life and godliness! And the *aiōnios* life promised in John 3:16 is not simply a ticket to eternal life in the future, but the invitation through faith to the *consummate* life beginning now!

The next seven words are *Sheol*, *Hadēs*, *Geenna*, *Tartaroō*, *Abyssos*, and *Limnē Pyr*. These words are often translated as *Hell*, the place of eternal punishment. However, *Hell* is ill-defined when compared with the Hebrew and Greek. For example, *Sheol* is the abode of deceased believers and unbelievers and should never be translated as *Hell*. *Hadēs* is a temporary place of punishment, Revelation 20:13-14. *Geenna* is the Valley of Hinnom, Jerusalem's refuse dump, a temporal judgment for sin. *Tartaroō* is a prison for demons, mentioned once in 2 Peter 2:4. *Abyssos* is a temporary prison for the Beast and Satan. Translators are also inconsistent because *Hell* is used by the King James Version 54 times, the New International Version 14 times, and the World English Bible zero times. Finally, *Limnē Pyr* is the Lake of Fire, yet Matthew 25:41 explains that these fires are prepared for the Devil and his angels. So there is reason to review our conclusions about the destinies of redeemed mankind and fallen angels.

The eleventh word, *eleēsē*, reveals the grand conclusion of grace in Romans 11:32. Take the time to understand these eleven words. The original translation is unaltered and a note is added to 64 Old Testament and 200 New Testament verses. To help parallel study and Strong's Concordance use, apocryphal text is removed and most variant verse numbering is mapped to the English standard. We thank our sources at eBible.org, Crosswire.org, unbound.Biola.edu, Bible4u.net, and NHEB.net. The Aionian Bible is copyrighted with creativecommons.org/licenses/by/4.0, allowing 100% freedom to copy and print, if respecting source copyrights. Check the Reader's Guide and read online at AionianBible.org, with Android, and TOR network. Why purple? King Jesus' Word is royal... and purple is the color of royalty!

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01/01/22 - 216 translations now available in 99 languages.
01/09/22 - StudyPack resources for Bible translation study.
02/14/22 - Strong's Concordance from Open Scriptures and STEP Bible.
02/14/23 - Aionian Bible published on the TOR Network.
12/04/23 - Eleēsē added to the Aionian Glossary.
02/04/24 - 352 translations now available in 142 languages.
05/01/24 - 370 translations now available in 164 languages.
08/05/24 - 377 translations now available in 166 languages.
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NEW TESTAMENT



The Crucifixion

"Jesus said, 'Father, forgive them, for they don't know what they are doing.'

Dividing his garments among them, they cast lots."

Luke 23:34

Matthew

1 [The] book of [the] genealogy of Jesus Christ son of David son of Abraham. **2** Abraham begat Isaac; Isaac then begat Jacob; Jacob then begat Judah and the brothers of him; **3** Judah then begat Perez and Zerah out of Tamar; Perez then begat Hezron; Hezron then begat Ram; **4** Ram then begat Amminadab; Amminadab then begat Nahshon; Nahshon then begat Salmon; **5** Salmon then begat Boaz out of Rahab; Boaz then begat Obed out of Ruth; Obed then begat Jesse; **6** Jesse then begat David the king; David then (the king *k*) begat Solomon out of the [wife] of Uriah; **7** Solomon then begat Rehoboam; Rehoboam then begat Abijah; Abijah then begat Asaph; **8** Asaph then begat Jehoshaphat; Jehoshaphat then begat Joram; Joram then begat Uzziah; **9** Uzziah then begat Jotham; Jotham then begat Ahaz; Ahaz then begat Hezekiah; **10** Hezekiah then begat Manasseh; Manasseh then begat (Amos; Amos *N(k)O*) then begat Josiah; **11** Josiah then begat Jeconiah and the brothers of him at [the time] of the carrying away to Babylon. **12** After then the carrying away to Babylon Jeconiah begat Shealtiel; Shealtiel then begat Zerubbabel; **13** Zerubbabel then begat Abiud; Abiud then begat Eliakim; Eliakim then begat Azor; **14** Azor then begat Zadok; Zadok then begat Achim; Achim then begat Eliud; **15** Eliud then begat Eleazar; Eleazar then begat Matthan; Matthan then begat Jacob; **16** Jacob then begat Joseph the husband of Mary out of whom was born Jesus who is being named Christ. **17** All therefore the generations from Abraham to David [were] generations fourteen and from David until the carrying away to Babylon generations fourteen and from the carrying away to Babylon until the Christ generations fourteen. **18** Now of Jesus Christ the (origin *N(k)O*) thus was happening: At the pledging (for *k*) of the mother of Him Mary to Joseph, before than to come together by them she was found in womb [pregnancy] having out of [the] Spirit Holy. **19** Joseph now the husband of her, righteous being and not willing her (to disgrace, *N(k)O*) he purposed secretly to send away her. **20** These things now when he was pondering behold an angel of [the] Lord in a dream appeared to him saying; Joseph son of David, not may you fear to receive Mary [as] the wife of you;

that for in her having been conceived from [the] Spirit [which] is Holy. **21** She will bear then a son, and you will call the name of Him Jesus; He himself for will save the people of Him from the sins of them. **22** This then all has come to pass that may be fulfilled that [which] having been spoken by (the *k*) Lord through the prophet saying; **23** Behold the virgin in womb [pregnancy] will have and she will bear a son, and they will call the name of Him Immanuel, which is being translated; With us God. **24** (Having been awoken *N(k)O*) then Joseph from the sleep he did as he commanded him the angel of [the] Lord; and received the wife of him **25** and not he was knowing her until that she had brought forth (the *k*) a son (of her firstborn, *K*) and (s)he called the name of Him Jesus.

2 Now Jesus having been born in Bethlehem of Judea in [the] days of Herod the king behold Magi from [the] east arrived in Jerusalem **2** saying; Where is the [One] having been born King of the Jews? We saw for His star in the east and are come to worship Him. **3** Having heard then King Herod he was troubled and all Jerusalem with him, **4** And having gathered together all the chief priests and scribes of the people he was inquiring of them where the Christ is born. **5** And they said to him; In Bethlehem of Judea. thus for it has been written through the prophet: **6** And you yourself Bethlehem land of Judah, by no means least are among the rulers of Judah; out of you for will go forth [One] leading who will shepherd the people of Mine Israel.' **7** Then Herod secretly having called the Magi inquired exactly of them the time of the appearing star, **8** And having sent them to Bethlehem he said; Having gone do search carefully for the Child. when then You may have found [Him], do bring word back to me so that I myself also I myself also having come may worship Him. **9** And having heard the king they went away. and behold the star which they saw in the east was going before them until having arrived (it was stood *N(k)O*) over where was the Child. **10** Having seen now the star they rejoiced [with] joy great exceedingly, **11** And having come into the house (they saw *NK(o)*) the Child with Mary the mother of Him, and having fallen down they worshiped Him, and having opened the treasures of them they offered to Him gifts, gold and

frankincense and myrrh. 12 And having been divinely warned in a dream not to return to Herod, through another route they withdrew into the country of them. 13 When were withdrawing then they behold an angel of [the] Lord appears in a dream to Joseph saying; Having arisen do take the Child and the mother of Him and do flee into Egypt and do remain there until when I may tell you; is about for Herod is to seek the Child to destroy Him. 14 And having arisen he took the Child and the mother of Him by night and withdrew into Egypt, 15 and he was remaining there until the death of Herod, so that it may be fulfilled that having been spoken by (the *k*) Lord through the prophet saying; Out of Egypt I called the Son of mine. 16 Then Herod having seen that he had been outwitted by the Magi was enraged intensely, and having sent forth he executed all the boys that [were] in Bethlehem and in all the vicinity of it from two years old and under according to the time which he had ascertained from the Magi. 17 Then was fulfilled that having been spoken (through *N(k)O*) Jeremiah the prophet saying; 18 A voice in Ramah was heard, (lamentation and *K*) weeping and mourning great, Rachel weeping [for] the children of her, and not was willing to be comforted because no more they are. 19 When was dying now Herod behold an angel of [the] Lord appears in a dream to Joseph in Egypt 20 saying; Having arisen do take the Child and the mother of Him and do go into [the] land of Israel; they have died for those seeking the life of the Child. 21 And having arisen he took the Child and the mother of Him and (entered *N(k)O*) into [the] land of Israel. 22 Having heard now that Archelaus rules (upon *ko*) Judea in place of the father of him Herod he was afraid there to go. having been divinely warned now in a dream he withdrew into the district of Galilee, 23 and having come he dwelt in a city being named Nazareth, so that it may be fulfilled that having been spoken through the prophets that A Nazarene He will be called.

3 In then the days those comes John the Baptist preaching in the wilderness of Judea 2 and saying; do repent; has drawn near for the kingdom of the heavens. 3 This for is the [One] having been spoken of (through *N(k)O*) Isaiah the prophet saying; [The] voice of one crying in the wilderness do prepare the

way of [the] Lord, straight do make the paths of Him. 4 Himself now John was having the garment of him of hair of a camel and a belt of leather around the waist of him; and [the] food was of him locusts and honey wild. 5 At that time were going out to him Jerusalem and all Judea and all the region around the Jordan, 6 and were being baptized in the Jordan (River *no*) by him confessing the sins of them. 7 Having seen now many of the Pharisees and Sadducees coming to the baptism of him he said to them; Brood of vipers, who forewarned you to flee from the coming wrath? 8 do produce therefore (fruit worthy *N(k)O*) of repentance. 9 And not may you presume to say within yourselves; [As] father we have Abraham; I say for to you that able is God out of stones these to raise up children to Abraham. 10 Already now (and *k*) the ax to the root of the trees is applied. every therefore tree not producing fruit good is cut down and into [the] fire is thrown. 11 I myself indeed you baptize with water to repentance, however after me is coming mightier than I He is of whom not I am fit the sandals to carry; He himself you will baptize with [the] Spirit Holy and with fire; 12 whose winnowing fork [is] in the hand of Him, and He will clear the threshing floor of Him and will gather the wheat of Him into the barn (of him *o*) the but chaff He will burn up with fire unquenchable. 13 Then comes Jesus from Galilee to the Jordan unto John to be baptized by him. 14 But John was hindering Him saying; I myself need have by You to be baptized, and You yourself come to me? 15 Answering however Jesus said unto (him; *NK(o)*) do permit [it] now; thus for fitting it is to us to fulfill all righteousness. Then he permits Him. 16 (and *k*) Having been baptized (now *no*) Jesus immediately went up from the water. and behold were opened to Him the heavens, and he saw the Spirit of God descending as a dove and alighting upon Him. 17 And behold a voice out of the heavens saying; This is the Son of Mine the beloved in whom I was well pleased.

4 Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil. 2 And having fasted days forty and nights forty afterward He was hungry. 3 And having come the [one] tempting he said to Him; If Son You are of God, (do speak *NK(O)*) that stones these loaves of bread may become. 4 But answering He said; It has been written: Not by bread

alone will live (the *no*) man, but (by *NK(o)*) every declaration coming out through [the] mouth of God.' 5 Then takes Him the devil to the holy city and (set *N(k)O*) Him upon the pinnacle of the temple 6 and says to him; If Son You are of God, do throw Yourself down; it has been written for that To the angels of Him He will give orders concerning You, and in [their] hands will they bear up You otherwise otherwise You may strike against a stone the foot of You.' 7 was saying to him Jesus; Again it has been written: Not you will test [the] Lord the God of you.' 8 Again takes Him the devil to a mountain high exceedingly and shows to Him all the kingdoms of the world and the glory of them 9 and (he says *N(k)O*) to Him; These things to You all will I give, if falling down You shall worship me. 10 Then says to him Jesus; do go away (behind me *O*) Satan; it has been written for: [The] Lord the God of you you will worship and Him alone will you serve.' 11 Then leaves Him the devil, and behold angels came and they were ministering to Him. 12 Having heard now (Jesus *k*) that John was delivered up He withdrew into Galilee. 13 And having left Nazareth, having come he dwelt at Capernaum which [is] on the sea-side in [the] region of Zebulun and of Naphtali, 14 that it may be fulfilled that having been spoken through Isaiah the prophet saying: 15 Land of Zebulun and land of Naphtali, way of [the] sea beyond the Jordan, Galilee of the Gentiles — 16 The nation the [one] sitting in (darkness *NK(o)*) light have seen great, and to those sitting in [the] land and in a shadow of death a light has dawned on them. 17 From that time began Jesus to proclaim and to say; do repent; has drawn near for the kingdom of the heavens. 18 Walking now (Jesus *k*) beside the Sea of Galilee He saw two brothers, Simon the [one] being named Peter and Andrew the brother of him casting a net into the sea; they were for fishermen. 19 And He says to them; Come after Me, and I will make you fishers of men. 20 And immediately having left the nets they followed Him. 21 And having gone on from there He saw others two brothers, James the [son] of Zebedee and John the brother of him in the boat with Zebedee the father of them mending the nets of them, and He called them. 22 And immediately having left the boat and the father of them they followed Him. 23 And He was going (through *no*) (all Galilee *N(k)O*) (Jesus *ko*) teaching in the synagogues

of them and proclaiming the gospel of the kingdom and healing every disease and every sickness among the people. 24 And went out the news of Him into all Syria; And they brought to Him all the sick having various diseases and by pains oppressing, and those being demonised and those being epileptic and those paralytic; and He healed them. 25 And followed Him crowds great from Galilee and [the] Decapolis and Jerusalem and Judea and beyond the Jordan.

5 Having seen then the crowds He went up on the mountain, and when was sitting down He they came to Him the disciples of Him. 2 And opening the mouth of Him He was teaching them saying: 3 Blessed [are] the poor in the spirit, for theirs is the kingdom of the heavens. 4 Blessed [are] those mourning, for they themselves will be comforted. 5 Blessed [are] the meek, for they themselves will inherit the earth. 6 Blessed [are] those hungering and thirsting for righteousness, for they themselves will be filled. 7 Blessed [are] the merciful, for they themselves will receive mercy. 8 Blessed [are] the pure in heart, for they themselves God will see. 9 Blessed [are] the peacemakers, for they themselves sons of God will be called. 10 Blessed [are] those persecuted on account of righteousness, for theirs is the kingdom of the heavens. 11 Blessed are you when they may insult you and they may persecute [you] and they may say all kinds of evil (declaration *k*) against you lying on account of Me. 12 do rejoice and do exult, for the reward of you [is] great in the heavens; thus for they persecuted the prophets before you. 13 You yourselves are the salt of the earth; if however the salt shall become tasteless, with what will it be salted? For no [thing] it is useful any longer only except for (being cast *N(k)O*) out (and *k*) is to be trampled upon by men. 14 You yourselves are the light of the world; Not is able a city to be hidden on a hill lying; 15 Nor do they light a lamp and put it under a basket but upon the lampstand, and it shines for all those in the house. 16 Thus should shine the light of you before men so that they may see your good works and they may glorify the Father of you who [is] in the heavens. 17 Not may think that I have come to abolish the law or the Prophets; not I have come to abolish but to fulfill. 18 Amen for I say to you; until when may pass away the heaven and the earth,

iota one or one stroke of a letter certainly not may pass away from the law until when everything may happen. **19** Who[ever] if then shall break one of the commandments of these the least and shall teach so the others, least he will be called in the kingdom of the heavens. who[ever] now maybe may keep and may teach [them], this [one] great will be called in the kingdom of the heavens. **20** I say for to you that only unless shall abound your righteousness above [that] of the scribes and Pharisees, certainly not shall you enter into the kingdom of the heavens. **21** You have heard that it was said to the ancients; Not you will murder; who[ever] now maybe may murder, liable will be to the judgment;’ **22** I myself however say to you that everyone who is being angry with the brother of him (in vain *KO*) liable will be to the judgment; who[ever] now maybe may say to the brother of him; Raca,’ liable will be to the Sanhedrin; who[ever] now maybe may say; Fool, liable will be to the hell of fire. (Geenna g1067) **23** If therefore you shall offer the gift of you at the altar and there and there shall remember that the brother of you has something against you, **24** do leave there the gift of you before the altar and do go away, first do be reconciled to the brother of you, and then having come do offer the gift of you. **25** do be agreeing with the accuser of you quickly before which you are with him on the way otherwise otherwise you shall deliver the accuser to the judge, and the judge (you he may betray *KO*) to the officer, and into prison you will be cast. **26** Amen I say to you; certainly not you may come out from there until when you may pay the last kodranten! **27** You have heard that it was said (to the ancients: *K*) Not will you commit adultery.’ **28** I myself however say to you that everyone who is looking upon a woman in order to lust after (her *N(k)O*) already has committed adultery with her in the heart of him. **29** If now the eye of you right causes to stumble you, do pluck out it and do cast [it] from you; it is better indeed for you that may perish one of the members of you and not all the body of you may be cast into hell. (Geenna g1067) **30** And if the right of you hand causes to stumble you, do cut off it and do cast [it] from you; it is better indeed for you that may perish one of the members of you and not all the body of you into hell (may depart. *N(K)O*) (Geenna g1067) **31** It was said also (that: *K*) Who[ever] maybe may divorce the wife of him, he should give to

her a letter of divorce.’ **32** I myself however say to you that (everyone who is divorcing *N(k)O*) the wife of him except on account of sexual immorality causes her (to be adulterated; *N(K)O*) And who[ever] if divorced shall marry, commits adultery. **33** Again you have heard that it was said to the ancients; Not will you swear falsely, you will keep now to the Lord the oaths of you. **34** I myself however say to you not to swear at all, neither [swear] by heaven because [the] throne it is of God, **35** nor [swear] by the earth because [the] footstool it is of the feet of Him, nor [swear] by Jerusalem because [the] city it is of the great King, **36** nor by the head of you may you swear because not you are able one hair white to make or black. **37** should be however the statement of you Yes Yes, [and] ‘No ‘No; The however excessive of these from evil comes. **38** You have heard that it was said; Eye for eye and tooth for tooth.’ **39** I myself however say to you not to resist the evil [person]. Instead whoever you (strike on *N(k)O*) the right cheek of you, do turn to him also the other; **40** and to the [one] willing you to sue and the tunic of you to take, do yield to him also the cloak; **41** and whoever you will compel to go mile one, do go with him two. **42** To the [one] asking you (do give *N(k)O*) and the [one] desiring from you to borrow not may you turn away from. **43** You have heard that it was said; You will love the neighbour of you and will hate the enemy of you.’ **44** I myself however say to you; do love the enemies of you (do bless those cursing you well do *K*) (to those hating *K(o)*) (you *K*) and do pray for those (mistreating you and *K*) persecuting you, **45** so that you may be sons of the Father of you who is in (the *o*) heavens, For the sun of Him He makes rise on evil and good and He sends rain on righteous and unrighteous. **46** If for you shall love those loving you, what reward have you? Surely also the tax collectors the (same *NK(o)*) do? **47** And if you shall greet the (brothers *NK(O)*) of you only, what excessive do you? Surely also the (Gentiles *N(K)O*) (the *no*) (same *N(k)O*) do? **48** Will be therefore you yourselves perfect (how *N(k)O*) the Father of you who (Heavenly *N(K)O*) perfect is.

6 do beware (now *no*) the (righteousness *N(K)O*) of you not [you are] to do before men in order to be seen by them; lest then except indeed reward

not have you with the Father of you who [is] in the heavens. 2 When therefore you may do acts of charity, not may sound a trumpet before you, as the hypocrites do in the synagogues and in the streets so that they may have glory from men. Amen I say to you; they have the reward of them. 3 You however doing charity not should know the left [hand] of you what is doing the right [hand] of you 4 so that may be your giving in secret. And the Father of you the [One] seeing in secret (himself *k*) will reward you (in public. *K*) 5 And when (you may pray, *N(K)O*) not (you will be *N(K)O*) (like *N(k)O*) the hypocrites, for they love [to be] in the synagogues and on the corners of the streets having stood to pray so that (maybe *k*) they may be seen by men. Amen I say to you (that: *k*) they have the reward of them. 6 You yourself however, when you may pray, do enter into the room of you, and having shut the door of you do pray to the Father of you in secret. And the Father of you the [One] seeing in secret will reward you (in public. *K*) 7 Praying now not may use vain repetitions like the pagans; they think for that in the many words of them they will be heard. 8 Not therefore may be like to them; has known for (the God *O*) the Father of you of what things need you have before your asking Him. 9 Thus therefore do pray you yourselves: Father of us you who [are] in the heavens, should be hallowed the name of You; 10 should come the kingdom of You; should be [done] the will of You, as in heaven [so] also upon (the *k*) earth; 11 The bread of us daily do grant us today; 12 And do forgive us the debts of us, as also we ourselves (forgive *N(k)O*) the debtors of us; 13 And not may you lead us into temptation, but do deliver us from the evil' (Since of you is the kingdom and the power and the glory into the ages *K*) (Amen. *KO*) 14 If for you shall forgive men the trespasses of them, will forgive also you the Father of you Heavenly. 15 only however unless you shall forgive men (the *ko*) (trespasses of them *KO*) neither the Father of you will forgive the trespasses of you. 16 Whenever now you may fast, not do be (like *N(k)O*) the hypocrites gloomy; they disfigure for the appearance of them so that they may appear to men [as] fasting. Amen I say to you (that: *k*) they have the reward of them. 17 You yourself however fasting do anoint yourself your head and the face of you do wash, yourself 18 so that not may you appear to men [as] fasting but to Father of you the [One] in (secret. *N(k)O*) and the Father of you the [One] seeing in (secret *N(k)O*) will reward you (in public. *K*) 19 Not do store up for yourselves treasures upon the earth, where moth and rust destroy and where thieves break in and steal; 20 do store up however for yourselves treasures in heaven, where neither moth nor rust destroy and where thieves not do break in nor steal; 21 Where for is the treasure (of you [one] *N(k)O*) there will be also the heart (of you [one]. *N(k)O*) 22 The lamp of the body is the eye. If therefore shall be the eye of you clear [the] whole body of you full of light will be; 23 If however the eye of you evil shall be, all the body of you full of darkness will be. If then the light that [is] within you darkness is, that darkness how great! 24 No [one] is able two masters to serve; either for the one he will hate and the other he will love or to [the] one he will be devoted and the other he will despise. Not you are able God to serve and money. 25 Because of this I say to you; not do be anxious about the life of you what you may eat (or *N(k)O*) what you may drink, nor about the body of you what you may put on. Surely life more is [than] food and the body [than] clothing? 26 do look at the birds of the air that not they sow nor do they reap nor do they gather into barns — and the Father of you Heavenly feeds them; Surely you yourselves much are more valuable than they? 27 Who now from you being anxious is able to add to the lifespan of him hour one? 28 And about clothing why are you anxious? do observe the lilies of the field, how (they grow; *N(k)O*) not (do they labor *N(k)O*) nor (do they spin. *N(k)O*) 29 I say however to you that not even Solomon in all the glory of him was adorned like one of these. 30 If however the grass of the field, today being [here] and tomorrow into [the] furnace being thrown, God thus clothes, surely much more you, O [you] of little faith? 31 Not therefore shall you be anxious saying; What shall we eat Or what shall we drink Or what shall we wear? 32 All for these things the Gentiles (seek after; *N(k)O*) knows for the Father of you Heavenly that you need of them all. 33 do seek however first the kingdom of God and the righteousness of Him, and these things all will be added to you. 34 Not therefore shall you be anxious about the [things] tomorrow; for tomorrow will

be anxious about (*k*) itself. Sufficient to the day [is] the trouble of it.

7 Not do judge that not you may be judged; **2** With whatever for verdict you judge, you will be judged; and with whatever measure you measure, (it will be measured *N(k)O*) to you. **3** Why now do you look at the splinter that [is] in the eye of the brother of you, and in your [own] eye a beam not notice? **4** Or how will you say to the brother of you; do permit that I may cast out the splinter (from *N(k)O*) the eye of you; and behold the beam [is] in the eye of you? **5** Hypocrite! do cast out first from the eye of you the beam, and then you will see clearly to cast out the splinter from the eye of the brother of you. **6** Not shall give that which [is] holy to the dogs nor shall cast the pearls of you before the pigs otherwise otherwise (they will trample upon *N(k)O*) them with the feet of them, and having turned they may tear to pieces you. **7** do ask and it will be given to you; do seek and you will find; do knock and it will be opened to you. **8** Everyone for who is asking receives, and the [one] seeking finds, and to the [one] knocking (it will be opened. *NK(o)*) **9** Or which is of you a man whom (if *K*) (he will ask for *N(k)O*) the son of him bread, surely not a stone will he give to him? **10** Or also (if *K*) a fish (he will ask for, *N(k)O*) surely not a serpent will he give to him? **11** If therefore you yourselves evil being you know gifts good to give to the children of you, how much more the Father of you who [is] in the heavens will give good things to those asking Him? **12** All things therefore as much as (maybe *N(k)O*) you shall desire that they shall enact for you the men, so also you yourselves do enact for them; This for is the law and the prophets. **13** do enter through the narrow gate, For wide [is] the gate and broad the way which is leading to destruction, and many are those entering through it. **14** (Which *N(k)O*) small [is] the gate and compressed the way which is leading to life, and few are those finding it. **15** do beware (now *ko*) of the false prophets who come to you in clothing of sheep, inwardly however they are wolves ravenous. **16** By the fruits of them you will know them. surely not ever do they gather from thorns (grapes, *N(k)O*) or from thistles figs? **17** thus every tree good fruits good produces, but the bad tree fruits bad produces. **18** Not is able a tree good

fruits bad (to produce *NK(o)*) nor [is able] a tree bad fruits good to produce. **19** Every tree not producing fruit good is cut down and into fire is thrown. **20** Then surely by the fruits of them you will know them. **21** Not everyone who is saying to Me; Lord Lord, will enter into the kingdom of the heavens, but the [one] doing the will of the Father of Mine who [is] in (the *no*) heavens. **22** Many will say to Me in that [very] day; Lord Lord, surely in Your name we did prophesy and in Your name demons cast out and in your name miracles many perform? **23** And then I will declare to them that Never knew I you; do depart from Me you who [are] working lawlessness. **24** Everyone therefore whoever hears My words these and does them, (he will be like *N(k)O*) a man wise who built his house upon the rock. **25** And came down the rain and came the torrents and blew the winds, and (beat *N(k)O*) that house upon, and not it fell; it had been founded for upon the rock. **26** And everyone who is hearing My words these and not doing them he will be likened to a man foolish who built of him the house upon the sand. **27** And came down the rain and came the torrents and blew the winds, and beat that house upon, and it fell; and was the fall of it great. **28** And it came to pass when (finished *N(k)O*) Jesus words these, were astonished the crowds at the teaching of Him; **29** He was for teaching them as authority having and not as the scribes (of them. *NO*)

8 (When was coming down *N(k)O*) now (He *N(k)O*) from the mountain followed Him crowds great. **2** And behold a leper (having come near *N(k)O*) was worshipping Him saying; Lord, if You shall be willing, You are able me to cleanse. **3** And having stretched out the hand He touched of him (*k*) (Jesus *K*) saying; I am willing, do be cleansed. And immediately was cleansed his leprosy. **4** And says to him Jesus; do see that to no one may you tell, But do go yourself do show to the priest and do offer the gift that commanded Moses for a testimony to them. **5** (When was entering *N(k)O*) now (He *n(o)*) (Jesus *k*) into Capernaum came to Him a centurion imploring Him **6** and saying; Lord, the servant of mine has been laid in the house paralyzed grievously being tormented. **7** And He says to him (Jesus: *ko*) I myself having come will heal him. **8** And answering (now *o*) the centurion was saying;

Lord, not I am worthy that my under the roof You may come, but only do speak (a word, *N(k)O*) and will be healed the servant of mine. 9 Also for I myself a man am under authority (appointed *O*) having under myself soldiers and I say to this [one]; do go, and he goes, and to another; do come, and he comes, and to the servant of mine; do enact this, and he enacts [it]. 10 Having heard now Jesus marveled and He said to those following; Amen I say to you; (such *no*) (no [one] *N(k)O*) so great faith in Israel have I found. 11 I say now to you that many from east and west will come and they will recline with Abraham and Isaac and Jacob in the kingdom of the heavens. 12 the however sons of the kingdom will be cast out into the darkness the outer; there will be the weeping and the gnashing of the teeth. 13 And said Jesus to the centurion; do go, (and *ko*) as you have believed it should be [done] to you. And was healed the servant of him in the hour that. 14 And having come Jesus to the house of Peter He saw the mother-in-law of him lain down and fevering 15 And He touched the hand of her, and left her the fever. and she arose and was ministering (to him. *N(K)O*) 16 When evening now having come they brought to Him being demonised many, and He cast out the spirits by a word, and all those sick being He healed, 17 so that it may be fulfilled that having been spoken through Isaiah the prophet saying; Himself the infirmities of us He took and [our] diseases bore. 18 Having seen now Jesus (great *KO*) (crowd *N(k)O*) around Him He commanded to depart to the other side. 19 And having come to [Him] one scribe said to Him; Teacher, I will follow You wherever if You shall go. 20 And says to him Jesus; Foxes holes have and the birds of the air nests, but the Son of Man no has [place] where the head He may lay. 21 Another now of the disciples of Him said to Him; Lord, do allow me first to go and to bury the father of mine. 22 But Jesus (speaks *N(k)O*) to him; do follow Me, and do leave the dead to bury their own dead. 23 And having climbed He into the boat followed Him the disciples of Him. 24 And behold a storm great arose in the sea so that the boat being swamped by the waves; He Himself however was sleeping. 25 And having come to [Him] (the disciples of Him *k*) they awoke Him saying; Lord, do save (us *k*) we are perishing! 26 And He says to them; Why fearful are you, O [you]

of little faith? Then having arisen He rebuked the winds and the sea, and there was a calm great. 27 And the men marveled saying; What kind [of man] is this that even the winds and the sea Him obey 28 And (when was coming He *N(k)O*) to the other side to the region of the (Gadarenes *N(K)O*) met Him two being demonised out of the tombs coming forth, violent extremely, so that not to be able anyone to pass through the way that. 29 And behold they cried out saying; What to us and to you (Jesus *k*) Son of God? Are You come here before [the] time to torment us? 30 There was now far off from them a herd of pigs many feeding. 31 And the demons were begging Him saying; If You cast out us, (do allow *K*) (do send away *N(K)O*) (us *N(k)O*) into the herd of pigs. 32 And He said to them; do go. And having gone out they went away into (herd *k*) (pigs, *N(k)O*) and behold rushed all the herd (of the of pigs *k*) down the steep bank into the sea, and perished in the waters. 33 Those now feeding [them] fled, and having gone away into the city they related everything including the [matter] of those being demonised. 34 And behold all the city went out to (meet *N(k)O*) Jesus, And having seen Him they begged [Him] that He may depart from the region of them.

9 And having climbed into (*k*) a boat He passed over and came to [his] own city. 2 And behold they were bringing to Him a paralytic on a bed lain down. And having seen Jesus the faith of them He said to the paralytic; Take courage son, (are forgiven *N(k)O*) (to you *k*) of you the sins. 3 And behold some of the scribes said to themselves; This [man] blasphemes! 4 And (seeing *NK(o)*) Jesus the thoughts of them He said; so why so why (you yourselves *k*) think evil in the hearts of you? 5 Which for is easier; to say; (Are forgiven of you *N(k)O*) the sins, or to say; (do arise *N(k)O*) and do walk? 6 So that however you may know that authority has the Son of Man on the earth to forgive sins, Then He says to the paralytic; (Having arisen *NK(o)*) do take up your mat and do go to the house of you. 7 And having arisen he went away to the house of him. 8 Having seen now the crowds (revered *N(K)O*) and glorified God the [One] having given authority such to men. 9 And passing on Jesus from there He saw a man sitting at the tax booth, Matthew named, And He says

to him; do follow Me. And having arisen he followed Him. 10 And it came to pass when he is reclining in the house, that behold many tax collectors and sinners having come they were reclining with Jesus and the disciples of Him. 11 And having seen [it] the Pharisees (was saying *N(k)O*) to the disciples of Him; Because of why with the tax collectors and sinners eats the Teacher of you? 12 And (Jesus *ko*) having heard He said (to them: *k*) Not need have those being strong of a physician but those sick being. 13 Having gone however do learn what is; Mercy I desire and not [desire] sacrifice; Not for I came to call [the] righteous but sinners (into repentance. *K*) 14 Then come to Him the disciples of John saying; Because of why we ourselves and the Pharisees do fast many times, the however disciples of You not fast? 15 And said to them Jesus; Surely not can the sons of the bridechamber [are] to mourn as long as with them is the bridegroom? Will come however days when may have been taken away from them the bridegroom, and then they will fast. 16 No [one] however puts a patch of cloth unshrunk on clothing old; tears away for the patch of it from the garment, and a worse tear emerges. 17 Nor pour they wine new into wineskins old; lest then except indeed are burst the wineskins, and the wine is poured out and the wineskins (are ruined. *N(k)O*) But they pour wine new into wineskins new, and (both *N(k)O*) are preserved. 18 These things when he is speaking to them behold a ruler certain (having come *NK(o)*) was kneeling down to Him saying that The daughter of Mine presently has died; but having come do lay the hand of You upon her, and she will live. 19 And having arisen Jesus (followed *NK(o)*) him also the disciples of Him. 20 And behold a woman having a flux of blood twelve years having come up behind [Him] she touched the fringe of the garment of Him. 21 She was saying for within herself; If only I shall touch the garment of Him, I will be healed. 22 And Jesus (having turned *N(k)O*) and having seen her He said; Take courage daughter, the faith of you has cured you. And was cured the woman from the hour very. 23 And having come Jesus into the house of the ruler and having seen the flute players and the crowd making a commotion 24 (He was saying *N(k)O*) (to them: *k*) do go away, Not for is dead the girl but sleeps. And they were mocking Him. 25 When

now was put outside the crowd, having entered He took hold of the hand of her, and arose the girl. 26 And went out report this into all the land that. 27 And passing on from there Jesus followed Him two blind [men] crying out and saying; do have mercy on us, (Son *N(k)O*) of David. 28 Having come now into the house came to Him the blind [men], and says to them Jesus; Believe you that I am able this to do? They say to him; Yes Lord. 29 Then He touched the eyes of them saying; According to the faith of you it should be [done] to you. 30 And were opened their eyes. And (he strictly instructed *N(k)O*) them Jesus saying; do see [that] no one should know. 31 But having gone out they make known Him in all the land that. 32 [As] they now were going out behold they brought to Him a man mute [and] demonised. 33 And when had been cast out the demon spoke the mute [man]. And marveled the crowds saying (that: *k*) Never was it seen thus in Israel. 34 The now Pharisees were saying; By the prince of the demons He casts out demons. 35 And was going throughout Jesus the cities all and the villages teaching in the synagogues of them and proclaiming the gospel of the kingdom and healing every disease and every sickness (in people. *K*) 36 Having seen now the crowds He was moved with compassion for them because they were (troubled *N(k)O*) and cast away (as *NK(o)*) sheep not having a shepherd. 37 Then He says to the disciples of Him; The indeed harvest [is] plentiful, the however workmen [are] few; 38 do beseech therefore the Lord of the harvest that He may send out workmen into the harvest of Him.

10 And having summoned the twelve disciples of Him He gave to them authority over spirits unclean so as to cast out them and to heal every disease and every sickness. 2 And of the twelve apostles the names are these: first Simon who is being named Peter and Andrew the brother of him, (and *no*) James the [son] of Zebedee and John the brother of him, 3 Philip and Bartholomew, Thomas and Matthew the tax collector, James the [son] of Alphaeus and (Lebbaeus which having been called *K*) Thaddaeus, 4 Simon the Zealot and Judas (*no*) Iscariot the [one] also having betrayed Him. 5 These twelve sent forth Jesus having instructed them saying; Into [the] way of the Gentiles not shall go off and

into any city of [the] Samaritans not shall enter; 6 sufficient for the disciple that he may become as the
 do go however rather to those sheep the already teacher of him and the servant as the master of him.
 perishing of [the] house of Israel. 7 Going on also do If the master of the house Beelzebul (they called on,
 proclaim saying that Has drawn near the kingdom of *N(k)O*) how much more those house members of
 the heavens. 8 [Those] ailing do heal, dead do raise, him? 26 Not therefore do fear them; no [thing] for is
 lepers do cleanse, demons do cast out; freely you concealed which not will be revealed or hidden which
 received, freely do give. 9 Neither may take along not will be known. 27 What I tell you in the darkness
 gold nor silver nor copper in the belts of you, 10 nor do speak in the light, and what in the ear you hear
 provision-bag for [the] way nor [take] two tunics nor do proclaim upon the housetops! 28 And not (do be
 sandals nor a staff; worthy [is] for the workman of afraid *N(k)O*) of those killing the body, the however
 the provisions of him (is. *k*) 11 into whatever now soul not being able to kill; (do be afraid *N(k)O*)
 when city or village you may enter, do inquire who however rather the [One] being able both (*o*) soul
 in it worthy is and there and there do remain until and (*o*) body to destroy in hell. (Geenna g1067) 29
 when you may go forth. 12 Entering now into the Surely two sparrows for an assarion are sold? And
 house do greet it. 13 And if indeed shall be the house one of them not will fall to the ground apart from the
 worthy, should come the peace of you upon it; only Father of you! 30 Of you now even the hairs of the
 however unless it shall be worthy, the peace of you head all numbered are. 31 Not therefore (do fear;
 (to *NK(o)*) you should return. 14 And who[ever] *N(k)O*) than many sparrows are worth more you
 (maybe *N(k)O*) unless shall receive you nor shall he yourselves. 32 Everyone therefore who will confess
 hear the words of you, going forth out of the house or in Me myself before men, will confess also I myself
 of the city that do shake off the dust of the feet of you! also I myself in him before the Father of Mine who
 15 Amen I say to you; More tolerable it will be for [the] [is] in (the *no*) heavens. 33 Whoever now maybe
 land of Sodom and of Gomorrah on day of judgment may deny Me before men, will deny I myself also I
 than the city for that. 16 Behold I myself send forth myself also him before the Father of Mine who [is]
 you as sheep in [the] midst of wolves; do be therefore in (the *no*) heavens. 34 Not may you think that I
 shrewd as the serpents and innocent as the doves. came to bring peace to the earth; not I came to bring
 17 do beware however of men; they will deliver for peace but a sword. 35 I came for to set at variance A
 you into courts and in the synagogues of them they man against the father of him and a daughter against
 will flog you; 18 and before governors also and kings the mother of her and a daughter-in-law against the
 you will be brought on account of Me for a testimony mother-in-law of her; 36 And enemies of the man the
 to them and to the Gentiles. 19 When then (they may household of him. 37 The [one] loving father or mother
 deliver up *N(k)O*) you, not may be anxious how above Me myself not is of Me worthy, and the [one]
 or what you may speak; it will be given for you in loving son or daughter above Me myself not is of Me
 that [very] hour what (you may say; *N(k)O*) 20 Not worthy; 38 And he who not takes the cross of him and
 for you yourselves are [the] ones speaking but the follows after Me, not is of Me worthy. 39 The [one]
 Spirit of the Father of you who is speaking through having found the life of him will lose it and the [one]
 you. 21 Will deliver up now brother brother to death having lost the life of him on account of Me will find it.
 and father child; And will rise up children against 40 The [One] receiving you Me myself receives, and
 parents and will put to death them. 22 And you will the [one] Me myself receiving he receives the [One]
 be hated by all on account of the name of Me; the having sent Me. 41 The [one] receiving a prophet in
 [one] however having endured to [the] end, he will [the] name of a prophet [the] reward of a prophet will
 be saved. 23 Whenever then they may persecute receive, and the [one] receiving a righteous [man]
 you in the city one, do flee to (a different; *N(k)O*) in [the] name of a righteous [man] [the] reward of a
 Amen for I say to you; certainly not shall you have righteous [man] will receive. 42 And who[ever] (maybe
 completed the cities of Israel until when may come *N(k)O*) shall give to drink to one of the little ones of
 the Son of Man. 24 Not is a disciple above the teacher these a cup of cold [water] only in [the] name of a
 nor [is] a servant above the master of him. 25 [It is]

disciple, Amen I say to you; certainly not shall he lose the reward of him.

11 And it came to pass when finished Jesus commanding the twelve disciples of Him, He departed from there to teach and to preach in the cities of them. **2** And John having heard in the prison the works of the Christ, having sent (on account of *N(K)O*) of the disciples of him **3** said to Him; You yourself are the coming [One], or another are we to look for? **4** And answering Jesus said to them; Having gone do relate to John what you hear and see: **5** Blind receive sight, and lame walk, lepers are cleansed, and deaf hear, (and *no*) dead are raised, and poor are evangelised; **6** And blessed is he who (only *NK(o)*) unless shall fall away in Me myself. **7** As these now were going away began Jesus to speak to the crowds concerning John: What went you out into the wilderness to see? A reed by [the] wind shaken? **8** But what did you go out to see? A man in delicate (garments *k*) dressed? Behold those delicate [clothing] wearing in the houses (of kings *NK(o)*) are; **9** But what did you go out to see? a prophet? Yes I say to you; and [one] more excellent than a prophet. **10** For this (for *ko*) is [he] concerning whom it has been written: Behold I myself send the messenger of Mine before [the] face of You who will prepare the way of You before You.' **11** Amen I say to you; not has been raised among [those] born of women one greater than John the Baptist; Yet the least in the kingdom of the heavens greater than he is. **12** From then the days of John the Baptist until now the kingdom of the heavens is taken by violence, and [the] violent claim it. **13** All for the prophets and the law until John prophesied. **14** And if you are willing to receive [it], he himself is Elijah who is being about to come. **15** The [one] having ears he should hear. **16** To what however will I compare generation this? Like it is (children *N(K)O*) sitting in (the *no*) markets (who *N(K)O*) (calling out *N(k)O*) (to others *N(K)O*) (of them *k*) **17** (and *k*) saying: We piped for you and not you did dance, we sang a dirge (to you *k*) and not you did wail. **18** Came for John neither eating nor drinking, and they say; A demon he has! **19** Came the Son of Man eating and drinking, and they say; Behold a man a glutton and a drunkard, of tax collectors a friend and of sinners! But is justified wisdom by

the (deeds *N(K)O*) of her. **20** Then He began to denounce the cities in which had taken place the most miracles of Him because not they repented; **21** Woe to you Chorazin! Woe to you Bethsaida! For if in Tyre and Sidon had taken place the miracles which having come to pass in you, long ago then would in sackcloth and ashes they have repented. **22** But I say to you; for Tyre and Sidon more tolerable will it be in [the] day of judgment than for you. **23** And you yourself Capernaum, (surely not *N(K)O*) to (*k*) heaven (will be exalted? *N(k)O*) to Hades (will go down! *N(k)O*) For if in Sodom (happened *N(k)O*) the miracles that were happening in you, (it remained *N(k)O*) then would until the day. (Hadēs 986) **24** But I say to you that for [the] land of Sodom more tolerable will it be in day of judgment than for you. **25** At that [very] time answering Jesus said; I fully consent to You, Father Lord of the heaven and the earth, for (You did hide *N(k)O*) these things from wise and learned and did reveal them to little children. **26** Yes O Father, for thus well-pleasing it was before You. **27** All things to Me was delivered by the Father of Mine, And no [one] knows the Son only except the Father, nor the Father anyone does know only except the Son and to whom if shall choose the Son to reveal [Him]. **28** Come to Me all you who [are] toiling and burdened, and I myself and I myself will give rest to you. **29** do take the yoke of Mine upon you and do learn from Me for gentle I am and humble in heart, and you will find rest for the souls of you. **30** The for yoke of Mine [is] easy and the burden of Mine light is.

12 At that [very] time went Jesus on the Sabbaths through the grainfields; and the disciples of Him hungered and they began to pluck [the] heads of grain and to eat. **2** And the Pharisees having seen they said to Him; Behold the disciples of You are doing what not it is lawful to do on Sabbath. **3** He then said to them; Surely you have read what did David when he was hungry (he himself *k*) and those with him? **4** how he entered into the house of God and the loaves of the presentation (they ate, *N(K)O*) (that which *N(k)O*) not lawful it was for him to eat nor for those with him only except for the priests alone? **5** Or surely have you read in the law that on the Sabbath the priests in the temple the Sabbath profane and guiltless are? **6** I say however to you that than the

temple (a greater *N(k)O*) is here. 7 If however you had known what is; (mercy *N(k)O*) I desire and not [desire] sacrifice,' not then would you have condemned the guiltless. 8 lord for is (and *k*) of the Sabbath the Son of Man. 9 And having departed from there He went into the synagogue of them. 10 And behold a man (was *k*) a hand having withered; And they asked Him saying; Is it lawful on the Sabbaths (to heal? *N(k)O*) so that they may accuse Him. 11 He then said to them; Who will there be among you man who will have sheep one, and if shall fall it on the Sabbaths into a pit, surely he will take hold of it and will raise [it] up? 12 How much therefore is more valuable a man than a sheep? Therefore it is lawful on the Sabbaths good to do. 13 Then He says to the man; do stretch out your hand. And he stretched [it] out, and it was restored sound as the other. 14 Having gone out now the Pharisees a counsel held against Him how Him they may destroy. 15 And Jesus having known He withdrew from there, And followed Him multitudes great, and He healed them all 16 and He warned them that not known Him they may make — 17 (so that *N(k)O*) may be fulfilled that having been spoken through Isaiah the prophet saying; 18 Behold the servant of Mine whom I have chosen, the beloved of Mine (in whom *NK(o)*) has found delight the soul of Mine. I will put the Spirit of Mine upon Him, and justice to the Gentiles He will proclaim. 19 Not will He quarrel nor will he cry out, nor will hear anyone in the streets the voice of Him. 20 A reed bruised not He will break and a wick smoldering not He will quench until when He shall lead to victory justice. 21 And (in *k*) in the name of Him [the] Gentiles will hope. 22 Then (was brought *NK(O)*) to Him ([one] being demonised blind *NK(O)*) and (mute, *NK(O)*) and He healed him in order for the (blind and *k*) mute [man] (and *k*) to speak and to see. 23 And were amazed all the crowds and were saying; surely not ever this is the Son of David? 24 And the Pharisees having heard said; This [man] not casts out the demons only except by Beelzebul prince of the demons. 25 knowing now (Jesus *k*) the thoughts of them He said to them; Every kingdom having been divided against itself is brought to desolation, and every city or house having been divided against itself not will stand. 26 And if Satan Satan casts out, against himself he is divided; How then will stand the kingdom of him? 27 And if I myself by Beelzebul cast out demons, the sons of you by whom do they cast out? On account of this they themselves judges will be of you. 28 If however by [the] Spirit of God I myself cast out demons, then has come upon you the kingdom of God. 29 Or how is able anyone to enter into the house of the strong [man] and the goods of him (to plunder, *N(k)O*) only unless first he shall bind the strong [man]? And then the house of him (he will rob. *NK(O)*) 30 The [one] not being with Me against Me is, and the [one] not gathering with Me scatters. 31 Because of this I say to you; every sin and blasphemy will be forgiven to men, however against the Spirit blasphemy not will be forgiven (to the men. *k*) 32 And who[ever] (if *N(k)O*) shall speak a word against the Son of Man, it will be forgiven to him; who[ever] now maybe shall speak against Spirit the Holy, not it will be forgiven to him neither in this (present *O*) age nor in the [one] coming. (αἰὼν g165) 33 Either do make the tree good and the fruit of it good, or do make the tree bad and the fruit of it bad; by for the fruit the tree is known. 34 Offspring of vipers, how are you able good things to speak evil being? Out of for the overflow of the heart the mouth speaks. 35 The good man out of good treasure (of [his] heart *K*) puts forth (*k*) good things, and the evil man out of [his] evil treasure puts forth evil things. 36 I say now to you that every declaration careless that (if *k*) (will speak *N(k)O*) men, they will give of it an account in day of judgment. 37 By for the words of you you will be justified and by the words of you you will be condemned. 38 Then answered (to him *no*) some of the scribes and Pharisees saying; Teacher, we wish from You a sign to see. 39 And answering He said to them; A generation evil and adulterous a sign seeks for; and a sign not will be given to it only except the sign of Jonah the prophet. 40 Just as for was Jonah in the belly of the great fish three days and three nights, so will be the Son of Man in the heart of the earth three days and three nights. 41 [The] men of Nineveh will stand up in the judgment with generation this and will condemn it, for they repented at the preaching of Jonah; and behold greater than Jonah here. 42 [The] queen of [the] south will rise up in the judgment with generation this and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold greater than Solomon here. 43 When now

the unclean spirit may go out from the man, it passes through waterless places seeking rest and none finds. **44** Then it says; To the house of mine I will return from where I came out. And having come it finds [it] being unoccupied, (and *o*) swept and ordered. **45** Then it goes and it takes with itself seven other spirits more evil than itself, and having entered in they dwell there; and becomes the last man of that worse than the first. So it will be also to generation this the evil. **46** While (now *ko*) when He is speaking to the crowds behold the mother and the brothers of Him had been standing outside seeking to Him to speak. **47** Said now someone to Him; Behold the mother of You and the brothers of you outside have stood seeking to You to speak. **48** And answering He said to the [one] (telling *N(k)O*) to Him; Who is the mother of Mine and who are the brothers of Mine? **49** And having stretched out the hand of Him to the disciples of Him He said; Behold the mother of Mine and the brothers of Mine. **50** Whoever for maybe may do the will the Father of Mine who [is] in [the] heavens, he himself My brother and sister and mother is.

13 In (now *k*) the day that having gone forth Jesus (from *k*) [from] the house was sitting by the sea. **2** And were gathered together to Him crowds great so that He into (*k*) a boat having climbed into to sit down, and all the crowd on the shore had stood. **3** And He spoke to them many things in parables saying; Behold went out the [one] sowing to sow. **4** And in the sowing of him some indeed fell along the road, and (having come *N(k)o*) the birds (and *ko*) devoured them. **5** Other now fell upon the rocky places where not it was having soil much, and immediately it sprang up through not having depth of soil. **6** when [the] sun now having risen they were scorched, and through the not having root were dried up. **7** Other now fell upon the thorns, and grew up the thorns and (choked *N(k)O*) them. **8** Other now fell upon the soil good and were yielding fruit, some indeed a hundredfold, some however sixty, some however thirty. **9** The [one] having ears (to hear *ko*) he should hear. **10** And having come the disciples said to Him; Because of why in parables speak You to them? **11** And answering He said to them; Because to you it has been granted to know the mysteries of the kingdom of the heavens, to them

however not it has been granted. **12** Whoever for has, will be given to him and will be abundant [to him] whoever now not has, even what he has will be taken away from him. **13** Because of this in parables to them I speak Because seeing not do they see and hearing not do they hear nor do they understand. **14** And is fulfilled (concerning *k*) them the prophecy of Isaiah who is saying: In hearing you will hear and certainly not may understand, and looking you will look and certainly not may perceive. **15** Has grown dull for the heart of the people this, and with the ears barely they have heard, and the eyes of them they have closed; otherwise otherwise they may see with the eyes and with the ears they may hear and with the heart they may understand and may return and (I will heal *N(k)O*) them.' **16** Of you however blessed [are] the eyes because they see and the ears of you because (they hear. *N(k)O*) **17** Amen for I say to you that many prophets and righteous [men] longed to see what you see, and not saw, and to hear what you hear, and not heard. **18** You yourselves therefore do hear the parable of the [one] (having sown: *N(k)O*) **19** Everyone hearing the word of the kingdom and not understanding comes the evil one and snatches away that having been sown in the heart of him; This is the [one] on the path having been sown. **20** That which now upon the rocky places having been sown, this is the [one] the word hearing and immediately with joy receiving it. **21** no he has now root in himself but temporary is. when is coming however tribulation or persecution on account of the word immediately he falls away. **22** That which now among the thorns having been sown, this is the [one] the word hearing, and the care of the age (this *ko*) and the deceit of riches choke the word, and unfruitful it becomes. (aion g165) **23** That however on the good (*k*) soil having been sown, this is the [one] the word hearing and understanding, who indeed brings forth fruit and produces — some indeed a hundredfold, some however sixty, some however thirty. **24** Another parable put He before them saying; Has become like the kingdom of the heavens a man (having sown *N(k)O*) good seed in the field of him. **25** In now the [time] to sleep the men came his enemy and (oversowed *N(k)O*) weeds in [the] midst of the wheat and went away. **26** When now sprouted the plants and fruit produced, then appeared also the weeds.

27 Having come to [him] now the servants of the master of the house said to him; Sir, surely good seed did you sow in your field? How then has it (the *k*) weeds? 28 He then was saying to them; An enemy a man this did. And the servants (they say *N(k)O*) to him: Do you desire then [that] having gone forth (we shall gather *NK(o)*) them? 29 And (he says; *N(k)O*) No, lest when lest when gathering the weeds you may uproot together [with] them the wheat. 30 do allow to grow together both (until *N(k)O*) the harvest; and in (the *k*) time of the harvest I will say to the harvesters; do gather first the weeds and do bind them into bundles in order to burn them; and the wheat (do gather together *NK(o)*) into the barn of mine.' 31 Another parable put He before them saying; Like is the kingdom of the heavens to a grain of mustard, which having taken a man sowed in the field of him; 32 which smallest indeed is of all the seeds, when however it may be grown, greater than the garden plants it is and becomes a tree so that to come the birds of the air and perching in the branches of it. 33 Another parable spoke He to them: Like is the kingdom of the heavens to leaven, which having taken a woman (hid *NK(o)*) in of flour measures three until of it was leavened all. 34 These things all spoke Jesus in parables to the crowds and without a parable (no [thing] *N(k)O*) He was speaking to them, 35 so that may be fulfilled that having been spoken through the prophet saying; I will open in parables the mouth of Mine, I will utter [things] hidden from [the] foundation [of the] world. 36 Then having dismissed the crowds He went into the house (Jesus. *k*) And came to Him the disciples of Him saying; (do explain *N(k)O*) to us the parable of the weeds of the field. 37 And answering He said (to them: *k*) The [One] sowing the good seed is the Son of Man; 38 and the field is the world; and [the] good seed, these are the sons of the kingdom; and the weeds are the sons of the evil [one]; 39 and the enemy which having sown them is the devil; and the harvest [the] consummation (of the *k*) age is; and the harvesters angels are. (aiōn g165) 40 As therefore is gathered the weeds and in fire (is burned up, *NK(o)*) thus it will be in the consummation of the age (this. *k*) (aiōn g165) 41 Will send forth the Son of Man the angels of Him, and they will gather out of the kingdom of Him all the causes of sin and those practicing lawlessness 42 and they will cast them into the furnace of the fire; there will be the weeping and the gnashing of teeth. 43 Then the righteous will shine forth as the sun in the kingdom of the Father of them. The [one] having ears (to hear *ko*) he should hear. 44 (again *k*) Like is the kingdom of the heavens to treasure hidden in the field, which having found a man hid. and for the joy of it goes and he sells all as much as he has and buys the field that. 45 Again like is the kingdom of the heavens to a man a merchant seeking fine pearls. 46 (who *k*) having found (now *no*) one very precious pearl, having gone away he has sold all things as much as he was having and he bought it. 47 Again like is the kingdom of the heavens to a dragnet having been cast into the sea and of every kind having gathered together, 48 which when it was filled having drawn up on the shore and having sat down they collected the good into (vessels, *N(k)O*) the and bad out they cast. 49 Thus will it be in the consummation of the age; will go out the angels and will separate the evil from [the] midst of the righteous (aiōn g165) 50 and will cast them into the furnace of the fire; There will be the weeping and the gnashing of the teeth. 51 (says to them Jesus *k*) Did you understand these things all? They say to Him; Yes (Lord. *k*) 52 He then said to them; Because of this every scribe having been disciplined (into *k*) ([in] the kingdom *N(k)O*) of the heavens like is to a man a master of a house who puts forth out of the treasure of him [things] new and old. 53 And it came to pass when finished Jesus parables these, He withdrew from there; 54 And having come into the region of Him He was teaching them in the synagogue of them so that to be astonished they and to say: From where [came] to this [man] wisdom this and the miraculous powers? 55 Surely this is the of the carpenter Son? (Surely *N(k)O*) the mother of Him is named Mary? And the brothers of Him James and (Joseph *N(k)O*) and Simon and Judas? 56 And the sisters of Him surely all with us are? From where then to this [man] these things all? 57 And they were offended at Him. But Jesus said to them; Not is a prophet without Honor only except in the hometown (of him *k*) and in the household of him. 58 And not He did there miracles many because of the unbelief of them.

14 At that [very] time heard Herod the tetrarch the news of Jesus ² and he said to the servants of him; This is John the Baptist; he himself is risen from the dead, and because of this the miraculous powers are working in him. ³ For Herod having seized John he bound him and in (*o*) prison (put [him] aside *N(k)O*) on account of Herodias the wife of Philip the brother of him. ⁴ Were saying for John to him; Not it is lawful for you to have her. ⁵ Although wishing him to kill he feared the multitude because as a prophet him they were holding. ⁶ ([The] birthday *N(k)O*) *N(K)O* of the (land was fully *N(K)O*) being tossed now (having happened *N(k)O*) of Herod danced the daughter of Herodias in the midst and pleased Herod; ⁷ whereupon with oath he promised to her to give whatever (if *NK(o)*) she shall ask. ⁸ And having been urged on by the mother of her; do give to me she says here on a platter the head of John the Baptist. ⁹ And (being grieved *N(k)O*) the king on account of (now *k*) the oaths and those reclining with [him] he commanded [it] to be given. ¹⁰ And he having sent beheaded John in the prison. ¹¹ And was brought the head of him on a platter and was given to the girl, and she brought [it] to the mother of her. ¹² And having come the disciples of him took the (body *N(k)O*) and buried (it, *N(k)O*) and having come they told Jesus. ¹³ (and *k*) Having heard (now *no*) Jesus withdrew from there by boat to a secluded place apart [on his] own. And having heard [of it] the crowds followed Him on foot from the towns. ¹⁴ And having gone out (Jesus *k*) He saw great a crowd and was moved with compassion toward (them *N(k)O*) and healed the sick of them. ¹⁵ Evening now having come they came to Him the disciples (of him *k*) saying; Desolate is this place, and the time already is gone by; do dismiss the crowds that having gone into the villages they may buy for themselves food. ¹⁶ And Jesus said to them; No need they have to go away; do give to them you yourselves to eat. ¹⁷ And they say to Him; Not we have here only except five loaves and two fish. ¹⁸ And He said; do bring to Me here them. ¹⁹ And having commanded the crowds to sit down on (the grass, *N(k)O*) (and *k*) having taken the five loaves and the two fish, having looked up to heaven He spoke a blessing, and having broken He gave to the disciples the loaves, and the disciples to the crowds. ²⁰ And ate all and were satisfied; and they took up that which is remaindering of the fragments, twelve hand-baskets full. ²¹ Those then eating were men about five thousand besides women and children. ²² And immediately He compelled (Jesus *k*) the disciples (of him *k*) to climb into the boat and to go before Him to the other side until that He may have dismissed the crowds. ²³ And having dismissed the crowds He went up on the mountain on [his] own to pray. Evening now having arrived alone He was there. ²⁴ And the boat now (stadia many *NO*) *N(K)O* of the (land was fully *N(K)O*) being tossed by the waves; was for contrary [was] the wind. ²⁵ In [the] fourth now watch of the night (he came *N(K)O*) to them (Jesus *k*) walking on (the sea. *N(k)O*) ²⁶ (and *N(k)O*) the disciples having seen Him on (the sea *N(k)O*) walking they were troubled saying that A ghost it is! And in fear they cried out. ²⁷ Immediately now spoke Jesus to them saying; Take courage! I myself it is, not do fear. ²⁸ Answering now to Him Peter said: Lord, if You yourself [it] is, do command me to come to You upon the waters. ²⁹ And He said; do come. And having descended from the boat Peter walked upon the water (and *no*) (came *N(k)O*) to Jesus. ³⁰ Seeing now the wind charging he was afraid, and having begun to sink he cried out saying; Lord, do save me! ³¹ Immediately now Jesus having stretched out the hand took hold of him and He says to him; [You] of little faith, of why did you doubt? ³² And (when were climbing *N(k)O*) they into the boat ceased the wind. ³³ Those then in the boat (having come *ko*) worshiped Him saying; Truly of God Son You are! ³⁴ And having crossed over they came (into *NK(o)*) the land (of *no*) Gennesaret. ³⁵ And having recognized Him the men of the place that one sent to all surrounding region that and brought to Him all those sick being ³⁶ and they were begging Him that only they may touch the fringe of the garment of Him; and as many as touched were cured.

15 Then come to Jesus (those *k*) from Jerusalem Pharisees and scribes saying; ² Because of why the disciples of You break the tradition of the elders? Not for they wash the hands of them when bread they may eat. ³ And answering He said to them; Because of why also you yourselves break the commandment of God on account of the tradition of you? ⁴ For God (commanded *N(k)O*) (saying: *k*) 'do honor the

Father (of you *k*) and the mother', and The [one] speaking evil of father or mother in death should end.' 5 You yourselves however say; Who[ever] maybe may say to the father or the mother; [It is] a gift whatever if by me you shall be profited, 6 (and *k*) certainly not (he will honor *N(k)O*) the father of himself (or the mother of him *KO*) And you made void (the *N(k)O*) (word *N(K)O*) of God on account of the tradition of you! 7 Hypocrites! Rightly prophesied concerning you Isaiah saying; 8 (draws near to me *K*) people this (with the mouth of them and *K*) with the lips Me it honors, the however heart of them far away is kept from Me. 9 in vain then they worship Me teaching [as] doctrines [the] precepts of men.' 10 And having called to [Him] the crowd He said to them; do hear and do understand: 11 Not what is entering into the mouth defiles the man, but that going forth out of the mouth, this defiles the man. 12 Then having come near the disciples (of him *ko*) (spoke *N(k)O*) to Him; Know You that the Pharisees having heard the saying were offended? 13 And answering He said; Every plant that not has planted the Father of Mine Heavenly it will be rooted up. 14 do leave them! Blind they are guides of the blind. Blind now blind if they shall lead, both into a pit will fall. 15 Answering then Peter said to Him; do explain to us parable this. 16 And (Jesus *k*) He said; Still also you yourselves without understanding are? 17 (Surely *N(K)O*) understand you that everything which entering into the mouth into the stomach goes and into [the] sewer is cast out? 18 Things however going forth out of the mouth out of the heart come forth, and these and these defile the man. 19 Out of for the heart come forth thoughts evil, murders, adulteries, sexual immorality, thefts, false testimonies, slanders. 20 These are those defiling the man; that which but with unwashed hands to eat not it defiles the man. 21 And having gone forth from there Jesus withdrew to the district of Tyre and Sidon. 22 And behold a woman Canaanite from the region same having approached (was crying out *N(k)O*) (to him *k*) saying; do have mercy on me, Lord (Son *N(k)O*) of David. the daughter of mine badly is demonised. 23 And not He answered to her a word. And having come to [him] the disciples of Him were imploring Him saying; do dismiss her, for she cries out after us! 24 And answering He said; Not I was sent only except to the sheep the already perishing

of [the] house of Israel. 25 And having come (she was worshipping *NK(o)*) Him saying; Lord, do help me! 26 And answering He said; Not it is right to take the bread of the children and to cast [it] to the dogs. 27 And she said; Yes Lord; even however the dogs eat of the crumbs those falling from the table of the masters of them. 28 Then answering Jesus said to her; O woman, great [is] of you the faith! it should be [done] to you as you desire. And was healed the daughter of her from the hour that. 29 And having departed from there Jesus went along the Sea of Galilee, and having gone up on the mountain He was sitting there. 30 And came to Him crowds great having with themselves lame blind crippled mute and others many and they placed them at the feet (of Him *N(k)O*) (Jesus; *k*) and He healed them 31 so that (the crowd *N(k)O*) to marvel seeing mute speaking, crippled restored, (and *no*) lame walking, and blind seeing. and they glorified the God of Israel. 32 And Jesus having called to [him] the disciples of Him said; I am moved with compassion toward the crowd because already (days *N(k)O*) three they continue with Me and nothing they have that they may eat. and to send away them hungry not I am willing otherwise otherwise they may faint on the way. 33 And say to Him the disciples (of him: *ko*) From where to us in a secluded place loaves so many as to satisfy a crowd so great? 34 And says to them Jesus; How many loaves have you? And they said; Seven and a few small fish. 35 And (He having commanded to the crowd *N(k)O*) to sit down on the ground 36 (and *k*) (having taken *N(k)O*) the seven loaves and the fish, (and *no*) having given thanks He broke [them] and (was giving *N(k)O*) to the disciples (of him *ko*) and the disciples (to the crowds. *N(k)O*) 37 And ate all and were satisfied, and that which is remaindering of the fragments they took up seven baskets full. 38 Those then eating were four thousand men besides women and children. 39 And having dismissed the crowds He climbed into the boat and came to the region (of Magadan. *N(k)O*)

16 And having approached the Pharisees and Sadducees, testing they asked Him a sign out of heaven to show them. 2 And answering He said to them; Evening having come you say; Fair weather, is red for the sky. 3 And in the morning; Today a storm,

is red for being overcast the sky. (hypocrites *K*) The indeed appearance of the sky you know [how] to discern, however the signs of the times not you are able? 4 A generation evil and adulterous a sign seeks; and a sign not will be given to it only except the sign of Jonah (prophet. *K*) And having left them He went away. 5 And having come the disciples (of him *k*) to the other side they forgot bread to take. 6 And Jesus said to them; do watch and do beware of the leaven of the Pharisees and Sadducees. 7 And they were reasoning among themselves saying Because bread not we took. 8 Having known [this] however Jesus said (to them: *k*) Why reason you among yourselves, O [you] of little faith, because bread not (you take? *N(K)O*) 9 Not yet do you understand nor remember the five loaves for the five thousand and how many hand-baskets you gathered? 10 Nor [remember] the seven loaves for the four thousand and how many baskets you gathered? 11 How not understand you that not concerning (loaves *N(k)O*) I spoke to you? (do beware *N(k)O*) (also *no*) of the leaven of the Pharisees and Sadducees! 12 Then they understood that not He said to beware of the leaven (of the loaves *N(k)O*) but of the teaching of the Pharisees and Sadducees. 13 Having come then Jesus into the district of Caesarea Philippi He was questioning the disciples of Him saying; Whom (Me *k*) do pronounce men to be the Son of man? 14 And they said: Some indeed, John the Baptist, others however, Elijah, others however, Jeremiah or one of the prophets. 15 He says to them; You yourselves but whom Me do you pronounce to be? 16 Answering now Simon Peter said; You yourself are the Christ the Son of God the living. 17 (and *k*) Answering (now *no*) Jesus said to him; Blessed are you, Simon Barjona! For flesh and blood not revealed [it] to you but the Father of Mine who [is] in the heavens. 18 I myself also I myself also now to you say that you yourself are Peter and on this the rock I will build My church, and [the] gates of hades not will prevail against it. (Hadēs g86) 19 (and *ko*) I will give to you the keys of the kingdom of the heavens, and whatever (if *NK(o)*) you shall bind on the earth, will be bound in the heavens, and whatever (maybe *NK(o)*) you shall loose on the earth, will be loosed in the heavens. 20 Then (he ordered *NK(O)*) the disciples (of him *k*) that to no one they may say that

He himself is (Jesus *k*) the Christ. 21 From that time began Jesus (Christ *O*) to show to the disciples of Him that it is necessary for Him to Jerusalem to go away and many things to suffer from the elders and chief priests and scribes and to be killed and on the third day to be raised. 22 And having taken aside Him Peter began to rebuke Him saying; Far be it from You, Lord; certainly not will be to You this. 23 And having turned He said to Peter; do go behind Me Satan! A stumbling block you are (to me, *N(k)O*) For not your thoughts are of those of God but [of] the [things] of men. 24 Then Jesus said to the disciples of Him; If anyone desires after Me to come, he should deny himself and he should take up the cross of him and he should follow Me. 25 Who[ever] for (maybe *N(k)O*) shall desire the life of him to save, will lose it; who[ever] however maybe shall lose the life of him on account of Me, will find it. 26 What for (will it be profitable *N(k)O*) [for] a man, if the world whole he shall gain, but the soul of him shall lose? Or what will give a man [as] an exchange for the soul of him? 27 Is about for the Son of the man to come in the glory of the Father of Him with the angels of Him and then He will give to each according to the deeds of him. 28 Amen I say to you (that *no*) there are some of those here (already standing *NK(o)*) who certainly not shall taste of death until when they may have seen the Son of Man coming in the kingdom of Him.

17 And after days six takes with [Him] Jesus Peter and James and John the brother of him and brings up them into a mountain high on [their] own. 2 And He was transfigured before them, and shone the face of Him like the sun, and the clothes of Him (he became *NK(o)*) white as the light. 3 And behold (it appeared *N(k)O*) to them Moses and Elijah talking with Him. 4 Answering now Peter said to Jesus; Lord, good it is for us here to be. If You wish, (I will make *N(K)O*) here three tabernacles, for You one and for Moses one and for Elijah one. 5 While yet when he is speaking behold a cloud bright overshadowed them, and behold a voice out of the cloud saying; This is the Son of Mine the beloved in whom I am well pleased; do listen to Him. 6 And having heard [it] the disciples fell upon face of them and were terrified greatly. 7 And (he came *N(k)O*) Jesus, and (having touched *N(k)O*) them He said; do rise up and not

do be afraid. **8** Having lifted up and the eyes of them no [one] they saw only except (Himself *N(k)O*) Jesus alone. **9** And when are descending they (from *N(k)O*) the mountain instructed them Jesus saying; To no one shall tell the vision until that the Son of Man out from [the] dead (may be risen. *N(k)O*) **10** And asked Him the disciples (of him *ko*) saying; Why then the scribes say that Elijah it behooves to come first? **11** And (Jesus *k*) answering He said (to them: *k*) Elijah indeed comes (first *K*) and will restore all things; **12** I say however to you that Elijah already is come, and not they knew him but did to him as much as they desired; Thus also the Son of Man is about to suffer from them. **13** Then understood the disciples that concerning John the Baptist He spoke to them. **14** And when were coming (they *k*) to the crowd came to Him a man kneeling down ([to] Him *N(k)O*) and saying; **15** Lord, do have mercy on my son, for he is epileptic and miserably (suffers; *NK(O)*) often for he falls into the fire and often into the water. **16** And I brought him to the disciples of You, and not they were able him to heal. **17** Answering now Jesus said; O generation unbelieving and perverted, until when with you will I be? Until when will I bear with you? do bring to Me him here. **18** And rebuked him Jesus, and went out from him the demon, and was healed the boy from the hour that. **19** Then having come the disciples to Jesus in private they said; Because of why we ourselves not were able to cast out it? **20** And (Jesus *k*) (spoke *N(k)O*) to them; Because of the (little faith *N(K)O*) of you. Amen for I say to you; If you shall have faith as a seed of mustard, you will say to the mountain to this; do move (from here *N(k)O*) to there, and it will move; And no [thing] will be impossible for you. **21** (this now kind not goes out only except with prayer and with fastings. *KO*) **22** (When are abiding *N(K)O*) now they in Galilee said to them Jesus; Is about the Son of Man to be betrayed into [the] hands of men, **23** and they will kill Him, and on the third day He will be raised up. And they were grieved deeply. **24** When are coming now they to Capernaum came those the didrachmas collecting to Peter and said; The Teacher of you surely he pays the didrachmas? **25** He says; Yes. And (when *k*) (he having entered *N(k)O*) into the house anticipated him Jesus saying; What you do think, Simon? The kings of the earth from whom do they receive custom

or tribute? From the sons of them or from strangers? **26** (When saying *N(k)O*) (now *no*) (he, Peter *k*) From the strangers, one was saying to him Jesus; Then surely free are the sons. **27** That however not we may offend them, having gone to (*k*) sea do cast a hook and the (having raised *NK(o)*) first fish do take; and having opened the mouth of it you will find a four-drachma coin. That [which] having taken do give to them for Me and yourself.

18 In that [very] hour came the disciples to Jesus saying; Who then [the] greatest is in the kingdom of the heavens? **2** And having called to [Him] (Jesus *k*) a child He set it in midst of them **3** and said; Amen I say to you; only unless you may turn and may become as the little children, certainly not shall you enter into the kingdom of the heavens. **4** Whoever therefore (will humble *N(k)O*) himself as little child this, he is the greater in the kingdom of the heavens. **5** And who[ever] (if *NK(o)*) shall receive one little child (such *N(k)O*) in the name of Me, Me myself receives. **6** Who[ever] then maybe may cause to stumble one of the little ones of these who are believing in Me myself, it is better for him that may be hung a millstone heavy (around *N(k)(o)*) the neck of him, and he may be sunk in the depth of the sea. **7** Woe to the world because of the causes of sin; Necessary [are] for (is *ko*) to come the stumbling blocks, but woe to the man (that [one] *k*) through whom the offense comes! **8** If now the hand of you or the foot of you causes to sin you, do cut off (it *N(K)O*) and do cast [it] from you; better for you it is to enter into life crippled or lame than two hands or two feet having to be cast into the fire eternal. (aĩōnios g166) **9** And if the eye of you causes to sin you, do gouge out it and do cast [it] from you; better for you it is one-eyed into life to enter than two eyes having to be cast into the hell of the fire. (Geenna g1067) **10** do see [that] not may you despise one of the little ones of these; I say for to you that the angels of them in [the] heavens through all [times] behold the face of the Father of mine who [is] in [the] heavens. **11** (came *KO*) (for son of man to save those already perishing. *K*) **12** What you do think? If may happen a certain man [has] a hundred sheep and shall have gone astray one of them, surely (he will leave *N(k)O*) the ninety nine on the mountains, (and *no*) having gone

will seek the [one] going astray? 13 And if he may happen to find it, Amen I say to you that he rejoices over it more than over the ninety nine which not gone astray. 14 Thus not it is [the] will of the Father (of you *NK(O)*) who [is] in [the] heavens that may perish (one *N(k)O*) of the little ones of these. 15 If now shall sin against you the brother of you, do go (and *k*) do reprove him between you and him alone. If you he shall hear, you have gained the brother of you. 16 only however unless he shall hear, do take with you more one or two that upon [the] testimony of two witnesses or of three may be strengthened every declaration. 17 If now he shall fail to listen to them, do tell [it] to the church. If now also to the church he shall fail to listen, he should be to you as the pagan and the tax collector. 18 Amen I say to you; as much as (if *NK(o)*) you shall bind on the earth, will have been bound in (*ko*) heaven; and as much as if you shall loose on the earth, will have been loosed in (*ko*) heaven. 19 Again (Amen *NO*) I say to you that if two shall agree (of *no*) you on the earth concerning any matter that if they shall ask, it will be done for them by the Father of Mine who [is] in [the] heavens. 20 Where for are two or three assembled unto My name, there am I in [the] midst of them. 21 Then having come Peter said to Him; Lord, how often will sin against me myself the brother of mine and I will forgive him? Up to seven times? 22 Says to him Jesus; Not I say to you up to seven times but up to seventy times seven! 23 Because of this has become like the kingdom of the heavens to a man a king who desired to settle accounts with the servants of him. 24 When was beginning then he to settle (was brought to *NK(o)*) to him one a debtor of ten thousand talents. 25 [When] not is having [anything] now he to pay he commanded him the master (of him *k*) to be sold and the wife (of him *ko*) and the children and all as much as (he has *N(k)O*) and payment to be made. 26 Having fallen down therefore the servant was bowing on his knees to him saying; (lord *ko*) do have patience with (me myself, *NK(o)*) and all I will pay to you. 27 Having been moved with compassion now the master of the servant, that [one] released him and the debt forgave him. 28 Having gone out however the servant same found one of the fellow servants of him who was owing to him a hundred denarii, and having seized him he was throttling [him]

saying; do pay (to me *k*) (if *N(k)O*) any you owe.' 29 Having fallen down therefore the fellow servant of him (into the feet of him *K*) was begging him saying; do have patience with (me myself, *NK(o)*) and (all things *K*) I will pay you. 30 But not he was willing, but having gone he cast him into prison until (what of him *ko*) he may pay that which is being owed. 31 Having seen (therefore *N(k)O*) the fellow servants of him the [things] having taken place they were grieved deeply, and having gone they narrated to the master (of themselves *N(k)O*) all that having taken place. 32 Then having called to him the master of him says to him; Servant evil, all the debt, that [one] I forgave you because you begged me. 33 Surely it was necessary also you to have pitied the fellow servant of you as also I myself also I myself you pitied? 34 And having been angry the master of him delivered him to the jailers until that he may pay all which is being owed (to him. *ko*) 35 Thus also the Father of Mine (heavenly *N(k)O*) will do to you only unless you may forgive each the brother of him from the heart of you (the trespasses of them. *K*)

19 And it came to pass when finished Jesus words these, He withdrew from Galilee and came to the region of Judea beyond the Jordan. 2 And followed Him crowds great, and He healed them there. 3 And came to Him (*k*) Pharisees testing Him and saying (to him: *k*) If is it lawful for a man to divorce the a wife of him for every cause? 4 Which now answering He said (to them: *k*) Surely you have read that the [One] (created *N(K)O*) from [the] beginning male and female made them? 5 and said; On account of this will leave a man the father and the mother and (will be joined with *N(k)O*) the wife of him, and will become the two into flesh one' 6 so that no longer no longer are they two but flesh one. What therefore God united together, man not should separate. 7 They say to Him; Why then Moses did command to give a roll of divorce and to send away her? 8 He says to them that Moses in view of the hardness of heart of you allowed you to divorce the wives of you; from [the] beginning however not was [it] this way. 9 I say now to you: that who[ever] maybe may divorce the wife of him (only *k*) except for sexual immorality and shall marry another, commits adultery. (and which divorced having married commits

adultery. *KO*) 10 Say to Him the disciples of Him: If this is the case of the man with the wife, not it is better to marry. 11 And He said to them; Not all receive word this but only [those] to whom it has been given. 12 There are for eunuchs who from [the] womb of [their] mother were born thus, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made eunuchs of themselves for the sake of the kingdom of the heavens. The [one] being able to receive [it] he should receive [it]. 13 Then (were brought *N(k)O*) to Him little children that the hands He may lay on them and He may pray; however the disciples rebuked them. 14 And Jesus said; do permit the little children and not do forbid them to come to Me; of the for of such kind is the kingdom of the heavens. 15 And having laid the hands upon them He departed from there. 16 And behold one having come to Him said: Teacher (good *K*) what good [thing] shall I do that (I may have *N(k)O*) life eternal? (aionios g166) 17 And He said to him; Why Me (you ask *N(k)O*) (about what is *no*) (good? *N(k)O*) (One *N(K)O*) (is *no*) good (only except one God. *K*) If however you desire into life to enter, (do keep *NK(o)*) the commandments. 18 He says to him; Which [commandments]? And Jesus (was speaking; *NK(o)*) Not will you murder, not will you commit adultery, not will you steal, not will you bear false witness, 19 do honor the father (of you *k*) and the mother, and you will love the neighbour of you as yourself.' 20 Says to him the young man; All these (I have kept *N(k)O*) (from youth of me *K*) What yet do I lack? 21 Was saying to him Jesus; If you desire perfect to be, do go do sell of you possessions and do give (to the *no*) poor; and you will have treasure in ([the] heavens, *N(k)O*) and come do follow Me. 22 Having heard now the young man (this *ko*) statement he went away grieving; he was [one] for having possessions many. 23 And Jesus said to the disciples of Him; Amen I say to you that a rich man with difficulty will enter into the kingdom of the heavens. 24 Again now I say to you; easier for [it] is a camel through [the] (an eye *NK(o)*) of a needle (to go through *NK(o)*) than a rich man to enter into the kingdom (*NK(o)*) (of God. *NK(O)*) 25 Having heard now the disciples (of him *k*) were astonished exceedingly saying; Who then is able to be saved? 26 Having looked on [them]

now Jesus said to them; With men this impossible is, with however God all things [are] possible (is. *k*) 27 Then answering Peter said to Him; Behold we ourselves left all things and we followed You; what then will be to us? 28 And Jesus said to them; Amen I say to you that you yourselves who having followed Me in the regeneration, when may sit down the Son of Man upon [the] throne of glory of Him, (will sit *N(k)O*) also (you yourselves *NK(O)*) on twelve thrones judging the twelve tribes of Israel. 29 And everyone (who *N(k)O*) has left houses or brothers or sisters or father or mother or (wife or *KO*) children or lands for the sake of name (of Me *NK(o)*) (a hundredfold *NK(O)*) will receive and life eternal will inherit. (aionios g166) 30 Many however will be first last, and last first.

20 Like for is the kingdom of the heavens to a man a master of a house who went out in [the] morning to hire workmen for the vineyard of him. 2 (and *o*) Having agreed then with the workmen for a denarius for the day he sent them into the vineyard of him. 3 And having gone out about (the *k*) third hour he saw others already standing in the marketplace idle 4 and to those he said; do go also you yourselves into the vineyard, and whatever if shall be right I will give you. And they went. 5 Again (then *no*) having gone out about [the] sixth and ninth hour he did likewise. 6 About then the eleventh (hour *k*) having gone out he found others already standing (idle *K*) and he says to them; Why here you have stood all the day idle? 7 They say to him Because no [one] us has hired. He says to them; do go also You yourselves into the vineyard' (and what if shall be right you will receive. *K*) 8 Evening then having arrived says the master of the vineyard to the foreman of him; do call the workmen and do pay to them the wages having begun from the last until the first. 9 And having come (now *o*) those [hired] about the eleventh hour they received each a denarius. 10 (And *no*) having come (now *k*) the first they thought that (more *N(k)O*) they will receive; but they received (those *no*) each a denarius also themselves. 11 Having received now they were grumbling against the master of the house 12 saying (that: *k*) These the last one hour worked, and equal to us them you have made, to [we] who having borne the burden of the

day and the scorching heat. **13** And answering to one of them he said; Friend, not I do wrong you; Surely for a denarius you did agree with me? **14** do take what [is] yours and do go. I desire now to this last to give as also to you; **15** Or surely it is lawful for me what I want to do with that which [is] mine? (Or *N(K)O*) the eye of you envious is because I myself generous am? **16** Thus will be the last first and the first last (many for are called few now chosen. *KO*) **17** And (soon to be *O*) (now *o*) (going up *NK(o)*) Jesus to Jerusalem He took the twelve disciples aside [on their] own and on the way He said to them; **18** Behold we go up to Jerusalem, and the Son of Man will be betrayed to the chief priests and scribes, and they will condemn Him to death **19** and they will betray Him to the Gentiles unto to mock and to flog and to crucify; and on the third day (He will rise again. *N(k)O*) **20** Then came to Him the mother of the sons of Zebedee with the sons of her kneeling down and asking something (away from *N(k)O*) Him. **21** And He said to her; What do you desire? She says to Him; do say that may sit these two sons of mine one on [the] right hand of You and one on [the] left hand (of You *no*) in the kingdom of You. **22** Answering now Jesus said; Not you know what you ask for. Are you able to drink the cup which I myself am about to drink (and *K(o)*) (baptism what I myself am baptized to be baptized? *K*) They say to Him; We are able. **23** (and *k*) He says to them; Indeed the cup of Mine You will drink (and baptism what I myself am baptized will be baptized *K*) but to sit on [the] right hand of Me and on [the] left (of me *k*) not is Mine (this *n*) to give, but [to those] for whom it has been prepared by the Father of Mine. **24** And having heard [this] the ten were indignant about the two brothers. **25** And Jesus having called to [him] them said; You know that the rulers of the Gentiles exercise lordship over them, and the great ones exercise authority over them. **26** Not thus (now *k*) (will it be *NK(o)*) among you, but who[ever] (if *NK(o)*) shall wish among you great to become, (he will be *N(k)O*) your servant; **27** and who[ever] (maybe *N(k)O*) shall wish among you to be first, (he will be *N(k)O*) your slave; **28** even as the Son of Man not came to be served but to serve and to give the life of Him [as] a ransom for many. **29** And when were going out they from Jericho followed Him a crowd great. **30** And behold two blind [men]

sitting beside the road, having heard that Jesus is passing by, cried out saying; do have mercy on us Lord (Jesus *O*) (Son *NK(O)*) of David. **31** And the crowd rebuked them that they may be silent. But all the more (they cried out *N(k)O*) saying: do have mercy on us Lord, (Son *NK(O)*) of David. **32** And having stopped Jesus called them and said; What do you desire I may do unto you? **33** They say to Him; Lord, that (may be opened *N(k)O*) the eyes of us. **34** Having been moved with compassion then Jesus touched the (eyes *N(k)O*) of them, and immediately they received sight (of them eyes *k*) and they followed Him.

21 And when they drew near to Jerusalem and came to Bethphage (on *N(k)O*) the Mount of Olives, then (*ko*) Jesus sent two disciples **2** saying to them; (do go *N(k)O*) into the village which [is] (in front *N(k)O*) of you. and immediately you will find a donkey tied and a colt with her; having untied [them] (do bring [them] *NK(o)*) to Me. **3** And if anyone to you may say anything, you will say that the Lord of them need has, Immediately then (he will send *NK(o)*) them. **4** This then (all *k*) has come to pass that it may be fulfilled that having been spoken through the prophet saying; **5** do say to the daughter of Zion; Behold the King of you comes to you, gentle and already riding on a donkey even (upon *no*) a colt [the] foal of a beast of burden. **6** Having gone then the disciples and having done even as (directed *N(k)O*) to them Jesus, **7** they brought the donkey and the colt and put (upon *N(k)O*) them the cloaks (of them *k*) and He sat on them. **8** The now very great crowd spread their own cloaks on the road, others now were cutting down branches from the trees and were spreading [them] on the road. **9** The now crowds which are going before (Him *no*) and those following they were crying out saying: Hosanna to the Son of David! Blessed [is] the [One] coming in [the] name of [the] Lord! Hosanna in the highest! **10** And when was entering He into Jerusalem was stirred all the city saying; Who is this? **11** And the crowds were saying; This is the prophet Jesus, the [One] from Nazareth of Galilee. **12** And entered (*k*) Jesus into the temple (of God *K*) and cast out all those selling and buying in the temple, and the tables of the money changers He overturned and the seats of those selling

the doves. 13 And He says to them; It has been written: The house of Mine a house of prayer will be called,' You yourselves however it (make *N(k)O*) a den of robbers.' 14 And came to Him blind and lame in the temple, and He healed them. 15 Having seen now the chief priests and the scribes the wonders that He did and the children (who *no*) are crying out in the temple and saying; Hosanna to the Son of David, they were indignant 16 and said to Him; Hear you what these say? And Jesus says to them; Yes. surely sometime you did read that Out of [the] mouth of babes and sucklings You have prepared for yourself praise'? 17 And having left them He went out of the city to Bethany and He passed the night there. 18 (Early *N(k)O*) then (he is coming back *NK(o)*) into the city He became hungry, 19 And having seen fig tree one along the road He came to it and no [thing] found on it only except leaves alone And He says to it; (certainly *o*) no more from you fruit there may be to the age. And withered immediately the fig tree. (αἰὼν g165) 20 And having seen [it] the disciples marveled saying; How so quickly withered the fig tree? 21 Answering now Jesus said to them; Amen I say to you; if you shall have faith and not shall doubt, not only the [miracle] of the fig tree will you do, but even if even if to the mountain this you shall say; do be taken away and do be cast into the sea, it will come to pass; 22 And all things as much as (maybe *NK(o)*) you shall ask in prayer believing, you will receive. 23 And (when was coming He *N(k)O*) into the temple came to Him teaching the chief priests and the elders of the people saying; By what authority these things are You doing And who to You gave authority this? 24 Answering now Jesus said to them; Will ask you I myself also I myself also thing one, which if you shall tell Me I myself also I myself also to you will say by what authority these things I do. 25 The baptism (*no*) of John from where was it? From heaven or from men? And they were reasoning (among *N(k)O*) themselves saying; If we shall say; From heaven, He will say to us; Because of why then not did you believe in him? 26 If however we shall say; From men, we fear the multitude; all for as a prophet hold John. 27 And answering Jesus they said; Not do we know. Was saying to them also He himself; Neither I myself tell you by what authority these things I do. 28 What however you think? A man had sons two, and having come to the first he said; Son, do go today do work in the vineyard (of mine. *k*) 29 And answering he said; Not I want to; Afterward however having repented he went. 30 (and *k*) Having come (then *no*) to the (other *N(K)O*) he said likewise. And answering he said; I myself [will] sir; and not did he go. 31 Which of the two did the will of the father? They say (to him: *k*) The (first. *NK(O)*) Says to them Jesus; Amen I say to you that the tax collectors and the prostitutes go before you into the kingdom of God. 32 Came for John to you in [the] way of righteousness, and not you did believe in him; however the tax collectors and the prostitutes believed in him. you yourselves then having seen (not even *N(k)O*) did repent afterward to believe him. 33 Another parable do hear: A man (who *k*) there was a master of a house who planted a vineyard and a fence around it placed and he dug in it a winepress and he built a tower and he rented out it to farmers and he traveled abroad. 34 When then drew near the season of the fruits, he sent the servants of him to the farmers to receive the fruits of him. 35 And having taken the farmers the servants of him, the one they beat, another and they killed, another and they stoned. 36 Again he sent other servants more than the first, and they did to them likewise. 37 Afterward then he sent to them the son of him saying; They will respect the son of mine. 38 But the farmers having seen the son said among themselves; This is the heir; come, let us kill him and (let us have *N(k)O*) the inheritance of him. 39 And having taking him they cast [him] out of the vineyard and killed [him]. 40 When therefore may come the master of the vineyard, what will he do farmers to those? 41 They say to him; [The] wretches grievously He will destroy them and the vineyard he will rent out to other farmers who will give to him the fruits in the seasons of them. 42 Says to them Jesus; surely sometime you did read in the Scriptures: [The] stone which rejected those building, this has become the chief corner. From [the] Lord was this, and it is marvelous in [the] eyes of us? 43 Because of this I say to you that it will be taken away from you the kingdom of God and it will be given to a people producing the fruits of it. 44 And the [one] having fallen on stone this will be broken; on whomever but maybe it may fall, it will grind to powder him. 45 And having heard the chief priests

and the Pharisees the parables of Him they knew that about them He speaks. **46** And seeking Him to lay hold of they feared the crowds, (because to *N(k)O*) a prophet Him they were holding.

22 And answering Jesus again spoke in parables to them saying; **2** Has become like the kingdom of the heavens to a man a king who made a wedding feast for the son of him. **3** And he sent the servants of him to call those invited to the wedding feast, and not they were willing to come. **4** Again he sent other servants saying; do say to those invited; Behold the dinner of mine (I have prepared, *N(k)O*) the oxen of Mine and the fatlings killed, and all things [are] ready; come to the wedding feast. **5** And having paid no attention they went away, (that [one] *N(k)O*) indeed to [his] own field, (that [one] *N(k)O*) however (to *N(k)O*) the business of him; **6** And the rest having laid hold of the servants of him mistreated and killed [them]. **7** (and *o*) (having heard *k*) Now the king (that *k*) was angry, and having sent the armies of him he destroyed the murderers those and the city of them he burned. **8** Then he says to the servants of him; The indeed wedding feast ready is, those however invited not were worthy. **9** do go therefore into the thoroughfares of the highways, and as many as (if *N(k)O*) you shall find, do invite to the wedding feast. **10** And having gone out the servants those into the highways they brought together all (as many as *N(k)O*) they found, evil both and good; and became full the (wedding hall *NK(O)*) of those reclining. **11** Having entered in then the king to see those reclining he saw there a man not being dressed himself in clothes of wedding **12** and he says to him; Friend, how did you enter here not having garment of wedding? And he was speechless. **13** Then the king said to the servants; Having bound his feet and hands (do take and *KO*) do cast out him into the darkness outer; there will be the weeping and the gnashing of the teeth. **14** Many for are called, few however chosen. **15** Then having gone out the Pharisees counsel took how Him they may trap in His words. **16** And they send to Him the disciples of them with the Herodians (saying; *NK(o)*) Teacher, we know that true You are and the way of God in [the] truth You teach, and not there is care to You about no [one], not for You look on [the] appearance of men. **17** do tell therefore us

what You think? Is it lawful to give tribute to Caesar or not? **18** Having known however Jesus the malice of them He said; Why Me do you test, hypocrites? **19** do show Me the coin of the tribute. And they presented to Him a denarius. **20** And He says to them; Of whom [is] likeness this And [of whom is] the inscription? **21** They say to Him; Of Caesar. Then He says to them; do give back therefore the [things] of Caesar to Caesar and the [things] of God to God. **22** And having heard they marveled, and having left Him they went away. **23** On that [very] day came to Him Sadducees (those *k*) saying not being a resurrection and they questioned Him **24** saying; Teacher, Moses said; If anyone shall die not having children, will marry the brother of him the wife of him and he will raise up offspring for the brother of him. **25** There were now among us seven brothers. and the first having married died, and not having seed he left the wife of him to the brother of him; **26** Likewise also the second and the third until the seventh. **27** Finally then of all died (and *ko*) the woman. **28** In the resurrection therefore of which of the seven will she be wife? All for had her. **29** Answering now Jesus said to them; You err not knowing the Scriptures nor the power of God. **30** In for the resurrection neither do they marry nor (are given in marriage *N(k)O*) but like angels (*K*) (of God *KO*) in (*no*) heaven they are. **31** Concerning now the resurrection of the dead surely you have read that which has been spoken to you by God saying; **32** I myself am the God of Abraham and the God of Isaac and the God of Jacob? Not He is the God (God *k*) of [the] dead but of [the] living. **33** And having heard the crowds were astonished at the teaching of Him. **34** And the Pharisees having heard that He had silenced the Sadducees were gathered together the same. **35** And questioned [Him] one of them a lawyer testing Him (and saying; *k*) **36** Teacher, which commandment [is the] greatest in the law? **37** And (Jesus *k*) (was saying *N(k)O*) to him; You will love [the] Lord the God of you with all the heart of you and with all the soul of you and with all the mind of you. **38** This is (the *no*) great and first commandment. **39** [The] second also [is] like (to it; *NK(o)*) You will love the neighbour of you as yourself. **40** On these two commandments all the law (hangs *N(k)O*) and the Prophets. **41** When were assembled now the Pharisees questioned them Jesus

42 saying; What you think concerning the Christ? Of whom son is He? They say to Him; Of David. 43 He says to them; How then David in spirit does call Him Lord saying: 44 Said (the *k*) Lord to the Lord of me; do sit on [the] right hand of Me until when I may place the enemies of You ([as] a footstool *N(k)O*) for the feet of You? 45 If therefore David calls Him Lord, how son of him is He? 46 And no [one] was able to answer Him a word nor dared anyone from that [very] day to question Him no longer. no longer.

23 Then Jesus spoke to the crowds and to the disciples of Him 2 saying; On Moses' seat sat down the scribes and the Pharisees; 3 All things therefore as much as (if *N(k)O*) they shall tell you (to keep *K*) (do perform *N(k)O*) and do observe. After however the works of them not do perform; They speak for and not act. 4 They tie up (now *N(k)O*) burdens heavy and hard to bear and lay [them] on the shoulders of men; themselves however with the finger of them not are they willing to move them. 5 All now the deeds of them they do in order to be seen by men; They broaden (for *N(k)O*) the phylacteries of them and enlarge tassels (the *k*) (of garments of them. *K*) 6 They love (now *N(k)O*) the chief place at the banquets and the first seats in the synagogues 7 and the greetings in the marketplaces and to be called by men Rabbi (Rabbi. *K*) 8 you yourselves however not may be called Rabbi; One for is of you the (Teacher *N(k)O*) (Christ *K*) all now you yourselves brothers are. 9 And father no [one] may call of you on the earth; One for is of you the Father who [is] (in heaven. *N(k)O*) 10 Neither may be called instructors, (since *N(k)O*) (the *k*) instructor of you is One the Christ. 11 And the greatest among you will be your servant. 12 He who then will exalt himself will be humbled, and whoever will humble himself will be exalted. 13 Woe (however *no*) to you, scribes and Pharisees hypocrites! For you shut up the kingdom of the heavens before men; You yourselves for neither enter nor even those entering do you allow to go in. 14 (woe to you scribes and Pharisees hypocrites for you devour houses widows and as a pretext long praying; through this you will receive more excessive judgment. *K*) 15 Woe to you, scribes and Pharisees hypocrites! For you traverse the sea and the dry [land] to make one convert, and when he may become

[so], you make him a son of hell twofold more than yourselves. (Geenna g1067) 16 Woe to you, guides blind you who [are] saying; Who[ever] maybe may swear by the temple, no [thing] it is; who[ever] however maybe may swear by the gold of the temple is bound. 17 Foolish and blind! Which for greater is, the gold or the temple which (is sanctifying *N(k)O*) the gold? 18 And [you say] Who[ever] (maybe *N(k)O*) shall swear by the altar, no [thing] it is; who[ever] however maybe shall swear by the gift that [is] upon it, is bound. 19 (foolish and *K*) You blind men! Which for [is] greater, the gift or the altar which is sanctifying the gift? 20 The [one] therefore having sworn by the altar swears by it and by all things that [are] upon it, 21 And the [one] having sworn by the temple swears by it and by the [One] (dwelling *NK(o)*) in it, 22 And the [one] having sworn by heaven swears by the throne of God and by the [One] sitting upon it. 23 Woe to you, scribes and Pharisees hypocrites! For you pay tithes of mint and dill and cummin and you have neglected the weightier [matters] of the law, justice and (mercy *N(k)O*) and faithfulness; These (now *no*) it was necessary to do those those not (to be leaving aside. *NK(o)*) 24 Guides blind! you who [are] straining out the gnat, the however camel swallowing! 25 Woe to you, scribes and Pharisees hypocrites! For you cleanse the outside of the cup and of the dish, inwardly however they are full of greed and (self-indulgence. *NK(O)*) 26 Pharisee blind! do cleanse first the inside of the cup (and *KO*) (of the *ko*) (dish *KO*) that may become also the outside (of it *N(k)O*) clean. 27 Woe to you, scribes and Pharisees hypocrites! For (you resemble *NK(o)*) tombs whitewashed which outside indeed appear beautiful, Inside however they are full of bones of [the] dead and of all impurity. 28 Thus also you yourselves outside indeed appear to men righteous, inwardly however you are full of hypocrisy and lawlessness. 29 Woe to you, scribes and Pharisees hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous 30 and you say; If (we were *N(k)O*) in the days of the fathers of us, not then would (we were ourselves being *N(k)O*) with them partakers in the blood of the prophets, 31 Thus you bear witness to yourselves that sons you are of those having murdered the prophets; 32 And you yourselves do fill up the measure of the

fathers of you. **33** Serpents Offspring of vipers! How shall you escape from the sentence of hell? (Geenna g1067) **34** Because of this behold I myself send to you prophets and wise [men] and scribes; (and *k*) Some of them you will kill and will crucify and [some] of them you will flog in the synagogues of you and will persecute from town to town; **35** so that may come upon you all [the] blood righteous being poured out upon the earth, from the blood of Abel the righteous until the blood of Zechariah son of Berekiah whom you murdered between the temple and the altar. **36** Amen I say to you; (that *o*) will come these things all upon generation this. **37** Jerusalem Jerusalem you who [are] (killing *NK(o)*) the prophets and stoning those sent to her! How often I wanted to gathered together the children of you, in which way a hen gathers together the chicks (of her *N(k)O*) under the wings, and not you were willing? **38** Behold is left to you the house of you desolate! **39** I say for to you; certainly not Me shall you see from now until when you may say; Blessed [is] the [One] coming in [the] name of [the] Lord.'

24 And having gone forth Jesus from the temple He was going and came to [Him] the disciples of Him to point out to Him the buildings of the temple. **2** And (answering *NO*) (Jesus *k*) He said to them; Not do you see these things all Amen I say to you; certainly not even may be left here stone upon stone which not (indeed *k*) will be thrown down. **3** When was sitting now He upon the Mount of Olives came to to Him the disciples in private saying; do tell us when these things will be And what [is] the sign of Your coming and (of the *k*) consummation of the age? (aiōn g165) **4** And answering Jesus said to them; do take heed lest anyone you may mislead. **5** Many for will come in the name of Me saying; I myself am the Christ, and many they will mislead. **6** You will begin then to hear of wars and rumors of wars; do behold, not do be alarmed; it is necessary for (all things *k*) to take place but not yet is the end. **7** Will rise up for nation against nation and kingdom against kingdom, and there will be famines (and pestilences *K*) and earthquakes in [various] places. **8** All then these [are] [the] beginning of birth pains. **9** Then will they deliver you to tribulation and will kill you; and you will be hated by all the nations on account of

the name of Me. **10** And then will fall away many and one another they will betray and they will hate one another; **11** and many false prophets will arise and they will mislead many; **12** And because is to be multiplied lawlessness will grow cold the love of the many. **13** The [one] however having endured to [the] end, he will be saved. **14** And there will be proclaimed this the gospel of the kingdom in all the earth for a testimony to all the nations; and then will come the end. **15** When therefore you may see the abomination of desolation' which having been spoken of through Daniel the prophet (already standing *NK(o)*) in [the] place holy — the [one] reading he should understand — **16** then those in Judea they should flee (to *N(k)O*) the mountains, **17** the [one] on the housetop not (he should come down *N(k)O*) to take (the [things] *N(k)O*) out of the house of him, **18** and the [one] in the field not he should return back to take (the cloak *N(k)O*) of him. **19** Woe then to those in womb [pregnancy] having and to those nursing infants in those the days. **20** do pray however that not it may happen the flight of you in winter nor (in *k*) on a Sabbath. **21** There will be for then tribulation great such as not has been from [the] beginning of [the] world until now no certainly not it may happen. **22** And only unless was shortened the days those, not then would there have been saved any flesh; because of however the elect will be shortened the days those. **23** Then if anyone to you may say; Behold here [is] the Christ or Here, not shall believe [it]. **24** There will arise for false Christs and false prophets and they will give signs great and wonders so as (to mislead *NK(o)*) if possible even the elect. **25** Behold I have foretold [it] to you. **26** If therefore they shall say to you; Behold in the wilderness He is, not shall go forth; [or] 'Behold in the inner rooms, not shall believe [it]. **27** Just as for the lightning comes forth from [the] east and shines until [the] west, so will be (also *k*) the coming of the Son of Man. **28** wherever (for *k*) if shall be the carcass, there will be gathered the vultures. **29** Immediately then after the tribulation of the days of those The sun will be darkened, and the moon not will give the light of it, and the stars will fall from the sky, and the powers of the heavens will be shaken.' **30** And then will appear the sign of the Son of Man in (*ko*) heaven; and then will mourn all the tribes of the earth and they will behold the Son of

Man coming on the clouds of heaven with power and glory great. 31 And He will send the angels of Him with a trumpet call (voice *ko*) great, and they will gather together the elect of Him from the four winds, from [the] ends of the heavens until (the *no*) ends of them. 32 From now the fig tree do learn the parable: When already the branch of it may become tender and the leaves may it put forth, you know that near [is] the summer. 33 Thus also you yourselves when you may see all these things know that near He is at [the] doors. 34 Amen I say to you (that *no*) certainly not may have passed away generation this until when all these things may happen. 35 The heaven and the earth (will pass away, *N(k)O*) but the words of Mine certainly not may pass away. 36 Concerning however day that [very] and (*k*) hour no [one] knows not even the angels of the heavens (nor the Son, *NO*) only except the Father (of mine *k*) alone. 37 As [were] (for *N(k)O*) the days of Noah, so will be (also *k*) the coming of the Son of Man. 38 (As *N(k)O*) for they were in the days (those *no*) before the flood, eating and drinking, marrying and (giving in marriage, *N(k)O*) until that day entered Noah into the ark, 39 And not they knew until came the flood and took away all, thus will be also the coming of the Son of Man. 40 Then two will be in the field; (*k*) one is taken and (*k*) one is left. 41 Two [women] grinding at the (mill; *N(k)O*) one is taken and one is left. 42 do keep watch therefore, for not you know on what (day *N(k)O*) the Lord of you comes. 43 This then do know, that if [would] had known the master of the house in what time of night the thief comes, he had watched then would and not then would allowed (to be broken into *N(k)O*) the house of him. 44 Because of this also you yourselves do be ready; for in that not you expect hour, the Son of Man comes. 45 Who then is the faithful servant and wise whom has set the master (of him *k*) over the (household *N(K)O*) of him (to give *N(k)O*) to them the food in season? 46 Blessed [is] the servant that whom having come the master of him will find thus doing. 47 Amen I say to you that over all the possessions of him he will set him. 48 If however shall say the evil servant that one in the heart of him; Delays My master (to come *k*) 49 and may begin to beat the fellow servants of him, (he may eat *N(k)O*) then and (he may drink *N(k)O*) with those being drunkards, 50 will come the

master of the servant of that one in a day in which not he does expect and in an hour which not he is aware, 51 and will cut in pieces him and the place of him with the hypocrites will appoint; there will be the weeping and the gnashing of teeth.

25 Then will be likened the kingdom of the heavens to ten virgins who having taken the lamps (their own *N(k)O*) went forth to (meet *N(k)O*) the bridegroom. 2 Five now of them were foolish and (the [other] *k*) five wise; 3 (Those [who] *N(k)O*) (for *no*) foolish having taken the lamps (of them *N(k)O*) not did take with their own oil, 4 but the wise took oil in the vessels (of them *k*) with the lamps (their own. *N(k)O*) 5 As was tarrying then the bridegroom they became drowsy all and were sleeping. 6 At middle then of [the] night a cry there was: Behold the bridegroom (comes *k*) do go forth to meet him! 7 Then arose all the virgins those and trimmed the lamps (their own. *N(k)O*) 8 And the foolish to the wise said; do give us of the oil of you, for the lamps of us are going out. 9 Answered then the wise saying; otherwise otherwise certainly (not even *no*) it may suffice for us and you. do go (now *k*) rather to those selling and do buy for yourselves. 10 [While] are going away then they to buy came the bridegroom, and those ready went in with him to the wedding feast, and was shut the door. 11 Afterward then come also the other virgins saying; lord lord, do open to us! 12 And answering he said; Amen I say to you; not I do know you. 13 do watch therefore, for neither do you know the day nor [know] the hour (in who son of man comes. *K*) 14 [It is] like for a man going on a journey [who] called [his] own servants and delivered to them the possessions of him. 15 And to one indeed he gave five talents, to one however two, to one however one, to each according to the [their] own ability; and he left the region. immediately 16 Having gone (now *ko*) the [one] the five talents having received he traded with them and (he gained *N(k)O*) more five (talents; *K*) 17 Likewise (and *ko*) the [one with] the two gained (and he [gained] *k*) more two. 18 however one having received having gone away he dug in (in the *k*) (ground *N(k)O*) and (he hid *N(k)O*) the money of the master of him. 19 After then much time comes the master of the servants those and takes account with them. 20

And having come the [one] the five talents having received he brought to [him] other five talents saying; Master, five talents to me you did deliver; Behold more five talents I gained (upon them. *k*) 21 was saying (now *k*) to him the master of Him; Well done, servant good and faithful! Over a few things you were faithful, over many things you will I set. do enter into the joy of the master of you! 22 Having come then also the [one] with the two talents (having taken *k*) he said; Master, two talents to me you did deliver; Behold more two talents I gained (upon them. *k*) 23 was saying to him the master of Him; Well done, servant good and faithful! Over a few things you were faithful, over many things you will I set. do enter into the joy of the master of you! 24 Having come then also the one talent having received he said; Master, I knew you that hard you are a man reaping where not you did sow and gathering from where not you did scatter; 25 And having been afraid having gone away I hid the talent of you in the ground; Behold you have what [is] yours. 26 answering now the master of him said to him; Wicked servant and lazy! You knew that I reap where not I sowed and I gather from where not I scattered? 27 It was necessary you therefore to put (the coins *N(k)O*) of mine to the bankers, and having come I myself received then would my own with interest. 28 so take therefore from him the talent and do give [it] to the [one] having the ten talents. 29 For having to everyone will be given and he will have in abundance; (from *k*) the [one] however not having, even that which he has will be taken away from him. 30 And the worthless servant (do cast out *N(k)O*) into the darkness outer; there will be the weeping and the gnashing of the teeth. 31 When then may come the Son of Man in the glory of Him and all the (holy *K*) angels with Him, then He will sit upon [the] throne of glory of Him, 32 And (they will be gathered *N(k)O*) before Him all the nations, and He will separate them from one another as the shepherd separates the sheep from the goats, 33 And He will set indeed the sheep on [the] right hand of Him, however the goats on [the] left. 34 Then will say the King to those on [the] right hand of Him; Come you who [are] blessed of the Father of mine, do inherit the prepared for you kingdom from [the] foundation of [the] world. 35 I hungered for and you gave Me to eat, I thirsted and you gave to drink me, a stranger I

was and you took in Me, 36 naked and you clothed Me, I was sick and you visited Me, in prison I was and you came to Me. 37 Then will answer Him the righteous saying; Lord, when You saw we hungering and fed [You] Or thirsting and gave [You] to drink? 38 When now You saw we a stranger and took [You] in Or naked and clothed [You]? 39 When now You saw we (ailing *N(k)O*) or in prison and came to You? 40 And answering the King will say to them; Amen I say to you; to the extent as much as you did [it] to one of these the brothers of Mine of the least, to Me myself you did [it]. 41 Then will He say also to those on [the] left; do depart from Me you who [are] cursed into the fire eternal which prepared for the devil and the angels of him. (aiōnios g166) 42 I hungered for and nothing you gave to Me to eat, (and *o*) I thirsted and nothing You gave to drink Me, 43 a stranger I was and not You took in Me, naked and not you did clothe Me, sick and in prison and not did you visit Me. 44 Then will answer (to him *k*) also themselves saying; Lord, when You saw we hungering or thirsting or a stranger or naked or sick or in prison and not did minister to You? 45 Then will He answer to them saying; Amen I say to you; to the extent as much as not you did [it] to one of these the least, neither to Me myself did you. 46 And will go away these into punishment eternal, but the righteous into life eternal. (aiōnios g166)

26 And it came to pass when finished Jesus all words these, He said to the disciples of Him; 2 You know that after two days the Passover takes place, and the Son of Man is delivered over to be crucified. 3 Then were gathered together the chief priests (and scribes *K*) and the elders of the people in the courtyard of the high priest who is being named Caiaphas 4 and they plotted together in order that Jesus by guile they may seize and may kill. 5 They were saying however; Not [seize him] during the feast, that not a riot may happen among the people. 6 And of Jesus having been in Bethany in [the] house of Simon the leper 7 came to Him a woman having an alabaster flask of fragrant oil very costly and poured [it] on (the head *N(k)O*) when he is reclining. 8 Having seen then the disciples (of him *k*) became indignant saying; For what purpose [is] the waste this? 9 It was possible for this (*k*) (fragrant oil *K*) to be sold for much and to be given to [the] poor. 10 Having

known [this] now Jesus said to them; Why trouble do you cause to the woman? A work for beautiful she did to Me myself. 11 Always for the poor you have with yourselves, Me myself however not always you have. 12 In pouring for this [woman] fragrant oil this on the body of Mine for to bury Me she did [it]. 13 Amen I say to you; wherever it shall be proclaimed gospel this in all the world, will be spoken of also that which did this [woman] for a memorial of her. 14 Then having gone one of the Twelve, the [one] being named Judas Iscariot, to the chief priests 15 he said; What are you willing me to give, and I myself and I myself to you will betray Him? And they appointed to him thirty pieces of silver. 16 And from that time he was seeking an opportunity that Him he may betray. 17 On the now first [day] of the unleavened [bread] came the disciples to Jesus saying (to him: *k*) Where wish you [that] (we may prepare *NK(o)*) for You to eat the Passover? 18 And He said; do go into the city unto a certain man and do tell him: the Teacher says; The time for Me near is, with you I keep the Passover with the disciples of Mine.' 19 And did the disciples as directed them Jesus, and prepared the Passover. 20 As evening now having arrived He was reclining with the twelve (disciples. *O*) 21 And when were eating they He said; Amen I say to you that one of you will betray Me. 22 And being grieved exceedingly they began to say to Him one each (of them: *k*) surely not ever I myself is it, Lord? 23 And answering He said; The [one] having dipped with Me the hand in the dish he Me will betray. 24 Indeed the Son of Man goes even as it has been written about Him, woe however for the man that [one] through whom the Son of Man is betrayed; Better was being for him if not was born the man that. 25 Answering now Judas who is betraying Him said; surely not ever I myself is it, Rabbi? He says to him; You yourself have said. 26 When were eating now they having taken Jesus (*k*) bread and (having blessed *NK(O)*) broke [it], and (giving *N(k)O*) to the disciples (and *k*) He said; do take do eat; this is the body of Me. 27 And having taken (*k*) a cup and having given thanks He gave [it] to them saying; do drink of it all of you; 28 This for is the blood of Mine (*k*) of the (of a new *KO*) covenant for many being poured out for forgiveness of sins. 29 I say now to you (that: *k*) certainly not shall I drink from now of this the (fruit

N(k)O) of the vine until the day that when it I may drink with you anew in the kingdom of the Father of Mine. 30 And having sung a hymn they went out to the Mount of Olives. 31 Then says to them Jesus; All you yourselves will fall away because of Me myself during night this; It has been written for: I will strike the shepherd, and (they will be scattered *N(k)O*) the sheep of the flock.' 32 After however to raise Me I will go before you into Galilee. 33 Answering now Peter said to Him; If (even *k*) all will fall away because of You, I myself (but *k*) never will fall away. 34 was saying to him Jesus; Amen I say to you that during this night before [the] rooster crowing three times you will deny Me. 35 Says to Him Peter; Even if Even if it shall be necessary for me with You to die, certainly not You (I will deny. *NK(o)*) Likewise (now *o*) also all the disciples said. 36 Then comes with them Jesus to a place being named Gethsemane and He says to the disciples; do sit here until that having gone away over there I may pray. 37 And having taken with [Him] Peter and the two sons of Zebedee He began to be sorrowful and to be deeply distressed. 38 Then He says to them (*o*) (Jesus: *O*) Very sorrowful is the soul of Mine until death; do remain here and do watch with Me. 39 And (having gone forward *NK(o)*) a little He fell upon face of Him praying and saying; Father of Mine, if possible it is, should pass from Me cup this; Nevertheless not [it is] as I myself wish but as You. 40 And He comes to the disciples and finds them sleeping And He says to Peter; Thus not were you able one hour to watch with Me? 41 do watch and do pray that not you may enter into temptation. The indeed spirit [is] willing however the flesh weak. 42 Again for a second time having gone away He prayed saying; Father of Mine, if not is possible this (cup *K*) to pass (from Me *k*) only unless it I shall drink, [then] should be [done] the will of You. 43 And having come again (He found *N(k)O*) them sleeping; were for of them the eyes wearied. 44 And having left them again having gone away He prayed for [the] third time the same thing having said (again. *no*) 45 Then He comes to the disciples (of him *k*) and says to them; Sleep later on and take your rest; Behold has drawn near the hour, and the Son of Man is betrayed into [the] hands of sinners. 46 do rise up let us go; Behold he has drawn near who is betraying Me! 47 And yet when he is speaking behold Judas one of the Twelve

came, and with him a crowd great with swords and clubs from the chief priests and elders of the people. **48** The [one] then betraying Him gave to them a sign saying; Whomever maybe I may kiss, He himself it is; do seize Him. **49** And immediately having come up to Jesus he said; Greetings Rabbi, and kissed Him. **50** And Jesus said to him; Friend, [do] for (what *N(k)O*) you are come. Then having come to [him] they laid hands on Jesus and seized Him. **51** And behold one of those with Jesus having stretched out the hand drew the sword of him, and having struck the servant of the high priest cut off of him the ear. **52** Then says to him Jesus; do return the sword of you into the place of it; all for those having taken [the] sword by [the] sword (will perish. *NK(o)*) **53** Or think you that not I am able to call upon the Father of Mine, and He will furnish to Me presently (more *N(k)O*) (than *k*) twelve (legions *N(k)O*) of angels? **54** How then may be fulfilled the Scriptures that so it must be being? **55** In that [very] hour said Jesus to the crowds; As against a robber did you come out with swords and clubs to capture Me? Every day (to you *KO*) in the temple I was sitting teaching and not you did seize Me. **56** This then all has come to pass that may be fulfilled the Scriptures of the prophets. Then the disciples all having forsaken Him fled. **57** Those then having seized Jesus led [Him] away to Caiaphas the high priest where the scribes and the elders were assembled. **58** And Peter was following Him from afar until the court of the high priest, And having entered within he was sitting with the guards to see the outcome. **59** And the chief priests and (elders and *K*) the Council whole were seeking false testimony against Jesus so that him (they may put to death *NK(o)*) **60** but not any they found (and *k*) of many having come forward as false witnesses (not they found. *k*) Finally then having come forward two (false witnesses *k*) **61** they said; This [man] was saying: I am able to destroy the temple of God and in three days to rebuild it (him. *k*) **62** And having stood up the high priest said to Him; No [thing] answer you? What these you do witness against? **63** And Jesus was silent. And (answering *k*) the high priest said to Him; I adjure you by God the living that us may you tell if You yourself are the Christ the Son of God. **64** Says to him Jesus; You yourself have said. But I say to you; from now you will behold the

Son of Man sitting at [the] right hand of Power and coming upon the clouds of heaven. **65** Then the high priest tears the garments of him saying (that: *k*) He has blasphemed; why any more need have we of witnesses? Behold now you have heard the blasphemy (of him. *k*) **66** What you do think? And answering they said; Deserving of death He is. **67** Then they spat in the face of Him and struck Him. Others then slapped [Him] **68** saying; do prophesy to us, Christ, who is the [one] having struck You? **69** And Peter was sitting outside in the court. and came to him one servant girl saying; Also You yourself were with Jesus the Galilean. **70** And he denied before (them *k*) all saying; Not I know what you say. **71** Having gone out then (him *k*) to the porch saw him another [servant girl] and she says (to those *NK(o)*) there; (and *ko*) This [man] was with Jesus of Nazareth. **72** And again he denied with an oath that Not I know the man. **73** After a little while also having come to [him] those having stood they said to Peter; Surely also you yourself of them are; even for the speech of you away you gives. **74** Then he began to curse and to swear that Not I know the man! And immediately a rooster crowed. **75** And remembered Peter the declaration (*k*) of Jesus having said (to him *k*) that Before [the] rooster crowing three times you will deny Me, And having gone out he wept bitterly.

27 As morning then having arrived counsel took all the chief priests and the elders of the people against Jesus so that they might put to death him, **2** And having bound Him they led away [Him] and delivered (Him to Pontius *K*) Pilate the governor. **3** Then having seen Judas the [one who] (betraying *NK(o)*) Him that He was condemned, having regretted [it] (he turned *N(k)O*) the thirty pieces of silver to the chief priests and (to the *k*) elders **4** saying; I sinned having betrayed blood (innocent. *NK(O)*) Then they said; What [is that] to us? You yourself will see. **5** And having cast down the pieces of silver (into the temple *N(k)O*) he withdrew, and having gone away hanged himself. **6** And the chief priests having taken the pieces of silver said; Not it is lawful to put them into the treasury since [the] price of blood it is. **7** Counsel then having taken they bought with them the field of the potter for a burial place for the strangers. **8** Therefore was called the

field that Field of Blood until this day. 9 Then was fulfilled that having been spoken through Jeremiah the prophet saying; And they took the thirty pieces of silver, the price of the [One] priced, whom they set a price on by [the] sons of Israel, 10 and they gave them for the field of the potter, as directed me [the] Lord 11 And Jesus (stood *N(k)O*) before the governor; and questioned Him the governor saying; You yourself are the King of the Jews? And Jesus was saying (to him: *ko*) You yourself say. 12 And in accusing of Him by the chief priests and (the *ko*) elders no [thing] He answered. 13 Then says to Him Pilate; Not do you hear how many things You they witness against? 14 And not He did answer him to not even one word so as to amaze the governor exceedingly. 15 At now [the] feast had been accustomed the governor to release one to the multitude prisoner whom they were wishing. 16 They were holding now at that time a prisoner notable being named (Jesus *NO*) Barabbas. 17 When were assembled therefore they said to them Pilate; Whom do you want [that] I may release to you? (Jesus *NO*) (*no*) Barabbas or Jesus who is named Christ? 18 He knew for that through envy they delivered up him. 19 When was sitting now he on the judgment seat sent to him the wife of him saying; [Let there be] nothing between you and the righteous [man] that; many things for I suffered today in a dream because of Him. 20 And the chief priests and the elders persuaded the crowds that they may ask for Barabbas, and Jesus may destroy. 21 Answering now the governor said to them; Which do you desire of the two I may release to you? And they said; (*no*) Barabbas. 22 Says to them Pilate; What then shall I do with Jesus who is called Christ? They say (to him *k*) all; he should be crucified. 23 And (governor *k*) was saying: What for evil did He commit? And excessively they were crying out saying; he should be crucified. 24 Having seen now Pilate that no [thing] it availed but rather a riot is arising, having taken water he washed the hands (opposite *NK(o)*) the crowd saying; Guiltless I am of the blood (righteous [one] *KO*) of this; For yourselves you will behold. 25 And answering all the people said; The blood of Him [be] on us and on the children of us. 26 Then he released to them Barabbas; and Jesus having flogged He delivered up [Him] that He may be crucified. 27 Then the soldiers of the governor having taken with [them] Jesus to the Praetorium gathered before Him all the cohort, 28 And having stripped Him a robe scarlet they put around Him, 29 And having twisted together a crown of thorns they put [it] on (the head *N(k)O*) of Him and a reed (in the right hand *N(k)O*) of Him, and having bowed the knees before Him (they mocked *N(k)O*) Him saying; Hail (the *k*) (King *N(k)O*) of the Jews! 30 And having spit upon Him they took the reed and were striking [Him] on the head of Him. 31 And when they had mocked Him, they took off Him the robe and they put on Him the garments of Him and led away Him to to crucify [Him]. 32 Going forth now they found a man of Cyrene named Simon; Him they compelled that he may carry the cross of Him. 33 And having come to a place being named Golgotha, (which *N(k)O*) is of a Skull Place being named, 34 they gave Him to drink (wine *N(K)O*) with gall mingled, and having tasted not (He wished *N(k)O*) to drink [it]. 35 having crucified now Him they divided the garments of Him casting lots, (so that may be fulfilled which having been spoken by prophet they divided the garments of mine themselves and upon the clothing of mine they cast lots *K*) 36 And sitting down they were guarding Him there, 37 And they put up over the head of Him the accusation of Him written: This is Jesus the King of the Jews. 38 At the same time are crucified with Him two robbers, one at [the] right hand and one at [the] left. 39 Those now passing by were denigrating Him wagging the heads of them 40 and saying; You who [are] destroying the temple and in three days building [it], do save Yourself! If [the] Son You are of God, (also *n*) do descend from the cross! 41 Likewise (now *ko*) also the chief priests mocking with the scribes and elders (and Pharisees *O*) were saying; 42 Others He saved, Himself not is He able to save. (if *k*) King of Israel He is, he should descend now from the cross, and we will believe (in *no*) (Him. *N(k)O*) 43 He has trusted on God; he should deliver now (him *ko*) if He wants Him; He said for that Of God I am [the] Son. 44 And likewise even the robbers those having been crucified (with *no*) Him were upbraiding (Him. *N(k)O*) 45 From then [the] sixth hour darkness was over all the land until [the] hour ninth. 46 About then the ninth hour (cried out *NK(o)*) Jesus in a voice loud saying; (Eli Eli, *NK(o)*) lema sabachthani? That is: God of Mine God of Mine,

so why so why Me have you forsaken? 47 Some then of those who there having stood listening were saying that Elijah calls this [man]. 48 And immediately having run one of them and having taken a sponge, having filled [it] and with vinegar and having put [it] on a reed were giving to drink Him. 49 And the rest (were saying; *NK(o*)) Wait! let us see whether comes Elijah to then save Him. (another now having taken a spear pierced of him side and went out water and blood. *O*) 50 And Jesus again having cried in a voice loud yielded up [His] spirit. 51 And behold the veil of the temple was torn from top until bottom into two, and the earth was shaken, and the rocks were split, 52 and the tombs were opened, and many bodies of the having fallen asleep saints (were raised, *N(k)O*) 53 and having gone forth out of the tombs after the resurrection of Him they entered into the holy city and appeared to many. 54 And the centurion and those with him keeping guard over Jesus having seen the earthquake and the [things that] (were happening *NK(o*)) feared greatly saying; Truly God's Son was this. 55 They were now there women many from afar off looking on who followed Jesus from Galilee ministering to Him, 56 among whom was Mary Magdalene and Mary she of James and (of Joseph *N(k)O*) [the] mother and the mother of the sons of Zebedee. 57 When evening now having arrived came a man rich from Arimathea, named Joseph, who also himself (was discipled *N(K)O*) to Jesus. 58 He having gone to Pilate asked for the body of Jesus. Then Pilate commanded it to be given up (the body. *ko*) 59 And having taken the body Joseph wrapped it (in *no*) a linen cloth clean 60 and placed it in the new of him tomb which he had cut in the rock, and having rolled a stone great to the door of the tomb he went away. 61 Was now there Mary Magdalene and the other Mary sitting opposite the tomb. 62 on the And next day which is after the Preparation, were gathered together the chief priests and the Pharisees before Pilate 63 saying; Sir, we have remembered how that [on, e] the deceiver said while living; After three days I arise. 64 do command therefore to be secured the tomb until the third day, otherwise otherwise having come the disciples of Him (night *K*) may steal away him and they may say to the people; He is risen from the dead. And will be the last deception worse than the first. 65 was saying

(now *k*) to them Pilate; You have a guard; do go do make [it as] secure as you know [how]. 66 And having gone they made secure the tomb having sealed the stone with the guard.

28 Late then of [the] Sabbaths when dawning toward [the] first [day] of [the] week came Mary Magdalene and the other Mary to see the tomb. 2 And behold an earthquake there was great; an angel for of [the] Lord having descended out of heaven (and *no*) having come he rolled away the stone (from door *K*) and he was sitting upon it. 3 Was now the appearance of him (like *NK(o)*) lightning and the clothing of him white (as *N(k)O*) snow. 4 From now the fear of him trembled those keeping guard and (they were as *N(k)O*) dead [men]. 5 Answering now the angel said to the women; Not do fear you yourselves; I know for that Jesus the [One] crucified you seek. 6 Not He is here; He is risen for even as He said. Come do see the place where He was lying (the Lord. *KO*) 7 And quickly having gone do say to the disciples of Him that He is risen from the dead and behold He goes before you into Galilee; there Him you will behold. Behold I have told you. 8 And (having gone out *N(k)O*) quickly from the tomb with fear and joy great they ran to tell the disciples of Him. 9 (about now were going to report to the disciples of him *K*) And behold (*ko*) Jesus (met with *N(k)O*) them saying; Greetings! And having come to [Him] they took hold of His feet and worshiped Him. 10 Then says to them Jesus; Not do fear; do go do tell to the brothers of Mine so that they may go into Galilee and there and there Me will they behold. 11 When were going now they behold some of the guard having gone into the city reported to the chief priests all the [things] having been done. 12 And having been gathered together with the elders counsel then having taken silver pieces many they gave to the soldiers 13 saying; do say that the disciples of Him by night having come they stole Him we being asleep. 14 And if shall be heard this (by *NK(o)*) the governor, we ourselves will persuade him and you out of trouble will keep. 15 And having taken the money they did as they were instructed. And is spread abroad report this among [the] Jews until the present (day. *no*) 16 And the eleven disciples went into Galilee to the mountain where assigned to them Jesus. 17 And

having seen Him they worshiped (to him *k*) some however doubted. 18 And having come to [them] Jesus spoke to them saying; Has been given to Me all authority in heaven and on (the *no*) earth. 19 Having gone therefore do disciple all the nations (baptizing *NK(o)*) them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things as much as I commanded you; And behold I myself with you am all the days until the completion of the age. (Amen *KO*) (aion g165)

Mark

1 [The] beginning of the gospel of Jesus Christ Son (*ko*) of God; **2** (Even as *N(k)O*) it has been written in (Isaiah *NO*) (in the *N(k)O*) (prophet: *N(K)O*) Behold (I myself *KO*) send the messenger of Mine before face of You, who will prepare the way of You (before of you. *K*) **3** [The] voice of one crying in the wilderness do prepare the way of [the] Lord, straight do make the paths of Him. **4** Came John (who *no*) is baptizing in the wilderness and proclaiming [a] baptism of repentance for forgiveness of sins. **5** And were going out to him all the of Judea region and of Jerusalem all and were being baptized by him in the Jordan river confessing the sins of them. **6** (And *no*) was (now *k*) John having clothed himself in hair of a camel and a belt of leather around the waist of him and he is eating locusts and honey wild. **7** And he was preaching saying; He comes who [is] mightier than I after me, of whom not I am sufficient having stooped down to untie the strap of the sandals of Him. **8** I myself (indeed *k*) baptized you (in *ko*) water, He himself however will baptize you with [the] Spirit Holy. **9** And it came to pass in those days [that] came Jesus from Nazareth of Galilee and was baptized in the Jordan by John. **10** And immediately going up (from *N(k)O*) the water he saw tearing open the heavens and the Spirit (as *N(k)O*) a dove descending (upon *N(k)O*) Him; **11** And a voice came out of the heavens: You yourself are the Son of Mine the beloved, in (you *N(K)O*) I am well pleased. **12** And immediately the Spirit Him drives out into the wilderness. **13** And He was (there *k*) in the wilderness forty days being tempted by Satan And He was with the wild animals; and the angels were ministering to Him. **14** (and *o*) after And the delivering up of John came Jesus into Galilee proclaiming the gospel (kingdom *K*) of God **15** and saying that Has been fulfilled the time and has drawn near the kingdom of God; do repent and do believe in the gospel. **16** (And *no*) (passing *N(k)O*) (now *k*) by the Sea of Galilee He saw Simon and Andrew the brother (of him *k*) (*o*) (of Simon *no*) (net-casting *N(k)O*) (a net *k*) into the sea; they were for fishermen. **17** And said to them Jesus; Come after Me, and I will make you to become fishers of

men. **18** And immediately having left the nets (of them *k*) they followed Him. **19** And having gone on (from there *k*) a little He saw James the [son] of Zebedee and John the brother of him, and they [were] in the boat adjusting the nets, **20** And immediately He called them. and having left the father of them Zebedee in the boat with the hired servants they went away after Him. **21** And they go into Capernaum. and immediately on the Sabbaths having entered into the synagogue He was teaching. **22** And they were astonished at the teaching of Him; He was for teaching them as authority having and not as the scribes. **23** And (immediately *NO*) there was in the synagogue of them a man with a spirit unclean and he cried out **24** saying; (ha *K*) What to us and to You, Jesus of Nazareth? Did You come to destroy us? I know You who are, the Holy [One] of God! **25** And rebuked him Jesus saying: do be silent and do come forth out of him! **26** And having thrown into convulsions him the spirit unclean and (having shouted *N(k)O*) in a voice loud it came forth out of him. **27** And were astonished (all *N(k)O*) so as to question among (themselves *N(k)O*) saying; What is this? (what *k*) teaching (*k*) new (this that *k*) With authority; even to the spirits unclean He commands, and they obey Him! **28** (And *no*) went out (now *k*) the news of Him immediately (everywhere *NO*) into all the surrounding region of Galilee. **29** And immediately out of the synagogue (they going out they came *NK(O)*) into the house of Simon and Andrew with James and John. **30** and the mother-in-law of Simon was laying sick fevering, And immediately they speak to Him about her. **31** And having come to [her] He raised up her having taken hold of the hand (of her; *ko*) And left her the fever (immediately *K*) and she was ministering to them. **32** When evening now having come, when (went down *N(k)O*) the sun, they were bringing to Him all those sick being and those being demonised; **33** And was all the city gathered at the door. **34** And He healed many sick being of various diseases and demons many He cast out And not He was allowing to speak the demons because they knew Him (Christ to be. *O*) **35** And very early in night still much having risen up He went out and He departed into solitary a place and there and there He was praying. **36** And (he went after *N(k)O*) Him (*ko*) Simon and those with him; **37**

and (having found *N(k)O*) Him (also *no*) they say to Him that Everyone seeks You. **38** And He says to them; let us go (another way *NO*) into those [places] which are having villages so that also there I may preach; for this therefore (I have come forth. *N(k)O*) **39** And (He was going *N(k)O*) preaching (in the synagogues *N(k)O*) of them in all Galilee and demons casting out. **40** And comes to Him a leper imploring Him and kneeling down (to him *ko*) and saying to Him that If You may be willing You are able me to cleanse. **41** (*k*) (And *N(k)O*) (Jesus *k*) (having compassion *NK(O)*) having stretched out the hand of Him He touched him and says to him; I am willing, do be cleansed. **42** And (when was speaking he *K*) immediately departed from him the leprosy, and he was cleansed. **43** And having sternly warned him immediately He sent away him **44** And He says to him; do see [that] nothing to none may you speak; But do go, yourself do show to the priest and do offer for the cleansing of you what commanded Moses for a testimony to them. **45** And having gone out he began to proclaim much and to spread abroad the matter so that no longer He to be able openly into [the] city to enter, but out (in *N(k)O*) solitary places He was. and they were coming to Him (from every side. *N(k)O*)

2 And (He was entering *N(k)O*) again into Capernaum after [some] days (and *k*) it was heard that (in [the] house *N(k)O*) He is. **2** And (immediately *KO*) were gathered together many so that no more to have space not even [space] at the door, and He was speaking to them the word. **3** And they come bringing to Him a paralytic being carried by four. **4** And not being able (to bring to *N(k)O*) to Him on account of the crowd they removed the roof where He was and having broken up [it] they let down the pallet (where *N(k)O*) the paralytic was lying. **5** (And *no*) having seen (now *ko*) Jesus the faith of them He says to the paralytic; Son, (are forgiven of you *N(k)O*) the sins (of you. *k*) **6** were now some of the scribes there sitting and reasoning in the hearts of them; **7** Why this [man] thus does speak? (He blasphemes! *N(k)O*) Who is able to forgive sins only except one God? **8** And immediately having known Jesus in the spirit of Him that thus (they themselves *o*) are reasoning within themselves (He

speaks *N(k)O*) to them; Why these things reason you in the hearts of you? **9** Which is easier, to say to the paralytic; (Are forgiven of you *N(k)O*) the sins, or to say; (do arise *N(k)o*) and do take up the mat of you and do walk? **10** That however you may know that authority has the Son of Man to forgive sins on the earth He says to the paralytic; **11** To you I say; (do arise *N(k)O*) (and *k*) do take up the mat of you and do go to the home of you. **12** And he arose and immediately having taken up the mat he went forth (before *N(k)O*) all so as for to be amazed all and to glorify God saying that Thus never did we see. **13** And He went forth again beside the sea, and all the crowd was coming to Him, and He was teaching them. **14** And passing on He saw Levi the [son] of Alphaeus sitting at the tax booth and He says to him; do follow Me. And having arisen he followed Him. **15** And (it came to pass *N(k)o*) (in the *ko*) reclining of Him in the house of him, that many tax collectors and sinners were reclining with Jesus and with the disciples of Him; there were for many, and (they were following *N(k)O*) Him. **16** And the scribes (*k*) (of the Pharisees *N(k)O*) (*o*) having seen (that *N(k)O*) (he eats *N(k)o*) with the sinners and tax collectors were saying to the disciples of Him; (Why [is it] *k*) that with the tax collectors and sinners He eats (and drinks? *KO*) **17** And having heard Jesus says to them: (that *no*) No need have those being strong of a physician but those sick being; Not I came to call [the] righteous but sinners (into repentance. *K*) **18** And were the disciples of John and the (of the *K*) (Pharisees *N(k)O*) fasting And they come and they say to Him; Because of why the disciples of John and the (disciples *no*) of the Pharisees fast, but Your disciples not fast? **19** And said to them Jesus; Not are able the sons of the bridechamber in which the bridegroom with them is to fast? As long as time they have the bridegroom with (them *N(k)O*) not they are able to fast. **20** Will come however [the] days when may have been taken away from them the bridegroom, and then they will fast in (that *N(k)O*) (*N(k)O*) (day. *N(k)O*) **21** (and *k*) No [one] a patch of cloth unshrunk sews on (clothing old; *N(k)O*) lest then except tears away the patch (from *no*) it new from the old, And worse a tear takes place. **22** And no [one] puts wine new into wineskins old; lest then except, (will burst *N(k)O*) the wine (new *k*)

the wineskins and the wine (is destroyed *N(K)O*) and the wineskins (will perish; *ko*) Instead wine new into wineskins new (must be put. *ko*) 23 And it came to pass He on the Sabbaths (passing through *NK(o)*) through the grainfields, and the disciples of Him began [their] way to make plucking the heads of grain. 24 And the Pharisees were saying to Him; Behold why do they (in *k*) on the Sabbaths that which not is lawful? 25 And (he himself *k*) (says *N(k)O*) to them; Surely you did read what did David when need he had and hungered he himself and those with him? 26 How he entered into the house of God in [the days of] Abiathar (the *k*) high priest and the loaves of the presentation ate which not it is lawful to eat only except (for the priests, *N(k)O*) And he gave even to those with him being? 27 And He was saying to them; The Sabbath on account of the man was made, (and *no*) not the man on account of the Sabbath. 28 So then Lord is the Son of Man also even of the Sabbath.

3 And He entered again into the synagogue, and there was there a man withered having the hand, 2 and they were watching Him whether on the Sabbaths He will heal him in order that (they may accuse *NK(o)*) Him. 3 And He says to the man the (withered *N(k)O*) hand having: (do arise *N(k)O*) into the midst. 4 And He says to them; Is it lawful on the Sabbaths good to do or to do evil? Life to save or to kill? But they were silent. 5 And having looked around on them with anger, being grieved at the hardness of the heart of them, He says to the man; do stretch out the hand (of you. *KO*) And he stretched [it] out, and was restored the hand of him (sound as another. *K*) 6 And having gone out the Pharisees immediately with the Herodians counsel (were giving *N(k)O*) against Him how Him they may destroy. 7 And Jesus with the disciples of Him withdrew to the sea, and great a multitude from Galilee (followed *N(k)O*) (him *k*) and from Judea 8 and from Jerusalem and from Idumea and beyond the Jordan and (*k*) around Tyre and Sidon, A multitude great (having heard *N(k)O*) as much as (He was doing *NK(o)*) came to Him. 9 And He spoke to the disciples of Him that a boat may wait upon Him on account of the crowd that not they may press upon Him. 10 Many for He healed so as for to press upon Him that Him they may touch as

many as had diseases. 11 And the spirits unclean, whenever Him (they were seeing they were falling down *N(k)O*) before Him and (they were crying out saying *N(k)O*) that You yourself are the Son of God. 12 And much He was rebuking them so that not Him known (they may make. *NK(o)*) 13 And He goes up on the mountain and calls near those whom he was wanting Himself, and they went to Him. 14 And He appointed twelve (whom also apostles He called [them] *NO*) that they may be with Him and that He may send them to preach 15 and to have authority (to heal diseases and *K*) to cast out demons. 16 (And He appointed the Twelve *NO*) And He added [the] name to Simon Peter, 17 and James the [son] of Zebedee and John the brother of James, and He added to them [the] (names *NK(o)*) Boanerges, which is Sons of thunder; 18 and Andrew and Philip and Bartholomew and Matthew and Thomas and James the [son] of Alphaeus and Thaddaeus and Simon the Zealot 19 and Judas Iscariot who also betrayed Him. And (He comes *N(K)O*) to a house, 20 and comes together again (*no*) a crowd so that not to be able they (even *N(k)O*) bread to eat. 21 And having heard [of it] those belonging to Him went out to seize Him; they were saying for that He is crazy. 22 And the scribes those from Jerusalem having come down were saying that Beelzebul He has and that By the prince of the demons He casts out the demons. 23 And having called to [Him] them in parables He was speaking to them: How is able Satan Satan to cast out? 24 And if a kingdom against itself shall be divided, not is able to stand the kingdom that; 25 And if a house against itself shall be divided, not (will be able *N(k)O*) house that (to stand; *NK(o)*) 26 And if Satan has risen up against himself and (was divided, *N(k)O*) not he is able (to stand *N(k)O*) but an end is coming to. 27 (But *NO*) not is able no [one] into the house of the strong man having entered the goods of him to plunder, only unless first the strong man he shall bind, And then the house of him (he will plunder. *NK(o)*) 28 Amen I say to you that all will be forgiven to the sons of men the sins and (the *no*) blasphemies (as much as if *N(k)O*) they shall have blasphemed; 29 Who[ever] however maybe may blaspheme against the Spirit Holy not has forgiveness to the age, but guilty is [of] eternal (sin; *N(K)O*) (aion g165, aionios g166) 30 For they were

saying; A spirit unclean he has. **31** (And he comes *N(K)O*) the mother of Him and the brothers of Him. and outside (standing *N(k)O*) sent to Him (calling *N(k)O*) Him. **32** And was sitting around Him a crowd (And *no*) (they speak *N(k)O*) (now *k*) to Him; Behold the mother of You and the brothers of You (and the sisters of you *NO*) outside are seeking You. **33** And (answering *N(k)O*) them (He says; *N(k)O*) Who are the mother of Mine (and *N(k)O*) the brothers of Mine? **34** And having looked around on those who around Him surrounding were sitting He says; Behold the mother of Mine and the brothers of Mine! **35** Who[ever] for maybe may do the will of God, he brother of Mine and sister (of Mine *k*) and mother is.

4 And again He began to teach beside the sea. And (are gathered together *N(k)O*) to Him a crowd (greatest *N(K)O*) so that He into a boat having climbed (*k*) sitting in the sea, and all the crowd close to the sea on the land (was. *N(k)O*) **2** And He was teaching them in parables many things and He was saying to them in the teaching of Him; **3** do listen! Behold went out the [one] sowing (of the *ko*) to sow; **4** And it came to pass while sowing, some fell along the road, and came the birds (heaven *K*) and devoured it. **5** (And *no*) other (however *k*) fell upon the rocky place (and *o*) where not it had soil much, and immediately it sprang up because of the not having depth of soil. **6** (And *N(k)O*) (after *NO*) (rose *N(k)O*) (the *no*) (sun it was scorched *N(k)O*) and because of not having root it withered away. **7** And other fell among the thorns, and grew up the thorns and choked it, and fruit no it yielded. **8** And (others *N(k)O*) fell into the soil good and was yielding fruit growing up and (increasing *N(k)o*) and was bearing (one *N(K)o*) thirtyfold and (one *N(K)o*) sixty and (one *N(K)o*) a hundred. **9** And He was saying (to them: *k*) ([He] who has *N(k)O*) ears to hear he should hear. **10** (And *no*) when (now *k*) He was (utterly *N(K)O*) (alone, they were asking *N(k)O*) Him those around Him with the Twelve (about the *N(k)O*) (parables. *N(K)O*) **11** And He was saying to them; To you (to know *k*) the mystery has been given of the kingdom of God, To those however who are outside in parables everything is done **12** so that Looking they may look and not they

may perceive and hearing they may hear and not they may understand otherwise otherwise they may turn and may be forgiven to them' (sins. *k*) **13** And He says to them; Not understand you parable this? And how all the parables will you understand? **14** The [one] sowing the word sows. **15** These now are they along the road where is sown the word, and when they may hear, immediately comes Satan and takes away the word sown (in *N(k)O*) (hearts *K*) (them. *N(k)o*) **16** And these are (likewise *KO*) those upon the rocky places sown, who when they may hear the word, immediately with joy receive it **17** and not they have root in themselves but temporary are. then when was happening tribulation or persecution on account of the word, immediately they fall away. **18** And (another *N(K)O*) are those among the thorns sown; These are those the word (hearing, *N(k)O*) **19** and the cares of the (age *NK(O)*) (this *k*) and the deceit of the riches and of the other things desires entering in they choke the word, and unfruitful it becomes. (αἰὼν γ165) **20** And (those *N(k)O*) are those upon the soil good having been sown, such as hear the word and receive [it] and bring forth fruit (one *N(K)O*) thirtyfold and (one *N(K)O*) sixty and (one *N(K)O*) a hundred. **21** And He was saying to them (that: *o*) surely not ever is brought in the lamp so that under the basket it may be put or under the bed? Surely that upon the lampstand (may it be put? *N(k)O*) **22** Nothing for there is (anything *k*) hidden (which *k*) only unless (in order *NO*) it shall be made manifest, nor has taken place a secret thing but that it shall come to light. **23** If anyone has ears to hear he should hear. **24** And He was saying to them; do take heed what you hear. With what measure you measure it will be measured to you and more will be added to you (who are hearing. *K*) **25** Who[ever] for (maybe *k*) (has, *N(k)O*) it will be given to him; and he who not has, even (what *N(k)O*) he has will be taken away from him. **26** And He was saying; Thus is the kingdom of God, as (if *ko*) a man shall cast the seed upon the earth **27** and he may sleep and he may be risen night and day, and the seed may sprout and it may grow how not knows he himself. **28** Of itself (for *k*) the earth brings forth fruit — first a plant then an ear then full (grain *NK(o)*) in the ear. **29** When then it may produce the fruit, immediately he sends the sickle for has come the harvest. **30** And He

was saying; (how *N(k)O*) shall we liken the kingdom of God Or in (which *N(k)O*) it parable (let us present *N(k)O*) 31 As (a grain *NK(o)*) of mustard which when it may be sown upon the earth, (smaller than is *N(k)O*) all the seeds which [are] upon the earth. 32 And when it may be sown, it grows up and becomes (greater *N(k)O*) than all the garden plants and it produces branches great so that to be able under the shadow of it the birds of the air to perch. 33 And with such parables many He was speaking to them the word even as they were able to hear. 34 Without then parables not was He speaking to them; in private however (to [His] own *N(k)O*) disciples He was explaining all things. 35 And He says to them on that [very] day evening having come; let us pass over to the other side. 36 And having dismissed the crowd they take with [them] Him since He was in the boat, also other (now *k*) (boats *N(k)O*) were with Him. 37 And comes a storm violent of wind (And *no*) the (now *k*) waves were breaking over the boat so that already is being filled up (the *no*) (boat. *N(K)O*) 38 And He himself was (in *N(k)O*) the stern on the cushion sleeping. And (they wake *N(k)O*) Him and say to Him; Teacher, not is it concern to You that we perish? 39 And having been awoken He rebuked the wind and said to the sea; Silence! you must be still! And abated the wind, and there was a calm great. 40 And He said to them; Why fearful are you? (Still not *N(K)O*) (how not *K*) have you faith? 41 And they feared [with] fear great and were saying to each other; Who then this is that even the wind and the sea (it obeys *N(k)O*) Him?

5 And they came to the other side of the sea to the region of the (Gerasenes. *N(K)O*) 2 And (when was exiting He *N(k)O*) out of the boat immediately (met with *N(k)O*) Him out of the tombs a man with a spirit unclean 3 who the dwelling had in the (tombs. *N(k)O*) And (not even *N(k)O*) (with a chain *N(K)O*) (no longer no longer *NO*) no [one] was able him to bind 4 because that he often with shackles and with chains to have been bound and to have been torn apart by him the chains and the shackles to have been shattered, and no [one] was able him to subdue. 5 And (through *N(K)O*) (all [times] *N(k)O*) night and day in the tombs and in the mountains he was crying out and cutting himself with stones. 6 (And *no*)

having seen (now *k*) Jesus from afar he ran and he fell on his knees (before Him *NK(o)*) 7 And having cried in a voice loud (he spoke; *N(k)O*) What to me myself and to You, Jesus, Son of God the Most High? I adjure You by God, not me may torment. 8 He was saying for to him; do come forth you spirit unclean out of the man! 9 And He was asking him; What [is] [the] name of you And (he answered *k*) (he says *N(k)O*) (to him; *no*) (Legion *N(k)O*) [is] name to Me because many we are. 10 And he was begging Him numerous times that not (them *N(k)O*) He may send out of the country. 11 There was now there near (the *N(k)O*) (hill *N(K)O*) a herd of pigs great feeding; 12 And they begged Him (all demons *K*) saying; do send us into the pigs so that into them let us enter. 13 And He allowed them (immediately *K*) (Jesus. *k*) And having gone out the spirits unclean entered into the pigs, and rushed the herd down the steep bank into the sea (were now *k*) about two thousand and they were drowned in the sea. 14 (And *no*) those (now *k*) feeding (them *N(k)O*) (pigs *k*) fled and (proclaimed [it] *N(k)O*) to the city and to the country. And (they went out *N(k)O*) to see what it is that having happened. 15 And they come to Jesus and see the [man] being demonised sitting (and *k*) clothed and sound minded, the [one] who having had the (legion, *N(k)O*) and they were afraid. 16 And related (now *o*) to them those having seen [it] how it happened to the [one] being demonised and concerning the pigs. 17 And they began to implore Him to depart from the region of them. 18 And (when climbing *N(k)O*) He into the boat was begging Him the [one] having been demonised that with Him he may be. 19 (And *no*) (now Jesus *k*) not He did permit him, but He says to him; do go to the home of you to your own and (do declare *N(k)O*) to them as much as the Lord for you (has done *N(k)O*) and He had mercy on you. 20 And he departed and he began to proclaim in the Decapolis how much did for him Jesus; and all were marveling. 21 And when was crossing Jesus in the boat again to the other side was gathered a crowd great to Him, and He was beside the sea. 22 And (behold *k*) comes one of the synagogue rulers, named Jairus; and having seen Him he falls at the feet of Him 23 and (he begs *N(k)O*) Him much saying that The little daughter of mine at the end is holding, that having come may

you lay the hands on her (so that *N(k)O*) she may be cured and (she may live. *N(k)O*) 24 And He departed with him, And was following Him a crowd great and were pressing in on Him. 25 And a woman (any *k*) being with a flux of blood twelve years 26 and much having suffered under many physicians and having spent the of (her *N(k)O*) all and in no way having benefited but rather to the worse having come, 27 having heard (the [things] *o*) concerning Jesus, having come up in the crowd behind [Him] she touched the clothing of Him; 28 She was saying for that If I shall touch even even the garments of Him I will be healed. 29 And immediately was dried up the flow of the blood of her and she knew in the body that she has been healed from the affliction. 30 And immediately Jesus having known in Himself the out of Him power having gone forth, having turned in the crowd was saying: Who of Me touched the garments? 31 And were saying to Him the disciples of Him; You see the crowd pressing in on You and You say Who Me touched? 32 And He was looking around to see the [one who] this having done. 33 And the woman having been frightened and trembling, know what has been done (upon *k*) to her, came and she fell down before Him and she told Him all the truth. 34 And He said to her; (Daughter, *N(k)O*) the faith of you has healed you. do go in peace and do be healthy from the affliction of you. 35 Still when He is speaking they come from the ruler of synagogue's [house] saying that The daughter of You is dead; why still trouble you the Teacher? 36 And Jesus (immediately *K*) (having ignored *N(K)O*) the word spoken He says to the ruler of the synagogue; Not do fear, only do believe. 37 And not He allowed no [one] (with *no*) (Him *N(k)O*) to follow only except (*no*) Peter and James and John the brother of James. 38 And (they come *N(K)O*) to the house of the ruler of the synagogue. and He beholds a commotion (and *no*) weeping and wailing much, 39 And having entered He says to them; Why make you commotion and weep? The child not is dead but sleeps. 40 And they were laughing at Him. (He himself *N(k)O*) then having put out (all *N(k)O*) takes with [Him] the father of the child and the mother and those with Him and enters in where was the child (reclining. *K*) 41 And when taking of the hand of the child He says to her; Talitha koum! Which is being translated, O Little girl, to you I say, (do arise.

N(k)O) 42 And immediately arose the girl and was walking; she was for of years twelve. And they were amazed (immediately *NO*) with amazement great. 43 And He instructed to them strictly that no one may know this, and He commanded to be given to her to eat.

6 And He went out from there and (came *N(k)O*) into the hometown of Him, and follow Him the disciples of Him. 2 And when was becoming [the] Sabbath He began to teach in the synagogue; and (*o*) many hearing were astonished saying; From where to this [man] these things, and what [is] the wisdom which having been given (to Him *N(k)O*) (for *k*) even (the *no*) miracles such through the hands of Him (are done? *N(k)O*) 3 Surely this is the carpenter, the son (*no*) of Mary (and *no*) brother (now *k*) of James and of Joses and of Judas and of Simon? And surely are the sisters of Him here with us? And they were offended by Him. 4 (And *no*) was saying (now *k*) to them Jesus that Not is a prophet without honor only except in the hometown of him and among the relatives of him and in the household of him. 5 And not He was able there to do not any work of power only except on a few sick having laid the hands He healed. 6 And (He was marveling *NK(o)*) because of the unbelief of them. And He was going the villages around teaching. 7 And He calls near the Twelve and He began them to send forth two [by] two and He was giving to them authority over the spirits unclean 8 And He instructed to them that nothing they may take for [the] journey only except a staff alone, no bread nor bag nor in the belt money, 9 but having put on yourselves sandals, and not (may put on *NK(o)*) two tunics. 10 And He was saying to them; Wherever (maybe *NK(o)*) you shall enter into a house, there do remain until maybe you may go out from there. 11 And (whatever *N(k)O*) maybe (place *no*) not (he may receive *N(k)O*) you nor may hear you, departing from there do shake off the dust which [is] under the feet of you for a testimony against them. (Amen I say to you more tolerable will be for Sodom or for Gomorrah in day of judgment than for the for city that [one]. *K*) 12 And having gone out (they proclaimed *N(k)O*) that (they may repent, *N(k)O*) 13 And demons many they were casting out and were anointing with oil many sick

and were healing [them]. 14 And heard King Herod; to the mother of her. 29 And having heard [it] the well known for became the name of Him. And (they disciples of him came and they took up the body of were saying *N(k)O*) that John the [one] baptizing him and laid it in (*k*) [a] tomb. 30 And are gathered (he has been raised *N(k)O*) out from [the] dead and together the apostles to Jesus and they related to him all things (and *k*) how much they had done and how much they had taught. 31 And (He speaks *N(k)O*) to them; Come you yourselves yourselves apart [your] own to [a] solitary place and (do rest *N(k)O*) a little; Were for those coming and those going [are] many, and not even to eat were they able. 32 And they went away (in *no*) the boat into [a] solitary place on [their] own. 33 And they saw them going (crowds *K*) and (recognized *NK(O)*) (him *k*) many and on foot from all the cities ran together there and went before them (and together went to him. *K*) 34 And having gone out He saw (Jesus *k*) a great crowd and was moved with compassion toward (them *N(k)O*) because they were like sheep not having a shepherd. And He began to teach them many things. 35 And already when the hour late being having come to Him the disciples of Him (were saying *N(k)O*) that Desolate is the place, and already [it is] an hour late; 36 do dismiss them that having gone to the surrounding region and villages they may buy for themselves something (loaves for *K*) may eat (not they have. *K*) 37 But answering He said to them; do give to them you yourselves [something] to eat. And they say to Him; Having gone shall we buy denarii two hundred of bread and [then] (we will give *N(k)O*) them [it] to eat? 38 And He says to them; How many loaves have you do go (and *k*) do see. And having known they say; Five and two fish. 39 And He commanded them (to recline *NK(o)*) all groups [by] groups on the green grass. 40 And they sat down groups [by] groups (by *N(k)O*) hundreds and (by *N(k)O*) fifties. 41 And having taken the five loaves and the two fish, having looked up to the heaven He blessed and He broke the loaves and He was giving [them] to the disciples of Him that (they may set before *N(k)O*) them, And the two fish He divided among all. 42 And ate all and were satisfied, 43 And they took up (of fragments *N(k)O*) twelve (hand-baskets fullness *N(k)O*) and of the fish. 44 And were those having eaten of the loaves (about *K*) five thousand men. 45 And immediately He compelled the disciples of Him to climb into the boat and to go before to the other side to Bethsaida

until He himself (dismisses *N(k)O*) the crowd. 46 And having taken leave of them He departed into the mountain to pray. 47 And when evening having come was the boat in [the] midst of the sea, and He himself alone upon the land. 48 And (seeing *N(k)O*) them straining in the rowing, was for the wind contrary to them, (and *k*) About [the] fourth watch of the night He comes to them walking on the sea and He was wishing to pass by them. 49 And having seen Him on the sea walking they thought (that *no*) a ghost ([it] is, *N(k)O*) and cried out; 50 All for Him saw and were troubled. (*no*) (now *N(k)O*) immediately He spoke with them and says to them; Take courage! I myself am [He], not do fear. 51 And He went up to them into the boat, and ceased the wind. And exceedingly over excessive in themselves they were amazed (and were marveling; *K*) 52 not for they understood by the loaves, (but *N(K)O*) were of them the heart hardened. 53 And having passed over to the land they came (to *no*) Gennesaret and drew to shore. 54 And when were exiting they out of the boat immediately having recognized Him 55 (they ran around *N(k)O*) all the (region *N(k)O*) that (and *no*) they began on the mats those sick being to carry about to wherever they were hearing that (there *ko*) He is. 56 And wherever maybe He was entering into villages or (into *no*) cities or (into *no*) fields in the marketplaces they were laying those ailing and were begging Him that only only of the fringe the clothing of Him they shall touch, and as many as maybe (touched *N(k)O*) Him were being healed.

7 And are gathered together to Him the Pharisees and some of the scribes having come from Jerusalem. 2 And they had seen some of the disciples of Him (that *no*) with defiled hands, That is unwashed, (are eating *N(k)O*) (the *no*) bread (they found fault; *K*) 3 For the Pharisees and all the Jews only unless with a fist they shall wash the hands, not eat holding the tradition of the elders; 4 and [on coming] from [the] market (now *o*) (when may come *ko*) only unless (they shall wash *NK(o)*) not they eat; and other things many there are which they received to keep washings of cups and vessels and utensils and couches for dining. 5 (And *N(k)O*) questioned Him the Pharisees and the scribes; Because of why not walk the disciples of

You according to the tradition of the elders, but (with unsanctified *N(K)O*) hands eat the bread? 6 And (answering *k*) He said to them (that: *ko*) Rightly prophesied Isaiah concerning you hypocrites, as it has been written (that *no*) This people with the lips Me honors, but the heart of them far away is kept from Me. 7 In vain now they worship Me teaching [as] doctrines [the] precepts of men.' 8 Having neglected (for *k*) the commandment of God you hold to the tradition of men (washings of vessels and of cups and more like things many things you do. *KO*) 9 And He was saying to them; Neatly do you set aside the commandment of God that the tradition of you (you may maintain. *N(k)O*) 10 Moses for said; do honor the Father of you and the mother of you,' and The [one] speaking evil of father or mother in death should end.' 11 You yourselves however say [that]: if may say a man to the father or to the mother; [It is] Corban, that is a gift, whatever if from me you shall be profited, 12 (and *ko*) no longer no longer you do allow him no [thing] to do for the father (of him *k*) or for the mother (of him *k*) 13 making void the word of God for the tradition of you which you have handed down; And like [things] such many you do. 14 And having called to [Him] (again *N(K)O*) the crowd He was saying to them; (do listen to *N(k)O*) Me all and (do understand. *N(k)O*) 15 No [thing] there is outside of the man entering into him which is able to defile him but the [things] (out of the man *NO*) proceeding (from of him *k*) (that *ko*) are those which are defiling the man. 16 (if anyone has ears to hear he should hear. *KO*) 17 And when He went into [the] house from the crowd, were asking Him the disciples of Him (concerning *k*) (the parable. *N(k)O*) 18 And He says to them; Thus also you yourselves without understanding are? Surely you understand that everything outside entering into the man not is able him to defile? 19 because not it enters of him into the heart but into the belly and into the sewer goes out, (purifying *N(k)O*) all the food. 20 He was saying now that That out of the man going forth, that [is what] defiles the man. 21 Within for from the heart of men thoughts evil go forth sexual immorality thefts murders, 22 adulteries covetous desires, wickednesses, deceit, sensuality, an eye evil, slander, pride, foolishness; 23 All these evils from within go forth and it defiles the man. 24 (and

ko) From there (also *no*) having risen up He went away into the (region *N(K)O*) of Tyre (and Sidon. *KO*) And having entered into (*k*) a house no [one] He was wishing to know [it] and not He was able to be hidden. 25 (But immediately *NO*) having heard (for *k*) a woman about Him of whom had the little daughter of her spirit unclean, having come she fell at the feet of Him; 26 Now the woman was Gentile Syrophenician by race, and was asking Him that the demon (He may cast forth *N(k)O*) out of the daughter of her. 27 (*k*) (And *N(k)O*) (Jesus *k*) (He was saying *N(k)O*) to her; do permit first to be satisfied the children; not for it is good to take the bread of the children and to the dogs to cast [it]. 28 But she answered and she says to Him; (yes *KO*) Lord, even (for *k*) the dogs under the table (eat *N(k)O*) of the crumbs of the children. 29 And He said to her; Because of this word do go, has gone forth out of the daughter of you the demon. 30 And having gone away to the home of her she found the (child *N(K)O*) (laid *N(k)O*) on (the bed *N(k)O*) and the demon having left. 31 And again having departed from the region of Tyre He came (through *N(K)O*) Sidon (to *N(k)O*) the Sea of Galilee through [the] midst of the region of [the] Decapolis. 32 And they bring to Him a deaf man (and *no*) who spoke with difficulty and they implore Him that He may lay on him the hand. 33 And having taken away him from the crowd aside privately He put the fingers of Him to the ears of him, and having spit He touched the tongue of him, 34 and having looked up to heaven He sighed deeply and He says to him; Ephphatha! that is do be opened 35 And (immediately *NK*) (were opened *N(k)O*) his ears, and was loosed the band of the tongue of him, and he was speaking plainly. 36 And He instructed them that to no one (they may speak; *N(k)O*) As much as however (He himself *k*) them was instructing, (they themselves *no*) more excessive were proclaiming [it]. 37 And above measure above measure they were astonished saying; Well all things He has done both the deaf He makes to hear and (the *NK*) mute to speak.

8 In those days (again *NO*) (much *N(k)O*) [the] crowd being and not having what they may eat, having called to [Him] (Jesus *k*) the disciples (of him *k*) He says to them; 2 I am moved with compassion

upon the crowd because already (days *N(k)O*) three they continue with Me and nothing they have that they may eat. 3 And if I shall send away them hungry to [the] homes of them, they will faint on the way; (And *N(K)O*) some of them (from *no*) afar (have come. *NK(o)*) 4 And answered Him the disciples of Him (that *no*) From where these will be able anyone here to satisfy with bread in this desolate place? 5 And (He was asking *N(k)O*) them; How many have you loaves? And they said; Seven. 6 And (He directs *N(k)O*) the crowd to recline on the ground, And having taken the seven loaves, having given thanks He broke [them] and he was giving [them] to the disciples of Him that (they may set before [them]; *N(k)O*) And they set [it] before the crowd. 7 And they had small fish a few; And having blessed (them *no*) He ordered also (these to be set before [them]. *N(k)O*) 8 (And *no*) they ate (now *k*) and were satisfied, And they took up overflow of fragments seven baskets. 9 There were now (having eaten of *KO*) about four thousand; And He sent away them. 10 And immediately having climbed into the boat with the disciples of Him He came into the district of Dalmanutha. 11 And went out the Pharisees and began to dispute with Him seeking from Him a sign from heaven, testing Him. 12 And having sighed deeply in the spirit of Him He says; Why generation this (seeks *N(k)O*) a sign? Amen I say to you, if there will be given to the generation this a sign. 13 And having left them again having climbed (into *ko*) (boat *KO*) He went away to the other side. 14 And they forgot to take loaves and only except one loaf not they had with themselves in the boat. 15 And He was instructing to them saying; do watch out, do take heed of the leaven of the Pharisees and of the leaven of Herod. 16 And they were reasoning with one another (saying *k*) because loaves not (they have. *N(K)O*) 17 And having known [it] (*ko*) (Jesus *KO*) He says to them; Why reason you because loaves not you have? Not yet do you perceive nor understand? (still *K*) Hardened do you have the heart of you? 18 Eyes having not do you see? And ears having not do you hear? And not do you remember? 19 When the five loaves I broke for the five thousand how many hand-baskets of fragments full took you up? They say to Him; Twelve. 20 When (now *k(o)*) the seven to the four thousand of how many baskets

[the] fillings of fragments took you up? (*ko*) (And they speak *N(k)O*) (to him; *no*) Seven. 21 And He was saying to them; (Not yet *N(K)O*) (how *KO*) do you understand? 22 And (they come *N(K)O*) to Bethsaida, And they bring to Him a blind [man] and they implore Him that him He may touch. 23 And having taken hold of the hand of the blind [man] (he brought *N(k)O*) him out of the village, and having spit upon the eyes of him, having laid the hands upon him He was asking him: if anything (you see? *N(K)O*) 24 And having looked up he was saying; I see the men for as trees I see [them] walking. 25 Then again (He put *NK(o)*) the hands upon the eyes of him, and (made him *K*) (look *N(K)O*) and (he restored *N(k)O*) and (he was seeing well *N(k)O*) clearly (everything. *N(k)O*) 26 And He sent him to (the *k*) home of him saying; Not into the village shall you enter (nor may you speak to anyone in village. *KO*) 27 And went forth Jesus and the disciples of Him into the villages of Caesarea Philippi. And on the way He was questioning the disciples of Him saying to them; Whom Me do pronounce men to be? 28 And (they said *N(k)O*) (to Him saying: that *no*) John the Baptist, and others; Elijah, others now (that *no*) (one *N(k)O*) of the prophets. 29 And He himself (was questioning them; *N(k)O*) You yourselves however whom Me do pronounce to be? Answering (now *k*) Peter says to Him; You yourself are the Christ. 30 And He warned them that no one they may tell concerning Him. 31 And He began to teach them that it is necessary for the Son of Man many things to suffer and to be rejected (by *N(k)O*) the elders and the chief priests and the scribes and to be killed and after three days to rise [again]; 32 And openly the word He was speaking. And having taken Peter him began to rebuke Him. 33 And having turned and having looked upon the disciples of Him He rebuked (*k*) Peter (and *no*) (speaks; *N(k)O*) do go behind Me, Satan, for not you have in mind the [things] of God but the [things] of men. 34 And having called to [Him] the crowd with the disciples of Him He said to them; (If *NO*) (anyone *N(k)O*) desires after Me (to follow, *N(K)O*) he should deny himself and he should take up the cross of him and he should follow Me. 35 Who[ever] for (if *N(k)O*) shall desire life (his *NK(o)*) to save, will lose it; who[ever] now maybe (will lose *N(k)O*) the life of him on account of

Me and of the gospel, (this *k*) he will save it. 36 What for (profits *N(k)O*) (*o*) a man (if *ko*) (to gain *N(k)O*) the world whole and (to lose *N(k)O*) the soul of him? 37 (or *k*) What (for *no*) (may give *N(k)O*) a man [as] an exchange for the soul of him? 38 Who[ever] for (if *N(k)O*) shall be ashamed of Me and My words in generation this adulterous and sinful, also the Son of Man will be ashamed of him when He may come in the glory of the Father of Him with the angels holy.

9 And He was saying to them; Amen I say to you that there are some here of those already standing who certainly not may taste of death until when they may see the kingdom of God having come with power. 2 And after days six takes along Jesus Peter and James and John and brings up them into a mountain high apart [on their] own alone. And He was transfigured before them, 3 and the garments of Him (was *NK(o)*) shining white exceedingly (as snow *K*) such as a launderer on the earth not is able (thus *no*) to whiten. 4 And appeared to them Elijah with Moses, and they were talking with Jesus. 5 And answering Peter says to Jesus; Rabbi, good it is for us here to be, And let us make three tabernacles for You one and for Moses one and for Elijah one; 6 Not for he knew what (he may answer, *N(k)(o)*) terrified for (they were. *N(k)O*) 7 And there came a cloud overshadowing them, and (there was *N(k)O*) a voice out of the cloud (saying: *k*) This is the Son of Mine the beloved; do listen to Him. 8 And suddenly having looked around no longer no longer no [one] they saw (except *NK(o)*) Jesus alone with themselves. 9 (And *no*) when are descending (now *k*) they (from *N(k)O*) the mountain He instructed them that to no one what they had seen they may tell only except when the Son of Man out from [the] dead he may rise. 10 And that saying they kept among themselves questioning what it is out from the dead to rise. 11 And they were asking Him saying: that Say the scribes that Elijah it behooves to come first? 12 And (answering *k*) (He was saying *N(k)O*) to them; Elijah indeed having come first restores all things; and how has it been written of the Son of Man that many things He may suffer and may be set at naught. 13 But I say to you that also Elijah has come, and they did to him as much as (they

were desiring *N(k)O*) even as it has been written of him. 14 And (having come *N(k)O*) to the disciples (they saw *N(k)O*) a crowd great around them and scribes arguing (with *no*) (them. *N(k)O*) 15 And immediately all the crowd (having seen *N(k)O*) Him (they marvelled *N(k)O*) and running to [Him] they were greeting Him. 16 And He asked (those *N(k)O*) (scribes: *K*) What are you disputing with (them? *NK(O)*) 17 And (answered *N(k)O*) (Him *no*) one out of the crowd (said: *k*) Teacher, I brought the son of mine to You having a spirit mute. 18 and whenever (if *N(k)O*) him it may grasp, it throws down him; and he foams and he gnashes his teeth (of him *k*) and is withering away. And I spoke to the disciples of You that it they may cast out, and not they had power. 19 And answering (to them *N(k)O*) He says; O generation unbelieving! Until when with you will I be? Until when will I bear with you? do bring him to Me. 20 And they brought him to Him. And having seen Him the spirit immediately (threw into convulsions *N(k)O*) him, and having fallen upon the ground he was rolling around foaming. 21 And He asked the father of him; How long a time is it that this has been with him? And he said; (From *no*) childhood. 22 And often both into (*o*) fire him it casts and into waters that it may destroy him; But if anything You are able [to do], do help us, having compassion on us. 23 And Jesus said to him; If You are able (to believe *K*) All things are possible to the [one] believing. 24 (and *ko*) Immediately having cried out the father of the child (with tears *K*) was saying; I believe (Lord; *K*) do help me with the unbelief! 25 Having seen now Jesus that was running together a crowd, He rebuked the spirit unclean saying to it; O Mute and deaf (O *k*) spirit, I myself command you: do come out of him, and no more shall you enter into him. 26 And (having cried out *N(k)O*) and much (throwing into convulsions *N(k)O*) (him *k*) it came out, and he became as if dead in order for (*no*) many to say that he was dead. 27 And Jesus having taken by the hand (him *N(k)O*) raised up him, and he arose. 28 And (when was entering He *N(k)O*) into a house the disciples of Him in private were asking Him; Why we ourselves not were able to cast out it? 29 And He said to them; This kind by no [thing] is able to go out only except by prayer (and with fastings. *KO*) 30 And from there And from there having gone forth (they

were passing through *NK(o)*) through Galilee, and not was He wanting that anyone may know [it]; 31 He was teaching for the disciples of Him and He was saying to them that The Son of Man is delivered into [the] hands of men, and they will kill Him, and having been killed (on [the] third *N(k)O*) (day *NK(o)*) He will arise. 32 And they were not understanding the declaration and they were afraid Him to ask. 33 And (they came *N(k)O*) to Capernaum; And in the house having been He was asking them; What on the way (to yourselves *K*) were you discussing? 34 And they were silent; with one another for they had been discussing along the road which [was] greatest. 35 And having sat down He called the Twelve and He says to them; If anyone desires first to be, he will be of all last and of all servant. 36 And having taken a child He set it in midst of them, and having taken in [His] arms it He said to them; 37 Who[ever] (maybe *N(k)O*) one of such little children shall receive in the name of Me, Me myself receives; and who[ever] (maybe *N(k)O*) Me myself (shall receive, *N(k)O*) not Me myself receives but the [One] having sent Me. 38 (was speaking *N(k)O*) (now *k*) to Him John; (saying *k*) Teacher, we saw someone (in *no*) the name of You casting out demons (who not follows to us *KO*) and (we were forbidding *N(k)O*) him because not (he was following *N(k)O*) us. 39 And Jesus said; Not do forbid him; No [one] for there is who will do a work of power in the name of Mine and will be able readily to speak evil of Me. 40 Who[ever] for not is against (us *N(k)O*) for (us *N(k)O*) is. 41 Who[ever] for maybe may give to drink you a cup of water in (the *k*) name (of me *k*) because of Christ's you are, Amen I say to you (that *no*) certainly not (may lose *NK(o)*) the reward of him. 42 And who[ever] (maybe *NK(o)*) shall cause to stumble one of the little ones these who are believing in Me myself, better it is for him rather if is put (a millstone heavy *N(k)O*) around the neck of him and he has been cast into the sea. 43 And if (shall cause to stumble *NK(o)*) you the hand of you, do cut off it; better it is (for you *N(k)O*) crippled to enter into life than two hands having to go away into hell into the fire unquenchable. (Geenna g1067) 44 (where the worm of them not dies and fire not is quenched *KO*) 45 And if the foot of you shall cause to stumble you, do cut off it; better it is (for you *N(k)O*) to enter into life

lame than the two feet having to be cast into hell (into fire unquenchable. *KO*) (Geenna g1067) 46 (where the worm of them not dies and fire not is quenched. *KO*) 47 And if the eye of you shall cause to stumble you, do cast out it; better (for you *N(k)O*) it is with one eye to enter into the kingdom of God than two eyes having to be cast into the hell (of the fire *K*) (Geenna g1067) 48 where the worm of them not dies and the fire not is quenched.' 49 Everyone for with fire will be salted (and all sacrifice with salt will be salted. *KO*) 50 Good [is] the salt; if however the salt unsalty may become, with what it will you season? do have in yourselves (salt *N(k)O*) and do be at peace with one another.

10 And from there having risen up He comes into the region of Judea (and *N(k)O*) (*k*) beyond the Jordan, And come together again crowds to Him, and as He had been accustomed again He was teaching them. 2 And having come to [him] (the *k*) Pharisees (were questioning *N(k)O*) Him if it is lawful for a husband a wife to divorce testing Him. 3 And He answering said to them; What you did command Moses? 4 And they said; Permitted Moses a roll of divorce to write and to send [her] away. 5 (and answering *k*) (But *no*) Jesus said to them; Because of the hardness of heart of you He wrote for you commandment this; 6 From however [the] beginning of creation Male and female He made them' (*k*) (God; *K*) 7 On account of this will leave a man the father of him and mother and will be joined to wife of him, 8 and will be the two for flesh one' Therefore no longer no longer they are two but one flesh. 9 What therefore God has joined together, man not should separate. 10 And (in the house *N(k)O*) again the disciples (of it *k*) concerning (the [meaning] of *k*) (this were questioning *N(k)O*) Him. 11 And He says to them; Who[ever] (maybe *N(k)O*) shall divorce the wife of him and shall marry another, commits adultery against her. 12 And if (she *N(k)O*) (having divorced *N(k)O*) the husband of her (and *k*) (shall marry another, *N(k)O*) she commits adultery. 13 And they were bringing to Him little children that them He may touch; But the disciples (rebuked those *N(k)O*) (bringing [them]. *KO*) 14 Having seen now Jesus was indignant and He said to them; do permit the little children to come to Me, (and *k*) not do hinder

them! To the for so[uch] belongs the kingdom of God. 15 Amen I say to you, who[ever] (only *N(k)O*) unless shall receive the kingdom of God as a child, certainly not shall enter into it. 16 And having embraced them (he was greatly blessing *N(k)O*) having laid the hands on them. 17 And when is going forth He on [the] journey having run up one and he having knelt down to Him he was asking Him; Teacher good, what shall I do that life eternal I may inherit? (aiōnios g166) 18 And Jesus said to him; Why Me you call good? No [one is] good only except one God. 19 The commandments you know: Not shall you murder not shall you commit adultery not shall you steal, not shall you bear false witness, not shall you defraud, do honor the father of you and the mother.' 20 And (answering *ko*) (he was saying *N(k)O*) to Him; Teacher, these all I have kept from [the] youth of me. 21 And Jesus having looked upon him He loved him and He said to him; One thing (to you *N(k)O*) is lacking; do go, as much as you have do sell and do give to the poor and you will have treasure in heaven. and come, do follow Me (having taken up cross. *K*) 22 And having been sad at the word he went away grieving; he was [one] for having possessions many. 23 And having looked around Jesus says to the disciples of Him; How difficultly those riches having into the kingdom of God will enter! 24 And the disciples were astonished at the words of Him. But Jesus again answering He says to them; Children, how difficult it is (having trusted upon *KO*) (*K*) (riches *KO*) into the kingdom of God to enter! 25 Easier it is [for] a camel through the eye of the needle (to pass *N(k)O*) than [for] a rich man into the kingdom of God to enter. 26 And exceedingly they were astonished saying among (themselves; *NK(O)*) Then who is able to be saved? 27 Having looked (now *k*) on them Jesus says; With men [it is] impossible but not [is impossible] with (*k*) God; all things for [are] possible (is *k*) with God. 28 (and *k*) Began to say Peter to Him; Behold we ourselves left all and (have followed *N(k)O*) You. 29 (answering *ko*) (now *k*) (Was saying *N(k)O*) Jesus; Amen I say to you, no [one] there is who has left house or brothers or sisters or mother or father (or wife *K*) or children or lands because of me and (because *no*) of the gospel, 30 only unless shall take a hundredfold now in time this — houses and brothers and sisters and (mothers *NK(o)*) and children and lands with

persecutions — and in the age which is coming life eternal. (aīōn g165, aiōnios g166) 31 Many however will be first last and the last first. 32 They were then on the way going up to Jerusalem, and was going on before them Jesus, and they were astonished; (those *no*) (then *N(k)O*) following were afraid. And having brought to [Himself] again the Twelve He began them to tell the [things] are being soon to Him to happen 33 that Behold we go up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes, and they will condemn Him to death and will betray Him to the Gentiles 34 And they will mock Him and will spit upon Him and will flog Him and will kill (him *ko*) and (on [the] third day *N(k)O*) He will rise again. 35 And come up to Him James and John, the (two *O*) sons of Zebedee, saying (to Him; *no*) Teacher, we desire that whatever if we shall ask (you *no*) You shall do for us. 36 And He said to them; What do you desire Me (I may do *N(k)O*) for you? 37 And they said to Him; do grant to us that one of [us] at right [hand] and one at (left [hand] *N(k)O*) (of you *k*) let us sit in the glory of You. 38 And Jesus said to them; Not you know what you ask. Are you able to drink the cup which I myself drink (or *N(k)O*) the baptism which I myself am baptized to be baptized [with]? 39 And they said to Him; We are able. And Jesus said to them; The (indeed *k*) cup which I myself drink you will drink, and the baptism which I myself am baptized you will be baptized [with]; 40 but to sit at [the] right hand of Me (or *N(k)O*) at [the] left hand (of me *k*) not is Mine to give but [to those] for whom it has been prepared. 41 And having heard [this] the ten began to be indignant about James and John. 42 (*k*) (And *no*) (now *k*) having called near them Jesus says to them; You know that those being accounted to rule over the Gentiles exercise lordship over them, and those great ones of them exercise authority over them. 43 Not thus however (is it *N(k)O*) among you, Instead who[ever] (maybe *N(k)O*) shall desire great to become among you, will be your servant; 44 and who[ever] (maybe *NK(o)*) shall desire (among *no*) (you to become *N(k)O*) first, will be of all slave. 45 Even for the Son of Man not came to be served but to serve and to give the life of Him [as] a ransom for many. 46 And they come to Jericho. And when was going out He from Jericho — and the disciples of Him and a crowd large —

(the *no*) son of Timaeus Bartimaeus, (the *k*) blind (beggar, *N(k)O*) was sitting beside the road. 47 And having heard that Jesus (of Nazareth *N(k)O*) it is, he began to cry out and to say; (O *k*) Son of David Jesus, do have mercy on me. 48 And were rebuking him many that he may be silent. but much more he was crying out; Son of David, do have mercy on me. 49 And having stopped Jesus commanded: (do call *N(k)O*) him. And they call the blind [man] saying to him; take courage! (do rise up *N(k)O*) He calls you. 50 And having cast away the cloak of him (having jumped up *N(k)O*) he came to Jesus. 51 And answering to him Jesus (said; *N(k)O*) What to you do you desire I may do And the blind [man] said to Him; Rabboni, that I may receive sight. 52 (And *no*) (now *ko*) Jesus said to him; do go, the faith of you has healed you. And immediately he received sight and he was following (Him *N(k)O*) (Jesus *k*) on the way.

11 And when they drew near to Jerusalem to Bethphage and Bethany near the Mount of Olives, He sends two of the disciples of Him 2 and says to them; do go into the village before you; and immediately entering into it you will find a colt tied upon which no [one] (not yet *NO*) a person (sat; do untie *N(k)O*) it (also *no*) (do lead [it]. *N(k)O*) 3 And if anyone to you may say; Why are you doing this? do say (that *ko*) the Lord of it need has, and soon it (He sends *N(k)O*) (back *no*) here. 4 (and *no*) they departed (now *k*) and found (the *k*) colt tied at (the *k*) door outside by the street and they untied it. 5 And some of those there having stood they were saying to them; What are you doing untying the colt? 6 And they spoke to them even as (had commanded *N(k)O*) Jesus, and they allowed them. 7 And (they lead *N(k)O*) the colt to Jesus and (they do cast *N(k)O*) upon it the cloaks of them, and He sat on (it. *N(k)O*) 8 (And *no*) many (now *k*) the cloaks of them spread on the road, others then branches (cutting down *N(k)O*) from the (fields *N(k)O*) (and were spreading into way. *K*) 9 And those going before and those following were crying out (saying: *k*) Hosanna! Blessed [is] the [One] coming in [the] name of [the] Lord! 10 Blessed [is] the coming kingdom (in name of the Lord *K*) of the father of us David! Hosanna in the highest! 11

And He entered into Jerusalem (Jesus and *k*) into the temple, and having looked around on all things, (when late [evening] *NK(o)*) already being the hour, He went out to Bethany with the Twelve. 12 And on the next day when were exiting they from Bethany He was hungry. 13 And having seen a fig tree (from *no*) afar having leaves He went if perhaps anything He will find on it. And having come to it no [thing] He found only except leaves; (the *no*) for season not it was of figs. 14 And answering (Jesus *k*) He said to it; No more to the age from you no one fruit would eat. And were listening the disciples of Him. (αἰὼν g165) 15 And they come to Jerusalem, And having entered (Jesus *k*) into the temple He began to cast out those selling and (those *no*) buying in the temple, and the tables of the money changers and the seats of those selling the doves He overturned 16 And not He was permitting that anyone may carry a vessel through the temple. 17 And He was teaching (and *no*) (was saying *N(k)O*) to them; Surely it has been written that The house of Mine a house of prayer will be called for all the nations'? You yourselves however (have made *N(k)O*) it a den of robbers.' 18 And heard [it] the chief priests and the scribes and they were seeking how Him (they may destroy; *N(k)O*) they were afraid of for Him, all (for *N(k)O*) the crowd was astonished at the teaching of Him. 19 And (when *N(k)O*) evening came, (they were going *N(k)O*) out of the city. 20 And passing by in the morning they saw the fig tree dried up from [the] roots. 21 And having remembered Peter says to Him; Rabbi, look the fig tree that You cursed has been dried up. 22 And answering Jesus says to them; do have faith from God. 23 Amen (for *ko*) I say to you that who[ever] maybe may say to the mountain this; do be taken away and do be cast into the sea,' and not may doubt in the heart of him but (may believe *N(k)O*) that (what he says *N(k)O*) takes place, it will be done for him (what maybe he shall say. *K*) 24 Because of this I say to you; all things as much as (when *k*) (praying *N(k)O*) (and *no*) (you ask, *NK(o)*) do believe that (you receive, *N(k)O*) and it will be to you. 25 And when (you stand *N(k)O*) praying, do forgive if anything you have against anyone so that also the Father of you who [is] in the heavens may forgive you the trespasses of you. 26 (if *KO*) (now you yourselves not do you allow nor the father of you

in to the heavens will forgive the trespasses of you *K*) 27 And they come again to Jerusalem; And in the temple when is walking He they come to Him the chief priests and the scribes and the elders 28 And (they were saying *N(k)O*) to Him; By what authority these things are You doing (Or *N(k)O*) who You gave authority this that these things You may do? 29 And Jesus (answering *k*) said to them; I will ask you (I myself also I myself also *KO*) one question, and do answer Me, and I will tell you by what authority these things I do. 30 The baptism (*no*) of John from heaven was it or from men? do answer Me. 31 And (they were reasoning *N(k)O*) with themselves saying; (What may we say? *O*) If we shall say; From heaven, He will say; Because of why then not did you believe in him? 32 But (if *k*) shall we say; From men', they were afraid of the (crowd; *N(k)O*) all for were holding John truly that a prophet he was. 33 And answering to Jesus they say; Not do we know. And Jesus (answering *k*) says to them; Neither I myself tell you by what authority these things I do.

12 And He began to them in parables (to speak: *N(k)O*) A vineyard a man planted and he placed around [it] a fence and dug a wine vat and built a tower and rented out it to farmers and traveled abroad 2 And he sent to the farmers at the due time a servant that from the farmers he may receive from (the fruits *N(k)O*) of the vineyard. 3 (*k*) (But *N(k)O*) having taken him they beat [him] and they sent [him] away empty-handed. 4 And again he sent to them another servant; and him and him (stoning *K*) they struck on the head and (sent *K*) (dishonored. *N(k)O*) 5 And (again *k*) another He sent; and him and him they killed, also many others, (some *N(k)O*) indeed beating, (some *N(k)O*) however killing. 6 Yet (therefore *K*) one (did have *N(k)O*) son beloved (of him; *k*) he sent (and *k*) him last to them saying that They will have respect for the son of mine. 7 Those however farmers to themselves they said that This is the heir; come let us kill him, and ours will be the inheritance. 8 And having taken they killed him and cast forth him outside the vineyard. 9 What therefore will do the master of the vineyard? he will come and he will destroy the farmers and will give the vineyard to others. 10 Not even Scripture this have you read: [The] stone which rejected those building,

this has become the chief of [the] corner; 11 from [the] Lord was this, and it is marvelous in [the] eyes of us.'? 12 And they were seeking Him to lay hold of and they feared the crowd; they knew for that against them the parable He had spoken. And having left Him they went away. 13 And they send to Him some of the Pharisees and of the Herodians that Him they may catch in discourse. 14 (*k*) (And *N(k)O*) having come they say to Him; Teacher, we know that true You are and not there is care to You about no [one]; not for You look on [the] appearance of men but on the basis of [the] truth the way of God teach. Is it lawful to give tribute to Caesar or not? 15 shall we pay or not shall we pay? And knowing of them the hypocrisy He said to them; Why Me do you test? do bring Me a denarius that I may see [it]. 16 And they brought [it]. And He says to them; Of whom [is] likeness this and the inscription? And they said to Him; Caesar's. 17 (and answering *k*) (And *no*) Jesus said to them; the [things] of Caesar do give back to Caesar and the [things] of God to God. And (they were amazed *N(k)(o)*) at Him. 18 And come Sadducees to Him who say a resurrection not being and (they were questioning *N(k)O*) Him saying; 19 Teacher, Moses wrote for us that if of anyone a brother shall die and he may leave behind a wife and not may leave (child *N(K)O*) that shall take the brother of him the wife (of him *k*) and may raise up seed for the brother of him. 20 Seven brothers there were; and the first took a wife and dying not he left seed. 21 And the second took her and died (and *k*) (not *N(k)O*) (he himself *k*) (having left *N(k)O*) the seed and the third likewise; 22 And (took her *k*) the seven (and *k*) not left offspring. (Last *N(k)O*) of all also the woman died. 23 In the (therefore *K*) resurrection when they may rise of which of them will she be wife? For the seven had her as wife. 24 (and *k*) (Was saying *N(k)O*) to them Jesus (said: *k*) Surely because of this do you err not knowing the Scriptures nor [knowing] the power of God? 25 When for out from [the] dead they may rise, neither do they marry nor are given in marriage but are like angels (*ko*) in the heavens. 26 Concerning now the dead that they rise, surely you have read in the book of Moses on (the *N(k)O*) bush (how *N(k)O*) spoke to him God saying; I myself [am] the God of Abraham and the God of Isaac and the God of Jacob'? 27 Not He is (the *k*) God of [the] dead but (God *k*) of [the] living; (you yourselves therefore *KO*) Greatly you err. 28 And having come up one of the scribes, having heard when they are reasoning together, (seeing *N(k)O*) that well He answered them he questioned Him; Which is commandment [the] first (of all *N(k)O*) 29 (now *k*) Answered Jesus (to him *ko*) The first (is *no*) (of all *K(o)*) (commandments: *K*) do listen O Israel: [The] Lord the God of us [the] Lord One is; 30 and you will love [the] Lord the God of you with all the heart of you and with all the soul of you and with all the mind of you and with all the strength of you.' (this first commandment. *KO*) 31 (and *ko*) [The] second (like *KO*) this: You will love the neighbour of you as yourself.' Greater than these another commandment not there is. 32 And said to Him the scribe; Right, Teacher, according to truth You have spoken that One He is (God *K*) and not there is another besides Him. 33 and to love Him with all the heart and with all the understanding (and from all soul *KO*) and with all the strength and to love the neighbour as oneself (more excessive *N(K)O*) is than all the burnt offerings and (*k*) sacrifices. 34 And Jesus having seen him that wisely he answered He said to him; Not far are you from the kingdom of God. And no [one] no longer no longer was daring Him to question. 35 And answering Jesus was saying teaching in the temple; How say the scribes that the Christ [the] son of David is? 36 Himself (for *ko*) David said by the Spirit Holy: (Said *NK(o)*) (the *ko*) Lord to the Lord of me; (do sit *NK(o)*) at [the] right hand of Me until when I may place of the enemies of You (under *N(k)O*) of the feet of You.' 37 Himself (therefore *K*) David names Him Lord, then how of him is He son? And the great crowd was listening to Him gladly. 38 And (to them *k*) in the teaching of Him He was saying; do beware of the scribes who are desiring in robes to walk about and greetings in the marketplaces 39 and first seats in the synagogues and first places at the feasts, 40 those devouring the houses of the widows and as a pretext at great length praying, These will receive more excessive judgment. 41 And having sat down (Jesus *k*) (opposite *NK(o)*) the treasury He was watching how the crowd cast money into the treasury. and many rich were casting [in] much; 42 And having come one widow poor she cast [in] lepta two which is a kodrantes. 43 And having called to [Him] the

disciples of Him (He says *N(k)O*) to them; Amen I say to you that widow this poor more than all (has cast [in] *N(k)O*) of those (casting *N(k)O*) into the treasury; **44** All for out of that which is abounding to them cast [in], she however out of the poverty of her all as much as she had cast [in], all the livelihood of her.

13 And when is going forth He out of the temple says to Him one of the disciples of Him; Teacher, behold what stones and what buildings! **2** And Jesus (answering *k*) said to him; See you these great buildings? certainly not may be left (here *NO*) stone upon (stone *N(k)O*) which certainly not may be thrown down. **3** And when is sitting He upon the Mount of Olives opposite the temple (he was asking *N(k)O*) Him in private Peter and James and John and Andrew; **4** do tell us: when these things will be And what [will be] the sign when may soon these things to be accomplished all **5** And Jesus (answering *k*) began to say to them; do take heed lest anyone you may mislead. **6** Many (for *ko*) will come in the name of Me saying that I myself am [He], and many they will mislead. **7** When then (you may hear of *NK(o)*) wars and rumors of wars, not do be disturbed; it must (for *ko*) come to pass, but not yet [is] the end. **8** Will rise up for nation against nation and kingdom against kingdom; (and *k*) There will be earthquakes throughout places; (and *ko*) there will be famines (and disturbance; *K*) ([The] beginning *N(K)O*) of birth pains [are] these. **9** do take heed however to yourselves; they will betray (for *ko*) you to courts and in synagogues you will be beaten and before governors and kings you will stand because of Me for a testimony to them. **10** And to all the nations first it behooves to proclaim the gospel. **11** (And *no*) when (now *k*) (they may lead away *N(k)O*) you delivering [you] up, not do be anxious beforehand what you may say (nor do devise; *K*) but whatever if shall be given to you in that [very] hour, that do speak; not for are you yourselves those speaking but the Spirit Holy. **12** (And *no*) will deliver up (now *k*) brother brother to death and father child, and will rise up children against parents and will put to death them. **13** And you will be hated by all on account of the name of Me. the [one] however having endured to [the] end, he will be saved. **14** When

then you may see the abomination of the desolation (which having been spoken of by Daniel prophet *K*) (already standing *N(k)o*) where not it should — the [one] reading he should understand — then those in Judea they should flee to the mountains; **15** the [one] and upon the housetop not he should come down (into house *KO*) nor should go in to take anything out of the house of him; **16** and the [one] in the field (being *k*) not he should return to the [things] back to take the clothing of him. **17** Woe then to those in womb [pregnancy] having and to the [ones] nursing infants in those days! **18** do pray then that it not may happen (the flight of you *K*) in winter. **19** will be [in] for the days those tribulation such as never has been [the] like from [the] beginning of creation (which *N(k)O*) created God until now — and certainly not may happen. **20** And only unless shortened [the] Lord the days, not then would there have been saved any flesh; but on account of the elect whom He chose He has shortened the days. **21** And then if anyone to you shall say; (behold *N(k)O*) here [is] the Christ (or *KO*) (behold *N(k)O*) there! not (you do believe [it]. *N(k)O*) **22** There will arise for false Christs and false prophets and will give signs and wonders so as to deceive if possible (and *ko*) the elect. **23** You yourselves however do take heed; (behold *K*) I have foretold to you all things. **24** But in those days after the tribulation those The sun will be darkened, and the moon not will give the light of it, **25** and the stars will be out of the heaven (falling, *N(k)O*) and the powers that [are] in the heavens will be shaken.' **26** And then will they behold the Son of Man coming in [the] clouds with power great and glory. **27** And then He will send the angels (of him *K*) and will gather together the elect of Him from the four winds from [the] end of earth until [the] end of heaven. **28** Of now the fig tree do learn the parable: When already the branch of it tender may become, and may it put forth the leaves, you know that near the summer is. **29** So also you yourselves, when you may see these things coming to pass, do know that near He is at [the] doors. **30** Amen I say to you that certainly not may have passed away generation this until when these things all may happen. **31** The heaven and the earth (will pass away, *NK(o)*) but the words of Mine certainly not (will pass away. *N(k)O*) **32** Concerning now the day that (or *N(k)O*) the hour no [one] knows

not even the angels (*k*) in heaven nor the Son only except the Father. 33 do take heed, do watch (and do pray; *KO*) not you know for when the time is. 34 [It is] like a man going on a journey having left the house of him and having given to the servants of him authority, (and *k*) to each one the work of him, And the doorkeeper he commanded that he may keep watch. 35 do watch therefore; not you know for when the master of the house comes (or *no*) at evening or (at midnight *N(k)O*) or when the rooster crows or morning; 36 lest having come suddenly he may find you sleeping. 37 (What [thing] *N(k)O*) now to you I say, to all I say: do watch.

14 It was now the Passover and the [Feast of] Unleavened Bread after two days, And were seeking the chief priests and the scribes how Him by stealth having taken they may kill [Him]; 2 They were saying (for; *N(k)O*) Not [take Him] during the feast otherwise otherwise there will be an uproar of the people. 3 And when is being He in Bethany in the house of Simon the leper, when is reclining He came a woman having an alabaster flask of fragrant oil of nard pure of great price. (and *ko*) having broken (the *N(k)O*) alabaster flask she poured [it] on His (according to *k*) head. 4 Were now some indignant within themselves (and saying: *ko*) To why waste this of the fragrant oil has been made? 5 Was possible for this (fragrant oil *no*) to have been sold [for] above denarii three hundred and to have been given to the poor; And they were grumbling at her. 6 And Jesus said; do leave alone her, why to her trouble do you cause? A good work she did (toward Me myself. *N(k)O*) 7 Always for the poor you have with yourselves, and whenever you may desire you are able (for them *N(k)O*) (always *O*) good to do, Me myself however not always do you have. 8 What (she had *N(k)O*) (this *ko*) she performed, She came beforehand to anoint the body of Mine for the burial. 9 Amen (now *no*) I say to you; wherever (maybe *N(k)O*) shall be proclaimed gospel (this *k*) in whole the world, also what has done this [woman] will be spoken of for a memorial of her. 10 And (*k*) Judas Iscariot, one of the Twelve, went away to the chief priests that Him he may betray to them. 11 And having heard they rejoiced and they promised to him money to give; And he was seeking how Him

conveniently he may deliver up. 12 And on the first day of unleavened [bread], when the Passover lamb they were to sacrifice, say to Him the disciples of Him; Where do You desire [that] having gone we may prepare that You may eat the Passover? 13 And He sends forth two of the disciples of Him and says to them; do go into the city, and will meet you a man a pitcher of water carrying; do follow him. 14 And wherever (maybe *NK(o)*) he shall enter, do say to the master of the house that the Teacher says; Where is the guest room (of Mine *no*) where the Passover with the disciples of Mine I may eat? 15 And he himself you will show an upper room large furnished [and] ready; (And *no*) there do prepare for us. 16 And went away the disciples (of him *ko*) and came into the city and found even as He had said to them and they prepared the Passover. 17 And when evening having arrived He comes with the Twelve. 18 And when were reclining they and were eating Jesus said: Amen I say to you that one of you will betray Me, who is eating with Me. 19 (now *ko*) They began to be grieved and to say to Him one by one; surely not ever I myself (and other surely not ever I myself? *K*) 20 And (answering *k*) He said to them; [It is] one of (from *ko*) the Twelve, who is dipping with Me in the (one *O*) bowl. 21 (For *no*) indeed the Son of Man goes even as it has been written concerning Him, woe however to the man that [one] through whom the Son of Man is betrayed; better (was *ko*) for him if not was born the man that. 22 And when are eating they, having taken (*ko*) (Jesus *KO*) bread, having spoken a blessing He broke and He gave [it] to them and said; do take (do eat *K*) this is the body of Me. 23 And having taken (the *k*) cup, having given thanks He gave [it] to them, and they drank of it all. 24 And He said to them; This is the blood of Me (which [is] *ko*) (of a new *K*) covenant which is being poured out (for *N(k)O*) many. 25 Amen I say to you that no longer no longer certainly not shall I drink of the (fruit *N(k)O*) of the vine until the day that [one] when it I may drink anew in the kingdom of God. 26 And having sung a hymn they went out to the Mount of Olives. 27 And says to them Jesus that All you will fall away (in to me myself in night this *K*) for it has been written: I will strike the shepherd, and the sheep (will be scattered.) *N(k)O*) 28 But after to rise me I will go before you

into Galilee. 29 And Peter was saying to Him; If even all will fall away yet not I myself. 30 And says to him Jesus; Amen I say to you that (yourself *no*) now this (in *k*) night before than twice [the] rooster crowing three times Me you will deny. 31 And overexceedingly overexceedingly (he was saying *N(k)O*) (more: *K*) If it shall be needful to me to die with You, certainly not You (I will deny. *NK(o)*) Likewise now also all of them were saying. 32 And they come to a place of which the name [is] Gethsemane, and He says to the disciples of Him; do sit here while I may pray. 33 And He takes Peter and James and (*no*) John with (Him *N(k)O*) and He began to be greatly awe-struck and to be deeply distressed. 34 And He says to them; Very sorrowful is the soul of Mine until death. do remain here and do watch. 35 And (having gone forward *NK(o)*) a little (He was falling *N(k)O*) upon the ground and he was praying that if possible it is it shall pass from Him the hour. 36 And He was saying; Abba, O Father, all things [are] possible to You; do take away cup this from Me but not [it is] what I myself want but what You. 37 And He comes and He finds them sleeping And He says to Peter; Simon, are you asleep? Surely you were able one hour to watch? 38 do watch and do pray so that not (you may enter *N(k)O*) into temptation. The indeed spirit [is] willing, however the flesh weak. 39 And again having gone away He prayed the same thing having said. 40 And again (having come *N(k)O*) he found them sleeping; Were for of them the eyes (being wearied, *N(k)O*) and not they knew what they may answer to Him. 41 And He comes the third time and says to them; Are you sleeping still and taking your rest, It is enough, has come the hour; behold is delivered up the Son of Man into the hands of the sinful. 42 do rise, let us go; behold the [one] betraying Me has drawn near! 43 And immediately while yet when he is speaking comes up (*o*) Judas, (Iscariot *O*) one (being *k*) of the Twelve, and with Him a crowd (great *K*) with swords and clubs from the chief priests and the scribes and the elders. 44 Had given then the [one] delivering up Him a sign to them saying; Whomever maybe I may kiss, He himself is. do seize Him and (do lead [him] away *N(k)O*) securely. 45 And having arrived immediately having come up to Him he says (to him: *o*) Rabbi (Rabbi! *K*) And he kissed Him. 46 They And laid the hands (of them *k*) (on Him *N(k)O*) and seized Him. 47 One then a certain of those having stood by himself drawing the sword struck the servant of the high priest and cut off of him the (ear. *N(k)O*) 48 And answering Jesus said to them; As against a robber are you come out with swords and clubs to capture Me? 49 Every day I was with you in the temple teaching, and not you did seize Me; But [it is] that may be fulfilled the Scriptures. 50 And having left Him fled all. 51 And (one *k*) young man certain (was accompanying *N(K)(o)*) Him having himself cast a linen cloth about [his] naked [body], and they seize him (young men. *k*) 52 and having left behind the linen cloth naked he fled (from of them. *k*) 53 And they led away Jesus to the high priest And come together (to him *ko*) all the chief priests and the elders and the scribes. 54 And Peter from afar off followed Him until within to the court of the high priest and he was sitting with the officers and warming himself at the fire. 55 And the chief priests and all the Council were seeking against Jesus testimony to put to death Him but not they were finding [any]. 56 Many for were bearing false testimony against Him, but alike their testimonies not were. 57 And some having risen up were bearing false testimony against Him saying 58 that We ourselves heard when he is saying that I myself will destroy temple this the [one] made with hands and in three days another not made with hands I will build. 59 And not thus alike was the testimony of them. 60 And having stood up the high priest in (the *k*) midst he questioned Jesus saying; Not answer You no [thing] What [about] these You testify against? 61 But He was silent and (not *no*) did He answer no [thing]. Again the high priest was questioning Him and he says to Him; You yourself are the Christ the Son of the Blessed [One]? 62 And Jesus said; I myself am, And you will behold the Son of Man at [the] right hand sitting of Power and coming with the clouds of heaven. 63 And the high priest having torn the garments of him says; What any more need have we of witnesses? 64 You heard the blasphemy; What to you does it appear? And all condemned Him deserving to be of death. 65 And began some to spit upon Him and to cover up of Him the face and to strike Him and to say to Him; do prophesy And the officers with the palms Him (received. *N(K)O*) 66 And when is being Peter below in the courtyard

comes one of the servant girls of the high priest. 67 and having seen Peter warming himself, having looked at him she says; Also you yourself with the Nazarene you were (*no*) Jesus. 68 But he denied [it] saying; (Neither *N(k)O*) I know (nor even *N(k)O*) understand you yourself what say. And he went forth out into the porch, and [the] rooster crowed. 69 And the servant girl having seen him began again to say to those having been standing by that This [one] of them is. 70 But again he was denying. And after a little again those having stood by were saying to Peter; Truly of them you are; also for a Galilean you are (and the speech of you resembles. *KO*) 71 But he began to curse and to swear that Not I know man this whom you speak of! 72 And (immediately *NO*) for [the] second time a rooster crowed, And remembered Peter (the declaration *N(k)O*) ([was] like *NO*) (which *k(o)*) had said to him Jesus that Before [the] rooster crowing twice three times Me you will deny. And having broken down he was weeping.

15 And early (upon *k*) in the morning a counsel having formed the chief priests with the elders and scribes and all the Council, having bound Jesus they led [Him] away and delivered [Him] (*k*) to Pilate. 2 And questioned Him Pilate; You yourself are the King of the Jews? And answering to him (He says; *N(k)O*) You yourself have spoken. 3 And were accusing Him the chief priests of many things. 4 And Pilate again (was questioning *N(K)O*) Him saying; Not answer You no [thing]? See how many things You (they accuse! *N(K)O*) 5 But Jesus no longer no longer no [thing] answered so as to amaze Pilate. 6 At then [the] feast he was releasing to them one prisoner (which they were requesting. *N(k)O*) 7 There was then the [one] being named Barabbas with the rebels bound who in the insurrection murder had committed. 8 And (having come up *N(K)O*) the crowd began to beg [him to do] even as (always *ko*) he was doing for them. 9 But Pilate answered to them saying; Wish you [that] I may release to you the King of the Jews? 10 He was aware for that because of envy had delivered up Him the chief priests. 11 But the chief priests stirred up the crowd so that instead Barabbas he may release to them. 12 And Pilate again answering (was saying *N(k)O*) to them; What then do you wish [that] I may do to Him you named (the *no*) King of the Jews? 13 And again they cried out; do crucify Him! 14 And Pilate was saying to them; What indeed did He commit evil But (excessively *N(k)O*) they shouted; do crucify Him! 15 And Pilate desiring to the crowd that which [was] satisfactory to do he released to them Barabbas and he delivered Jesus having flogged [him] that He may be crucified. 16 And the soldiers led away him into the palace, that is [the] Praetorium, and they call together all the cohort 17 And (they dress *N(k)O*) Him purple and placed on Him having twisted together of thorns a crown 18 and they began to salute Him; Hail (the *o*) (King *N(k)O*) of the Jews! 19 And they were striking His head with a reed and were spitting on Him, and bending the knees they were kneeling down to Him. 20 And when they had mocked Him, they took off him the purple and put on Him the garments (His. *N(K)O*) And they are leading out him that (they may crucify *NK(o)*) Him. 21 And they compel passing by one Simon of Cyrene coming from [the] country, the father of Alexander and Rufus, that he may carry the cross of Him. 22 And they bring Him to (*no*) Golgotha a place which is (being translated, *NK(o)*) of a Skull Place. 23 And they were offering Him (to drink *K*) mixed with myrrh wine; (He *N(k)O*) however not did take [it]. 24 And (having crucified *N(k)O*) Him (also *no*) (they divide for themselves *N(k)O*) the garments of Him casting lots for them, who what may take. 25 It was then [the] hour third, and they crucified Him. 26 And there was the inscription of the accusation against Him written: The King of the Jews. 27 And with Him they crucify two robbers, one at [the] right hand and one at [the] left of Him. 28 (and was fulfilled scripture which is saying And with [the] lawless was credited. *K*) 29 And those passing by were denigrating Him shaking the heads of them and saying; Aha! You who [are] destroying the temple and building [it] in three days 30 do save Yourself (and *k*) (descending *N(k)O*) from the cross! 31 Likewise (now *k*) also the chief priests mocking among one another with the scribes were saying; Others He saved, Himself not He is able to save; 32 The Christ, the King (*k*) of Israel, he should descend now from the cross that we may see and may believe (in him. *O*) And those crucified (with *no*) Him were upbraiding Him. 33 (And *no*) when was arriving (now *k*) [the] hour sixth darkness came over all the land

until [the] hour ninth. **34** And on the ninth (*k*) hour cried out Jesus in a voice loud (saying: *k*) Eloi Eloi, lema sabachthani? Which is being translated; O God of Mine O God of Mine, to why have You forsaken Me **35** And some of those having stood by listening were saying; (behold, *N(k)O*) Elijah He calls. **36** Having run then (someone *N(k)O*) and having filled a sponge with vinegar, having put (both *k*) on a reed was giving to drink him saying; Wait! let us see if comes Elijah to take down him. **37** But Jesus having uttered a cry loud breathed His last. **38** And the veil of the temple was torn into two from top until bottom. **39** Having seen then the centurion who having stood from opposite of Him that thus (having cried out *KO*) He breathed His last, he said; Truly this man [the] Son of God was. **40** There were then also women from afar off looking on among whom (was *ko*) also Mary Magdalene and Mary the (*k*) of James the least and of Joses mother and Salome, **41** who (and *ko*) when He was in Galilee were following Him and they were ministering to Him, and other many those having come up with Him to Jerusalem. **42** And already when evening having arrived, since it was [the] Preparation that is before Sabbath before Sabbath **43** (coming *N(k)O*) Joseph from Arimathea, a prominent Council member who also himself was waiting for the kingdom of God, having boldness he went in to (*no*) Pilate and asked for the body of Jesus. **44** And Pilate wondered if already He has died, And having called to [him] the centurion he questioned him whether (of old *NK(o)*) He had died. **45** And having known [it] from the centurion He granted the (body *N(k)O*) to Joseph. **46** And having bought a linen cloth, (and *k*) having taken down him he wrapped [Him] in the linen cloth and (he laid *NK(O)*) Him in (a grave *NK(o)*) which was cut out of a rock And he rolled a stone to the door of the tomb. **47** And Mary Magdalene and Mary the [mother] of Joses were watching where (He has been laid. *N(k)O*)

16 And when was passing the Sabbath (*o*) Mary Magdalene and Mary the [mother] of James and Salome bought spices that having come they may anoint Him. **2** And very early (on the first [day] *N(k)O*) (of the *no*) week they come to the tomb when was arising the sun. **3** And they were saying

among themselves; Who will roll away for us the stone (from *NK(o)*) the door of the tomb? **4** And having looked up they see that has been rolled away the stone; it was for large extremely. **5** And having entered into the tomb they saw a young man sitting on the right having clothed himself in a robe white and they were greatly amazed. **6** And he says to them; Not do be amazed. Jesus you seek the Nazarene the [One] crucified; He is risen! Not He is here! Behold the place where they laid Him. **7** But do go, do say to the disciples of Him and to Peter that He goes before you into Galilee; there Him will you behold even as He said to you. **8** And having gone out (quickly *K*) they fled from the tomb; had (for *N(k)O*) them trembling and amazement. and to no [one] no [thing] they spoke; they were afraid for. (all now the [things] instructed to [those] around Peter promptly they reported. After now these [things] also Himself Jesus from [the] east and to [the] west sent out through them the sacred and imperishable preaching of eternal salvation. Amen. *O*) **9** (note: The most reliable and earliest manuscripts do not include Mark 16:9-20.) (Having risen now early on [the] first [day] of the week He appeared first to Mary Magdalene, *KO*) (from with *(k)O*) (whom He had cast out seven demons. *KO*) **10** (She having gone told [it] to those with Him having been mourning and weeping. *KO*) **11** (And they And they having heard that He is alive and He has been seen by her disbelieved. *KO*) **12** (After now these things to two of them walking He appeared in another form going into [the] country. *KO*) **13** (And they And they having gone told [it] to the rest; neither them did they believe. *KO*) **14** (Afterward now when were reclining they to the eleven He appeared and rebuked the unbelief of them and hardness of heart because those having seen Him arisen *KO*) (from dead *O*) (not believed. *KO*) **15** (And He said to them; Having gone into the world all do proclaim the gospel to all the creation. *KO*) **16** (The [one] having believed and having been baptized will be saved; the [one] however having disbelieved will be condemned. *KO*) **17** (Signs now with those having believed these *KO*) (will accompany: *K(o)*) (In the name of Me demons they will cast out, with tongues they will speak *KO*) (new, *K*) **18** (and with their hands *O*) (serpents they will take up, and if and if deadly anything they shall drink, certainly not

them *KO*) (it will hurt, *K(o)*) (upon [the] sick hands they will lay and well they will be. *KO*) 19 (Indeed therefore [the] Lord *KO*) (Jesus *O*) (after speaking to them was taken up into the heaven and sat at [the] right hand of God. *KO*) 20 (They now having gone forth they preached everywhere, of the Lord [who] working with [them] and the word confirming through the accompanying signs. Amen. *KO*)

Luke

1 Inasmuch as many undertook to draw up a narration concerning the accomplished among us things, **2** even as delivered [them] to us those from [the] beginning eyewitnesses and servants having been of the word, **3** it seemed good also to me also to me having been acquainted from the first with all things carefully with method to you to write, most excellent Theophilus, **4** so that you may know concerning which you were instructed [of the] things the certainty. **5** There was in the days of Herod (*k*) king of Judea a priest certain named Zechariah of [the] division of Abijah, and (the *k*) wife (of him *N(k)O*) of the daughters of Aaron and the name of her Elizabeth. **6** They were now righteous both (in front of *N(k)O*) God walking in all the commandments and ordinances of the Lord blameless. **7** And no there was to them child, inasmuch as was Elizabeth barren and both having advanced in the years of them were. **8** It came to pass now in the priestly serving of him in the order of the division of him before God, **9** according to the custom of the priesthood the lot picked [him as] the [one] to burn incense entering into the temple of the Lord; **10** And all the multitude were of the people praying outside at the hour of the incense. **11** Appeared then to him an angel of [the] Lord already standing at [the] right of the altar of the incense; **12** And was troubled Zechariah having seen [him], and fear fell upon him. **13** Said then to him the angel; Not do fear Zechariah; because has been heard the prayer of you, and the wife of You Elizabeth will bear a son to you, and you will call the name of him John. **14** And he will be joy to you and gladness, and many at the (birth *N(k)O*) of him will rejoice. **15** He will be for great before the Lord, and wine and strong drink certainly not shall he drink, and [of the] Spirit Holy he will be filled even from [the] womb of [the] mother of him. **16** And many of the sons of Israel he will turn to [the] Lord the God of them, **17** And he himself will go forth before Him in [the] spirit and power of Elijah to turn [the] hearts of [the] fathers to [the] children and [the] disobedient to [the] wisdom of [the] righteous, to make ready for [the] Lord a people prepared. **18** And said Zechariah to the angel; By what will I know this? I myself for am an old man,

and the wife of mine having advanced in the years of her. **19** And answering the angel said to him; I myself am Gabriel the [one] standing before God and I was sent to speak to you and to bring glad tidings to you these. **20** And behold you will be silent and not able to speak until that day may happen these things, in return for that not you did believe in the words of mine which will be fulfilled in the season of them. **21** And were the people expecting Zechariah and they were wondering at the delaying in the temple of him. **22** Having come out then not he was able to speak to them; and they recognized that a vision he has seen in the temple. And he himself was making signs to them and was remaining mute. **23** And it came to pass when were fulfilled the days of the service of him, he departed to the home of him. **24** After then these days conceived Elizabeth the wife of him and was hiding herself months five saying **25** that Thus to me has done (the *k*) Lord in [the] days in which He looked upon [me] to take away (the *k*) disgrace of mine among men. **26** In now the month sixth was sent the angel Gabriel (by *N(k)O*) God to a city of Galilee whose name [was] Nazareth **27** to a virgin betrothed to a man whose name [was] Joseph of [the] house of David, and the name of the virgin [was] Mary. **28** And having come (*ko*) (angel *KO*) to her he said; Greetings! you graciously favored; The Lord [is] with you. (blessed [are] you yourself among women. *KO*) **29** And (having seen [him] *K*) at the statement she was troubled (of him *k*) and was pondering what kind would be salutation this. **30** And said the angel to her; Not do fear Mary, you have found for favor with God. **31** and behold you will conceive in womb and will bring forth a son and you will call the name of Him Jesus. **32** He will be great and Son of [the] Most High He will be called, and will give to Him [the] Lord God the throne of David of the father of Him, **33** and He will reign over the house of Jacob to the ages, and of the kingdom of Him not there will be an end! (aion g165) **34** Said then Mary to the angel; How will be this since a man not I know? **35** And answering the angel said to her; [the] Spirit Holy will come upon you and power of [the] Most High will overshadow you; therefore also the [one] being born Holy [One] will be called [the] Son of God. **36** And behold Elizabeth the (relative *N(k)O*) of you also she (has conceived *N(k)O*) a son in old

age of her, and this month [the] sixth is to her who [was] called barren 37 For not will be impossible with (God *N(k)O*) every declaration. 38 Said then Mary; Behold the handmaid of [the] Lord; Would [that] it happen to me according to the declaration of you. And departed from her the angel. 39 Having risen up then Mary in days these she went into the hill country with haste to a town of Judah 40 and she entered into the house of Zechariah and greeted Elizabeth. 41 And it came to pass as heard the greeting of Mary Elizabeth, leaped the baby in the womb of her, and was filled with [the] Spirit Holy Elizabeth 42 and she cried out (in a shout *N(k)O*) loud and said; Blessed [are] you yourself among women, and blessed [is] the fruit of the womb of you. 43 And from where to me this that may come the mother of the Lord of mine to me myself? 44 Behold for as came the voice of the greeting of you into the ears of mine, leaped in exultation the baby in the womb of mine. 45 And blessed [is] the [one] having believed that there will be a fulfillment to the [things] spoken to her from [the] Lord. 46 And said Mary: Magnifies the soul of Mine the Lord, 47 and rejoices the spirit of mine in God the Savior of mine, 48 For He has looked upon the humiliation of the handmaiden of Him. Behold for from henceforth will count blessed me all the generations 49 For has done to me (great [things] *N(k)O*) the Mighty One; And holy [is] the name of Him; 50 And the mercy of Him [is] to generations (and *no*) (generations *N(k)O*) to those fearing Him; 51 He has shown strength with [the] arm of Him; He has scattered [the] proud in [the] thought of heart of them; 52 He has brought down rulers from thrones and exalted [the] humble; 53 [Those] hungering He has filled with good things and [those] being rich He has sent away empty; 54 He has helped Israel [the] servant of Him remembering mercy, 55 even as He spoke to the fathers of us, to Abraham and to the descendants of him to the age. (aion g165) 56 Dwelt then Mary with her (about *N(k)O*) months three and returned to the home of her. 57 Now Elizabeth was fulfilled the time to give birth for her and she bore a son. 58 And heard the neighbours and the relatives of her that magnified [the] Lord the mercy of Him with her, and they were rejoicing with her. 59 And it came to pass on day the eighth they came to circumcise the child and were calling it after the name of the father of him Zechariah. 60 And answering the mother of him said; No, but he will be called John. 61 And they said to her that No [one] is (among the relatives *N(k)O*) of you who is called the name by this. 62 They were making signs then to the father of him the what maybe he would wish to be called (him. *N(k)O*) 63 And having asked for a writing tablet he wrote saying; John is (the *ko*) name of him. And they marveled all. 64 Was opened then the mouth of him immediately and the tongue of him and he was speaking blessing God. 65 And came upon all fear those dwelling around them; and in all the hill country of Judea were being talked about all declarations these, 66 And laid [them] up all those having heard in the heart of them saying; What then child this will be? And (for *no*) [the] hand of [the] Lord was with him. 67 And Zechariah the father of him was filled with [the] Spirit Holy and prophesied saying; 68 Blessed [be] [the] Lord the God of Israel, because He has visited and He has performed redemption [on] the people of Him, 69 and has raised up a horn of salvation for us in (the *k*) house of David (the *k*) servant of Him, 70 even as He spoke through [the] mouth of the holy (of the *k*) of [old] age prophets of Him; (aion g165) 71 salvation from [the] enemies of us and from [the] hand of all those hating us, 72 to fulfill mercy toward the fathers of us, and to remember [the] covenant holy of Him, 73 [the] oath that He swore to Abraham the father of us, 74 to grant us without fear from [the] hand (of the *k*) enemies (of us *k*) having been saved to serve Him 75 in holiness and righteousness before Him (all the days *N(k)O*) (of the life *k*) of us. 76 And you yourself (now, *no*) child, prophet of [the] Most High will be called; you will go for (in front of *N(k)O*) ([the] face of *ko*) [the] Lord to prepare ways of Him, 77 to give knowledge of salvation to the people of Him in forgiveness of [the] sins of them 78 through [the] affections of compassion of God of us in which (will visit *N(k)O*) us [the] Sunrise from on high, 79 to shine upon those in darkness and in [the] shadow of death sitting, to direct the feet of us into [the] way of peace. 80 And the child was continuing to grow and he was strengthened in spirit and he was in the deserted places until [the] day of appearance of him to Israel.

2 It came to pass then in the days those went out a decree from Caesar Augustus to register all the world. **2** This (*k*) registration first took place when is governing Syria Quirinius. **3** And were going all to be registered, each to the (their own *N(k)O*) city. **4** Went up then also Joseph from Galilee out of [the] town of Nazareth to Judea to [the] City of David which is called Bethlehem, because of being him from [the] house and family of David, **5** to register with Mary who [was] betrothed to him (wife *k*) she being with child. **6** It came to pass then in their being them there were fulfilled the days of the giving birth of her, **7** And she brought forth the son of her the firstborn and wrapped in swaddling cloths him and she laid Him in (*k*) a manger, because not there was for them a place in the inn. **8** And shepherds were in the region same lodging in the fields and keeping watch by night over the flock of them. **9** And (behold *KO*) an angel of [the] Lord stood by them, and [the] glory of [the] Lord shone around them, and they feared [with] fear great. **10** And said to them the angel; Not do fear; behold for I bring good news to you [of] joy great which will be to all the people **11** For has been born to you today a Savior who is Christ [the] Lord in [the] City of David. **12** And this [is] to you the sign: You will find a baby swaddled (and *no*) lying in (*k*) a manger. **13** And suddenly there came with the angel a multitude of [the] host (heavenly *NK(o)*) praising God and saying: **14** Glory in [the] highest to God, and on earth peace among men (of good-will. *N(k)O*) **15** And it came to pass as they were departing from them into the heaven the angels, (and *ko*) the (men *ko*) shepherds (were speaking *N(k)O*) to one another; Let us go through indeed until Bethlehem and let us see declaration this that having happened which the Lord has made known to us. **16** And they came having hurried and they found both Mary and Joseph and the baby lying in the manger. **17** Having seen now (they made known *N(k)O*) concerning the declaration which having been told to them concerning Child this. **18** And all those having heard they marveled concerning the [things] having been spoken by the shepherds to them. **19** But Mary all was treasuring up declarations these pondering [them] in the heart of her. **20** And (returned *N(k)O*) the shepherds glorifying and praising God for all things which they had heard and seen even as it was said to them. **21** And when were fulfilled days eight to circumcise (Him *no*) (the child *K*) then was called the name of Him Jesus, which He had been called by the angel before conceiving He in the womb. **22** And when were fulfilled the days of the purification of them according to the law of Moses, they brought Him to Jerusalem to present to the Lord **23** even as it has been written in [the] law of [the] Lord that Every male opening a womb holy to the Lord will be called; **24** and to offer a sacrifice according to that said in (the *no*) law of [the] Lord; A pair of turtle doves or two young pigeons. **25** And behold a man there was in Jerusalem whose name [was] Simeon and man this [was] righteous and devout waiting for [the] consolation of Israel; and [the] Spirit was Holy upon him. **26** And it was to him revealed by the Spirit Holy not to see death before than (when *no*) he may see the Christ of [the] Lord **27** And he came in the Spirit into the temple; and in the [time when] bringing in the parents the child Jesus for the [thing] [were] doing they according to that accustomed by the law for Him, **28** then he himself received Him into the arms (of him *ko*) and blessed God and said: **29** Now You dismiss the servant of You, Lord, according to the declaration of You in peace **30** for have seen the eyes of mine the salvation of You **31** which You have prepared before [the] face of all the peoples, **32** a light for revelation of [the] Gentiles and glory of [the] people of You of Israel. **33** And were (the *no*) (father *N(K)O*) of Him and the mother marveling at the [things] being spoken concerning Him. **34** And blessed them Simeon and said to Mary the mother of Him: Behold this [Child] is appointed for [the] falling and rising up of many in Israel and for a sign spoken against. **35** and of you also of her the soul will go through a sword — so that maybe may be revealed of many hearts [the] thoughts. **36** And there was Anna a prophetess, daughter of Phanuel, of [the] tribe of Asher; she having advanced in years great, having lived with a husband years seven from the marriage of herself; **37** and she [was] a widow (until *N(k)O*) years eighty [and] four who not was departing (from *k*) the temple with fastings and prayers serving night and day; **38** And (this *k*) she at that hour having come up she was giving praise (to God *N(K)O*) and was speaking concerning Him to all those waiting for [the] redemption (in *k*) of Jerusalem. **39** And when

they had performed (everything *N(k)O*) according to the law of [the] Lord, (they returned *N(k)O*) to Galilee to (the *k*) town (of themselves *N(k)O*) Nazareth. 40 And the Child was continuing to grow and He was being strengthened (in spirit *K*) being filled (with wisdom, *N(k)O*) and [the] grace of God was upon Him. 41 And were going the parents of Him every year to Jerusalem at the feast of the Passover. 42 And when He was years [old] twelve (when were going up *N(k)O*) they (into Jerusalem *KO*) according to the custom of the Feast 43 and when having completed the days in the returning of them remained behind Jesus the boy in Jerusalem, But not (knew *N(k)O*) (the parents *NO*) (Joseph and the mother *K*) of Him. 44 Having supposed now Him to be in their company they went a day's journey and were seeking Him among the relatives and (in *k*) the acquaintances. 45 and not having found (Him *k*) they returned to Jerusalem (searching *N(k)O*) Him. 46 And it came to pass after days three they found Him in the temple sitting in [the] midst of the teachers both hearing them and questioning them. 47 Were amazed then all those hearing Him at the understanding and at the answers of Him. 48 And having seen Him they were astonished, and said to Him the mother of Him: Child why You did to us thus? Behold the father of You and I myself and I myself distressing (were seeking *NK(o)*) You. 49 And He said to them; Why [is it] for you were seeking Me? Surely you knew that in the [house] of the Father of Mine it behooves to be Me? 50 And they themselves not understood the declaration that He spoke to them. 51 And He went down with them and He came to Nazareth and He was subject to them. And the mother of Him was treasuring up all declaration (these *ko*) in the heart of her. 52 And Jesus was continuing to advance (in *n*) (*no*) wisdom and stature and in favor with God and men.

3 In year then fifteenth of the reign of Tiberius Caesar, when is being governor Pontius Pilate of Judea and when is being tetrarch of Galilee Herod, Philip now the brother when he is being tetrarch of Ituraea and of Trachonitis [the] region and Lysanias of Abilene being tetrarch 2 during ([the] high priesthood *N(k)O*) of Annas and Caiaphas, came [the] declaration of God upon John the (*k*) of

Zechariah son in the wilderness. 3 And he went into all the surrounding region of the Jordan proclaiming a baptism of repentance for forgiveness of sins 4 as it has been written in [the] book of [the] words of Isaiah the prophet (saying: *k*) [The] voice of one crying in the wilderness do prepare the way of [the] Lord, straight do make the paths of Him. 5 Every valley will be filled and every mountain and hill will be made low; and will become the crooked into (straight *NK(o)*) and the rough into ways smooth; 6 and will behold all flesh the salvation of God. 7 He was saying therefore to the coming out crowds to be baptized by him; Offspring of vipers, who forewarned you to flee from the soon coming wrath? 8 do produce therefore fruits worthy of repentance; and not may begin to say in yourselves; [As] father We have Abraham. I say for to you that is able God from stones these to raise up children to Abraham. 9 Already now also the ax to the root of the trees is applied; every therefore tree not producing fruit good is cut down and into [the] fire is thrown. 10 And were asking him the crowds saying; What then (shall we do? *N(k)O*) 11 Answering now (he was saying *N(k)O*) to them; The [one] having two tunics he should impart to the [one] none having and the [one] having food likewise he should do. 12 Came then also tax collectors to be baptized and they said to him; Teacher, what (shall we do? *N(k)O*) 13 And he said to them; Nothing more beyond that appointed to you do collect. 14 Were asking then him also those being soldiers saying; What (may do *N(k)O*) also we ourselves And he said (to *k*) (to them; *N(k)O*) No one may extort nor may accuse falsely and do be content with the wages of you. 15 When were expecting then the people and wondering all in the hearts of them concerning John, whether whether he himself would be the Christ, 16 Answered saying ([to] all *N(k)O*) John: I myself indeed with water baptize you; comes however the [One] mightier than I, of whom not I am worthy to untie the strap of the sandals of Him. He himself you will baptize with [the] Spirit Holy and with fire, 17 of whom the winnowing fork [is] in the hand of Him (and *k*) (to scour *N(k)O*) the threshing floor of Him and (to gather *N(k)O*) the wheat into the barn of Him. But the chaff He will burn up with fire unquenchable. 18 Many indeed therefore other things exhorting he was evangelising the people. 19 And Herod the tetrarch

being reproved by him concerning Herodias the wife (of Philip *K*) of the brother of him and concerning all that did [the] evils Herod, 20 added yet this to all: Also he locked up John in (*k*) prison. 21 It came to pass now in baptizing all the people and when Jesus having been baptized and having prayed [was] opening the heaven 22 and descending the Spirit Holy in a bodily form (as *N(k)O*) a dove upon Him and a voice out of heaven coming (saying: *k*) You yourself are the Son of Mine the beloved, in You I am well pleased. 23 And Himself was (*k*) Jesus beginning about years [old] thirty being son, as was supposed of Joseph of Heli 24 of Matthat of Levi of Melchi of Jannai of Joseph 25 of Mattathias of Amos of Nahum of Esli of Naggai 26 of Maath of Mattathias of Semein (of Josech *N(k)O*) (of Joda *N(k)O*) 27 of Joannen of Rhesa of Zerubbabel of Shealtiel of Neri 28 of Melchi of Addi of Cosam of Elmadam of Er 29 (of Joshua *N(k)O*) of Eliezer of Jorim of Matthat of Levi 30 of Simeon of Judah of Joseph of Jonam of Eliakim 31 of Melea of Menna of Mattatha of Nathan of David 32 of Jesse of Obed of Boaz (of Sala *N(k)O*) of Nahshon 33 of Amminadab (of Admin *N(k)O*) (of Arni *NO*) of Hezron of Perez of Judah 34 of Jacob of Isaac of Abraham of Terah of Nahor 35 of Serug of Reu of Peleg of Heber of Shelah 36 of Cainan of Arphaxad of Shem of Noah of Lamech 37 of Methuselah of Enoch of Jared of Mahalalel of Cainan 38 of Enosh of Seth of Adam of God.

4 Jesus then full of [the] Spirit Holy returned from the Jordan and was led by the Spirit (into the wilderness *N(k)O*) 2 days forty being tempted by the devil. And not He ate no [thing] in the days those, and when were ending they (afterward *K*) He was hungry. 3 (and *k*) Said (then *no*) to Him the devil; If [the] Son You are of God, do speak to the stone this that it may become bread. 4 And answered to him (*no*) Jesus (saying: *k*) It has been written that Not on bread alone will live the man' (but upon everything declaration of God. *KO*) 5 And having led up Him (*k*) (devil into mountain high *K*) he showed to Him all the kingdoms of the world in a moment of time 6 And said to Him the devil; To You will I give authority this all and the glory of it, for to me myself it has been delivered and to whom (maybe *NK(o)*) I shall wish I give it; 7 You yourself therefore

if You shall worship before (me *N(k)O*) will be Yours (everything. *N(k)O*) 8 And answering Jesus said to him (do go *KO*) (behind me Satan; *K*) It has been written: (for *k*) [The] Lord the God of you you will worship and Him only you will serve.' 9 (and *k*) He led (also *no*) Him to Jerusalem and set (him *ko*) upon the pinnacle of the temple and said to Him; If (the *k*) Son You are of God, do cast Yourself from here down; 10 It has been written for that To the angels of Him He will give orders concerning You to guard You; 11 and that in [their] hands will they bear You, otherwise otherwise You may strike against a stone the foot of You.' 12 And answering He said to him Jesus that It has been said; Not you will test [the] Lord the God of you.' 13 And having finished every temptation the devil departed from Him until an opportune time. 14 And returned Jesus in the power of the Spirit to Galilee, and a report went out into all the surrounding region concerning Him. 15 And He himself was teaching in the synagogues of them being glorified by all. 16 And He came to (*k*) Nazareth where He was raised, and He entered according to the being customary to Him on the day of the Sabbaths into the synagogue and stood up to read. 17 And there was given to Him [the] scroll of the prophet Isaiah; and (having unrolled *NK(o)*) the scroll He found the place where it was written 18 [The] Spirit of [the] Lord [is] upon Me myself, of which because He has anointed Me (to evangelise *N(k)O*) to [the] poor, He has sent Me (to heal the bruised heart *K*) to proclaim to [the] captives deliverance and to [the] blind recovery of sight, to send forth [the] oppressed in deliverance, 19 to proclaim [the] year of [the] Lord's favor. 20 And having rolled up the scroll having delivered [it] to the attendant He sat down, and of all the eyes in the synagogue were fixed upon Him. 21 He began then to say to them that Today has been fulfilled Scripture this in the hearing of you. 22 And all were bearing witness to Him and they were marveling at the words of the grace which are proceeding out of the mouth of Him and they were saying; (surely *N(k)O*) [the] son is (*ko*) of Joseph this? 23 And He said to them; Surely you will say to Me proverb this; Physician do heal yourself! As much as we have heard has been done (in *N(k)O*) (*NK(o)*) Capernaum, do perform also here in the hometown of You. 24 He said then; Amen I say to you

that no prophet acceptable is in the hometown of him. 25 In truth now I say to you; many widows there were in the days of Elijah in Israel when was shut up the heaven for years three and months six, when there was a famine great upon all the land; 26 and to none of them was sent Elijah only except to Zarephath (of Sidon *N(k)O*) to a woman a widow. 27 And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed only except Naaman the Syrian. 28 And were filled all with anger in the synagogue hearing these things; 29 and having risen up they cast Him out of the city and led Him unto (the *k*) brow of the hill upon which the town had been built of them (in order *N(k)O*) to throw over him. 30 He himself however having passed through [the] midst of them was going away. 31 And He went down to Capernaum a city of Galilee And He was teaching them on the Sabbaths. 32 and they were astonished at the teaching of Him for with authority was the message of Him. 33 And in the synagogue was a man having a spirit of a demon unclean, and he cried out in a voice loud; 34 (saying *ko*) Ha! What to us and to You, Jesus of Nazareth? Are You come to destroy us? I know You who are, the Holy [One] of God. 35 And rebuked him Jesus saying; do be silent and do come forth (out of *N(k)O*) him! And having thrown him the demon into the midst it came out from him in nothing having hurt him. 36 And came astonishment upon all, and they were speaking to one another saying; What word [is] this for with authority and power He commands the unclean spirits, and they come out? 37 And was spreading [the] report concerning Him into every place of the surrounding region. 38 Having risen up then (out of *N(k)O*) the synagogue He entered into the house of Simon. (The *k*) mother-in-law then of Simon was oppressed with a fever great, and they appealed to Him for her. 39 And having stood over her He rebuked the fever, and it left her; immediately then having arisen she was serving them. 40 When is setting now the sun (all *N(k)O*) as many as had [any] ailing with diseases various brought them to Him; and on one each of them the hands (having laid He was healing *N(k)O*) them. 41 Were going out now also demons from many (shouting out *N(k)O*) and saying that You yourself are (Christ *K*) the Son of God. And rebuking [them] not was He allowing them to speak because they

knew the Christ Him to be. 42 When was arriving now daybreak having gone out He went into a solitary place, and the crowds (were sought after *N(k)O*) Him and they came up to Him and were detaining Him of the not to go from them. 43 But He said to them that Also to the other towns to evangelise Me it behooves of the kingdom of God, because (for *N(k)O*) this (have I been sent forth. *N(k)O*) 44 And He was preaching (in the synagogues *N(k)O*) (of Judea. *N(K)O*)

5 It came to pass then in the crowd pressing on Him (also *N(K)O*) to hear the word of God and He himself was already standing by the lake of Gennesaret 2 and He saw two boats already lying by the lake. but the fishermen from them having gone out (were washing *N(k)O*) the nets. 3 Having climbed then into one of the boats which was (of the *k*) Simon's, He asked him from the land to put off a little. (and *ko*) Having sat down (then *no*) from the boat He was teaching the crowds. 4 When then He left off speaking He said to Simon; do put off into the deep and do lower the nets of you for a catch. 5 And answering (*k*) Simon said (to him: *ko*) Master, through whole (*k*) night having toiled no [thing] have we taken, at however the declaration of You I will let down (the *N(k)O*) (nets. *N(K)O*) 6 And this having done they enclosed a multitude of fishes great; were breaking now (the *N(k)O*) (nets *N(K)O*) of them. 7 And they beckoned to the partners (to the *k*) in the other boat having come to help them. and they came and filled both the boats so that [were] sinking they. 8 Having seen now Simon Peter fell at the knees (*k*) of Jesus saying; do depart from me, for a man sinful am I, Lord. 9 Amazement for laid hold on him and on all those with him at the catch of the fish (which *N(k)O*) they had taken, 10 likewise now also James and John [the] sons of Zebedee, who were partners with Simon. And said to Simon Jesus; Not do fear; from now on men you will be catching. 11 And having brought the boats to the land, having left (all [things] *N(k)O*) they followed Him. 12 And it came to pass in being Him in one of the cities that behold a man full of leprosy; (and *ko*) having seen (then *no*) Jesus, having fallen upon [his] face begged Him saying; Lord, if You shall be willing, You are able me to cleanse. 13 And having stretched out the hand He touched

him (saying; *N(k)O*) I am willing, do be cleansed. And immediately the leprosy departed from him. 14 And He himself ordered him no one to tell But having gone do show yourself to the priest and do offer for the cleansing of you even as commanded Moses for a testimony to them. 15 Was spread abroad now still more the report concerning Him; and were coming crowds great to hear and to be healed (by him *K*) from the sicknesses of them; 16 He Himself now was withdrawing into the wilderness and praying. 17 And it came to pass on one of the days that He himself was teaching; and there were sitting by Pharisees and teachers of the law who were already coming out of every village of Galilee and of Judea and of Jerusalem, And [the] power of [the] Lord was with to heal (Him. *N(k)O*) 18 And behold men carrying upon a mat a man who was paralyzed, and they were seeking him to bring in and to place him before Him. 19 And not having found (through *k*) what way they may bring in him on account of the crowd, having gone up on the housetop through the tiles they let down him with the mat into the midst before Jesus. 20 And having seen the faith of them He said (to him: *k*) Man, have been forgiven you the sins of you. 21 And began to reason the scribes and the Pharisees saying; Who is this who speaks blasphemies? Who is able sins (to forgive *N(k)O*) only except [the] sole God? 22 Having known now Jesus the reasonings of them answering He said to them; Why reason you in the hearts of you? 23 Which is easier, to say; Have been forgiven you the sins of you, or to say; (do arise *N(k)O*) and do walk? 24 That however you may know that the Son of Man authority has on the earth to forgive sins, He said to the [one] paralyzed; To you I say, (do arise *N(k)O*) and having taken up the mat of you, do go to the house of you. 25 And immediately having stood up before them, having taken up [that] on (which *N(k)O*) he was lying, he departed to the home of him glorifying God. 26 And amazement seized all, and they were glorifying God and were filled with fear saying that We have seen remarkable things today. 27 And after these things He went forth and He saw a tax collector named Levi sitting at the tax booth and He said to him; do follow Me. 28 And having left (all [things] *N(k)O*) having arisen (he was following *N(k)O*) Him. 29 And made a banquet great (*k*) Levi for Him in the

house of him, and there was a multitude great of tax collectors and others who were with them reclining. 30 And were grumbling the Pharisees and the scribes of them at the disciples of Him saying; Because of why with the tax collectors and sinners do you eat and drink? 31 And answering Jesus said to them; No need have those being well of a physician but those sick being. 32 Not I have come to call righteous [ones] but sinners to repentance. 33 And they said to Him; (through why *KO*) The disciples of John fast often and prayers make, likewise also those of the Pharisees, those however of You eat and drink. 34 And (Jesus *no*) said to them; Not are you able the sons of the bridechamber in which [time] the bridegroom with them is, to make (to fast? *N(k)O*) 35 Will come however days also when may be taken away from them the bridegroom, then they will fast in those days. 36 He was speaking now also a parable to them that No [one] a piece (of *no*) a garment new (having torn *NO*) puts [it] on a garment old; lest then except indeed also the new (will tear, *N(k)O*) and to the old not (it will match *N(k)O*) (the *no*) piece of the new. 37 And no [one] puts wine new into wineskins old; lest then except indeed will burst the wine (*no*) new the wineskins and it will be spilled out, and the wineskins will be destroyed; 38 But wine new into wineskins fresh must be put (and both are preserved. *KO*) 39 And no [one] having drunk old [wine] (immediately *K*) desires new, he says for; The old (good *N(k)O*) is.

6 It came to pass then on a Sabbath (second [after the] first *K*) [is] passing along He through (*k*) grainfields, and were plucking the disciples of Him and were eating the heads of grain rubbing [them] in the hands. 2 Some however of the Pharisees said (to them: *k*) Why do you that which not it is lawful (to do in *k*) [on] the Sabbaths? 3 And answering to them said Jesus; Surely this have you read what did David, (when *N(k)O*) was hungry he himself and those who with him being? 4 how he entered into the house of God, and the loaves of the presentation (having taken *N(k)O*) (and *k*) ate and gave (and *k*) to those with him which not it is lawful to eat only except solely to the priests? 5 And He was saying to them (that: *ko*) Lord is (also *k*) of the Sabbath the Son of Man. 6 It came to pass then (and *k*) on

another Sabbath entering He into the synagogue and teaching; and there was a man there and the hand of him the right was withered. 7 (Were closely watching *N(k)O*) now Him the scribes and the Pharisees whether on the Sabbath (He heals *N(k)O*) that they may find [reason] (to accuse *N(k)O*) Him. 8 He himself now knew the thoughts of them. (and *k*) He said (now *no*) to the (man *N(k)O*) the withered having the hand; (do arise *N(k)O*) and do stand in the midst. (*k*) (And *N(k)O*) having risen up he stood. 9 Said (then *N(k)O*) Jesus to them; (I ask *N(k)O*) you (if *N(k)O*) it is lawful (on the Sabbath *N(k)O*) to do good or to do evil? Life to save or (to destroy? *NK(O)*) 10 And having looked around all on them He said (to him; *N(k)O*) do stretch out the hand of you. And he did (thus; *k*) and was restored the hand of him (sound *K*) (as another. *KO*) 11 They themselves then were filled with rage and were discussing with one another what maybe they would do to Jesus. 12 It came to pass then in the days those (to go out *N(k)O*) (He *no*) to the mountain to pray; and He was spending the night in prayer to God. 13 And when it became day, He called to [Him] the disciples of Him, also having chosen out from them twelve whom also apostles He named: 14 Simon whom also He named Peter and Andrew the brother of him (and *no*) James and John (and *no*) Philip and Bartholomew 15 (and *no*) Matthew and Thomas (and *no*) James (*k*) of Alphaeus and Simon the [one] being called Zealot 16 (and *no*) Judas [son] of James and Judas Iscariot who (also *ko*) became [the] betrayer. 17 And having descended with them He stood on a place level. and a crowd (large *NO*) of disciples of Him and a multitude great of the people from all Judea and Jerusalem and the sea coast of Tyre and Sidon who came to hear Him and to be healed of the diseases of them. 18 And those (being troubled with *N(k)O*) spirits unclean (and *k*) were healed. 19 And all the multitude (were seeking *N(k)O*) to touch Him, because power from Him was going out and was healing all. 20 And He himself having lifted up the gaze of Him upon the disciples of Him was saying: Blessed [are] the poor, for yours is the kingdom of God. 21 Blessed [are] those hungering now, for you will be filled. Blessed [are] those weeping now, for you will laugh. 22 Blessed are you when may hate you men and when they may exclude you and they may insult [you] and they may cast out the name of you as evil on account of the Son of Man. 23 (do rejoice *N(k)O*) in that [very] day and do leap for joy; behold for the reward of you [is] great in heaven. According to (the [things] *N(K)O*) (of them *N(k)O*) for were treating the prophets the fathers of them. 24 But woe to you who are rich, for you are receiving the comfort of you. 25 Woe to you who [are] filled (now, *no*) for you will hunger. Woe to (to you *k*) who [are] laughing now, for you will mourn and will weep. 26 Woe to you (to you *k*) when of you well speak all men; according to (the [things] *N(K)O*) (of them *N(k)O*) for were treating the false prophets the fathers of them. 27 But to you I say to those hearing: do love the enemies of you, good do perform to those hating you, 28 do bless those cursing (you, *N(k)O*) (and *k*) do pray (for *N(k)O*) those mistreating you. 29 To the [one] striking you on the cheek, do offer also the other; and from the [one] taking away your cloak also the tunic not may do withhold. 30 To everyone (now who *ko*) is asking you do give; and from the [one] taking away what [is] yours not do ask [it] back. 31 And even as you desire that they may perform to you men, (and you yourselves *ko*) do perform to them likewise. 32 And if you love those loving you, what to you credit is it? Even for sinners those loving them love. 33 And (for *no*) if you shall do good to those doing good to you, what to you credit is it? For even (for *ko*) sinners the same perform. 34 And if (you shall lend [to those] *N(k)(o)*) from whom you expect (to receive, *N(k)O*) what to you credit is it? Even (for *ko*) (*k*) sinners to sinners lend that they may receive the same amount. 35 But do love the enemies of you and do good and do lend nothing expecting in return; and will be the reward of you great, and you will be sons (of the *k*) Most High, for He himself kind is to the ungrateful and evil. 36 do be you (therefore *K*) merciful even as also the Father of you merciful is. 37 And not do judge, that certainly not you may be judged. (and *no*) not do condemn, that certainly not you may be condemned. do forgive, and you will be forgiven. 38 do give, and it will be given to you. Measure good pressed down (and *k*) shaken together (and *k*) running over will they put into the lap of you; with which (*k*) for (it *k*) measure you measure, it will be re-measured to you. 39 He spoke then (also *no*) a parable to them;

surely not ever is able a blind [man] a blind [man] to lead? Surely both into a pit (will fall in? *N(k)O*)

40 Not is a disciple above the teacher (of him. *k*) fully trained however everyone will be like the teacher of him. 41 Why now look you at the splinter that [is] in the eye of the brother of you, and the beam that [is] in the own eye not notice? 42 (or *ko*) How are you able to say to the brother of you; Brother, do allow [me] I may cast out the splinter that [is] in the eye of you, yourself the in the eye of you beam not seeing? Hypocrite, do cast out first the beam from the eye of you, and then you will see clearly the splinter in the eye of the brother of you to cast out. 43 No for there is tree good producing fruit bad; nor (again [is there] *no*) a tree bad producing fruit good; 44 Each for tree by the own fruit is known. Not for from thorns do they gather figs nor from a bramble bush grapes gather they. 45 The good man out of the good treasure of the [his] heart (of him *ko*) brings forth that which [is] good, and the evil (man *k*) out of the evil (treasure the heart his own *K*) brings forth that which [is] evil; Out of for (of the *k*) overflow (*k*) of his heart speaks the mouth of him. 46 Why now Me do you call: Lord Lord, and not do what I say? 47 Everyone who is coming to Me and hearing of Mine the words and doing them, I will show you to whom he is like. 48 Like he is to a man building a house who dug and he deepened and he laid a foundation on the rock. when a flood then having come burst upon the stream the house that, and not was able to shake it (because *N(k)O*) (*no*) (well *NO*) (to have been built *N(K)O*) (it *no*) (upon the rock. *k*) 49 The [one] however having heard and not having done like it is to a man having built a house on the ground without a foundation on which burst the stream, and immediately (it fell, *N(k)O*) and was the ruin of the house that great [one].

7 (And since *N(k)O*) He had completed all the declarations of Him in the hearing of the people, He entered into Capernaum. 2 Of a centurion then a certain servant sick being was about to die who was to him valued highly. 3 Having heard then about Jesus he sent to Him elders of the Jews begging Him that having come He may save the servant of him. 4 And having come to Jesus they were begging Him earnestly saying that Worthy he is to whom (You will

grant *N(K)O*) this; 5 he loves for the nation of us and the synagogue he himself built for us. 6 And Jesus was going with them. Already then when he not far being distant from the house sent (to him *ko*) friends the centurion saying to Him; Lord, not do be troubled; not for worthy I am that under the roof of mine You may come, 7 therefore neither myself counted I worthy to You to come. but do say a word, and (let be healed *N(k)O*) the servant of mine. 8 Also for I myself a man am under authority appointed, having under myself soldiers. and I say to this [one]; do go, and he goes, and to another; do come, and he comes, and to the servant of mine; do enact this, and he enacts [it]. 9 Having heard then these things Jesus marveled at him; and having turned to the following Him crowd He said; I say to you, (not even *NK(o)*) in Israel such great faith did I find. 10 And having returned to the house the [ones] having been sent found the (ailing *K*) servant in good health. 11 And it came to pass on (the *N(k)O*) next [day] (He went *N(k)O*) into a town being called Nain, and were going with Him the disciples of Him (many *K*) and a crowd great. 12 As then He drew near to the gate of the town, also behold was being carried out [one] having died only begotten son from the mother of him, and she was a widow; And a crowd of the town considerable was with her. 13 And having seen her the Lord was moved with compassion on her and He said to her; Not do weep. 14 And having come up He touched the bier; those then bearing [it] stopped; And He said; Young man, to you I say, do be arised. 15 And sat up the dead [man] and began to speak. and He gave him to the mother of him. 16 Seized then fear (all, *N(k)O*) and they were glorifying God saying that A prophet great (was raised up *N(k)O*) among us! and that Has visited God the people of Him! 17 And went out report this in all Judea concerning Him and (in *ko*) in all the surrounding region. 18 And brought word to John the disciples of him concerning all these things. 19 And having called near two certain the disciples of him John sent [them] to the (Lord *N(K)O*) saying; You yourself are the coming [One], or (another *NK(o)*) are we to look for? 20 Having come then to Him the men said; John the Baptist (has sent *N(k)O*) us to you saying; You yourself are the coming [One], or another are we to look for? 21 At (that very *N(k)O*) (now *k*) hour He healed

many of diseases and afflictions and spirits evil and to blind many He granted (*k*) to see. 22 And answering (Jesus *k*) He said to them; Having gone do relate to John what you have seen and heard: (that *ko*) Blind receive sight, lame walk, lepers are cleansed, (and *no*) deaf hear, dead are raised, poor are evangelised, 23 And blessed is who might not shall be offended in Me myself. 24 When were departing then the messengers of John He began to speak to (the crowds *N(k)o*) concerning John: What (did you go out *N(k)O*) into the wilderness to see? A reed by [the] wind shaken? 25 But what (have you gone out *N(k)O*) to see? A man in fine clothing arrayed? Behold those in clothing splendid and in luxury living in the palaces are. 26 But what (have you gone out *N(k)O*) to see? A prophet? Yes I say to you; and [one] more excellent than a prophet. 27 This is he concerning whom it has been written: Behold (I myself *k*) I send the messenger of Mine before [the] face of you who will prepare the way of You before You.' 28 I say (for *k*) to you; a greater among [those] born of women (prophet *KO*) (*k*) (than John *N(k)O*) no [one] is. yet the least in the kingdom of God greater than he is. 29 And all the people having heard even the tax collectors declared as righteous God having been baptized [with] the baptism of John. 30 but the Pharisees and the lawyers the counsel of God rejected as to themselves not having been baptized by him. 31 (said now Lord *K*) To what therefore will I liken the men of the generation this And to what are they like? 32 Like are they to little children in the marketplace sitting and calling to each other (one *no*) (and *k*) (says: *N(k)o*) We piped to you, and not you did dance; we sang a dirge (to you *k*) and not you did weep. 33 Has come for John the Baptist (neither *N(k)O*) eating bread nor drinking wine and you say; A demon He has. 34 Has come the Son of Man eating and drinking, and you say; Behold a man a glutton and a drunkard, a friend of tax collectors and of sinners. 35 And was justified wisdom by all the children of her. 36 Was asking now one Him of the Pharisees that He may eat with him. and having entered into (the house *N(k)O*) of the Pharisee (He was sat. *N(k)O*) 37 And behold a woman who was in the city a sinner. (And *no*) she having known that (reclines back *N(k)O*) in the house of the Pharisee, having taken an alabaster flask of fragrant oil 38 and

having stood behind at the feet of Him weeping with the tears she began to wet the feet of Him and with the hairs of the head of her she was wiping [them] and was kissing the feet of Him and was anointing [them] with the fragrant oil. 39 Having seen now the Pharisee the [one] having invited Him he spoke within himself saying; This if He was (*o*) prophet, he have known then would who and what the woman [is] who touches Him for a sinner she is. 40 And answering Jesus said to him; Simon, I have to you something to say. And; Teacher do say [it], he says. 41 Two debtors there were to a creditor certain. the one was owing denarii five hundred, and the other fifty. 42 Nothing were having (now *k*) they to pay to both he forgave. Which therefore of them (do tell *k*) more will love him 43 Answering (now *ko*) Simon said; I take it that [he] to whom the most he forgave. And He said to him; Rightly You have judged. 44 And having turned to the woman to Simon He was saying; See you this the woman? I entered of you into the house, water to Me for (the *ko*) feet (of mine *k*) not you gave; with her however tears she wet My feet and with the hair (the head *K*) of her wiped [them]. 45 A kiss to Me not you gave; she herself however from which [time] I came in not she has ceased kissing My feet. 46 With oil the head of Mine not you did anoint; she herself however with fragrant oil anointed the feet of Mine. 47 of this Because I say to you, have been forgiven the sins of her many, for she loved much; to whom however little is forgiven, little he loves. 48 He said then to her; Have been forgiven your sins. 49 And began those reclining to say within themselves; Who this is who even sins forgives? 50 He said then to the woman; The faith of You has saved you; do go in peace.

8 And it came to pass afterward soon that He himself was traveling throughout city and village preaching and evangelising of the kingdom of God And the Twelve [were] with Him 2 and women certain who were cured from spirits evil and infirmities, Mary who is called Magdalene from whom demons seven had gone out, 3 and Joanna wife of Chuza a steward of Herod and Susanna and others many who were ministering (to them *N(k)O*) (out of *N(k)O*) the possessions of theirs. 4 When were assembling now a crowd great and those from each town are coming

to Him He spoke through a parable: 5 Went out the [one] sowing to sow the seed of him; And in the sowing of him some indeed fell along the road and it was trampled upon, and the birds of the air devoured it. 6 However other (fell *N(k)O*) upon the rock, and having sprung up it withered through not having moisture. 7 And other fell in [the] midst of the thorns, and having sprung up with [it] the thorns choked choked it. 8 And other fell (upon *N(k)O*) the soil good, and having sprung up it produced fruit a hundredfold. These things saying He was calling out; The [one] having ears to hear he should hear. 9 Were asking then Him the disciples of Him (saying: *k*) What this would mean the parable 10 And He said; To you it has been given to know the mysteries of the kingdom of God, to the however rest [it is] in parables so that Seeing not shall they see and hearing not shall they understand.' 11 Is now this the parable: The seed is the word of God. 12 Those now along the road are which [are] (having heard, *N(k)O*) then comes the devil and takes away the word from the heart of them that not having believed they may be saved. 13 Those now upon the rock, those who when they may hear with joy receive the word; and these a root not have, who for a time believe and in time of testing fall away. 14 That now into the thorns having fallen, these are those having heard, and under cares and riches and pleasures of life moving along are choked and not do mature. 15 That now in the good soil, these are those in a heart worthy and good having heard the word keep [it] and they bring forth fruit by perseverance. 16 No [one] now a lamp having lighted covers it with a vessel or under a bed puts [it], but on a lampstand (puts [it] *N(k)O*) so that those entering in may see the light. 17 Nothing for is hidden which not manifest will become, nor [is] secret which certainly (not *no*) (may be known *N(k)O*) and to light come. 18 do take heed therefore how you hear; who[ever] (maybe *NK(o)*) for shall have, will be given to him, and who[ever] (maybe *NK(o)*) not shall have, even what he seems to have it will be taken away from him. 19 (She came *N(k)O*) then to Him the mother and the brothers of Him and not they were able to get to Him because of the crowd. 20 (and *k*) It was told (also *no*) to Him (saying: *k*) The mother of You and the brothers of You have stood outside to see wanting You. 21 But answering He said to them; Mother of Mine and brothers of mine those are who the word of God are hearing and doing (it. *k*) 22 (and *k*) It came to pass (then *no*) on one of the days also He himself climbed into a boat with the disciples of Him and He said to them; Let us pass over to the other side of the lake. And they launched out. 23 When were sailing then they He fell asleep, And came down a storm of wind on the lake, and they were being swamped and were in danger. 24 Having come to [Him] then they awoke Him saying; Master Master, we are perishing! And (having arisen up *N(k)O*) He rebuked the wind and the raging of the water. and they ceased, and there was a calm. 25 He said then to them; Where (is *k*) the faith of you? Having been afraid then they marveled saying to one another; Who then this is for even to the winds He commands and to the water, and they obey Him? 26 And they sailed down to the region of the (Gerasenes *N(K)O*) which is opposite Galilee. 27 Having gone forth then to Him upon the land met (with him *ko*) a man certain out of the city (who *ko*) (is having *N(k)O*) demons. and (from *k*) (time a long *N(k)O*) not (was wearing *N(k)O*) clothing and in a house not was abiding but in the tombs. 28 Having seen then Jesus (and *k*) having cried out he fell down before Him and in a voice loud said; What to me myself and to You, Jesus, Son of God the Most High? I implore of You not me You may torment! 29 He was commanding for to the spirit unclean to come out from the man; Many for times it had seized him, and (he was shackled *N(k)O*) with chains and in fetters being kept, and breaking the chains he was driven (by *NK(o)*) the (demon *N(k)O*) into the deserts. 30 Asked now him Jesus (saying: *ko*) What your name is And he said; (Legion; *N(k)O*) because were entered demons many into him. 31 And (they were begging *N(k)O*) Him that not he would command to them into the abyss to go away. (Abyssos g12) 32 There was now there a herd of pigs many (feeding *N(k)O*) in the mountain, and (they begged *N(k)O*) Him that He would allow them into them to enter. and He allowed them. 33 Having gone out then the demons from the man (they entered *N(k)O*) into the pigs, and rushed the herd down the steep bank into the lake and was drowned. 34 Having seen then those feeding [them] what (already happening *N(k)O*) they fled and (having gone *K*) they reported [it] to the

city and to the country. 35 They went out then to see that having happened and they came to Jesus and found sitting the man from whom the demons (had gone out *N(k)O*) clothed and being of sound mind at the feet of Jesus, And they were afraid. 36 Related then to them (and *k*) those having seen [it] how was healed the [one] having been demonised. 37 And (asked *N(k)O*) Him all the multitude of the surrounding region of the (Gerasenes *N(k)O*) to depart from them, because with fear great they were seized. He himself now having climbed into (the *k*) boat turned back. 38 (Was begging *N(k)O*) however Him the man from whom had gone out the demons to be [taken] with Him. He sent away however him (*k*) (Jesus *K*) saying; 39 do return to the house of you and do relate how much for you has done God. And he departed through all the city proclaiming how much did for him Jesus. 40 (it came to pass *K*) When then ([is] returning *N(k)O*) Jesus received Him the crowd; they were for all looking for Him. 41 And behold came a man whose name [was] Jairus, and (he *N(k)O*) a ruler of the synagogue was. and having fallen at the feet of Jesus he was begging Him to come to the house of him 42 because daughter an only was to him about years [old] twelve and she was dying. As then [is] to go He the crowds were pressing around Him. 43 And a woman being with a flux of blood for years twelve, who (into *k*) (on physicians *N(k)O*) having spent all the living (of her *ko*) neither was able (by *N(k)O*) no [one] to be healed, 44 having come behind [Him] she touched the fringe the of cloak of Him, and immediately stopped the flux of the blood of her. 45 And said Jesus; Who [is] the [one] having touched Me? When is denying [it] however everyone said Peter (and those *KO*) (with him: *K(o)*) Master, the people surround You and press in (and say which one having touched me. *KO*) 46 But Jesus said; Touched Me someone; I myself for know power (having left *N(k)O*) from Me. 47 Having seen then the woman that not she was hid, trembling she came and having fallen down before Him, for what cause she touched Him she declared (to him *k*) before all the people and how she was healed immediately. 48 And He said to her; (Take courage *K*) (daughter, *N(k)O*) the faith of you has healed you; do go in peace. 49 Still when he is speaking comes one from the synagogue ruler

saying (to him *ko*) that Has died the daughter of You; (no longer *N(K)O*) do trouble the Teacher. 50 But Jesus having heard He answered to him (saying; *k*) Not do fear; only (do believe, *N(k)O*) and she will be saved. 51 (having entered *N(k)O*) then into the house not He did allow to go in (anyone *N(k)O*) (with Him *NO*) only except Peter and John and James, and the father of the child and the mother. 52 They were weeping now all and they were mourning for her. But He said; Not do weep; not (for *no*) she is dead but sleeps. 53 And they were laughing at Him, knowing that she was dead. 54 He himself now (having taken out outside all and *K*) having taken hold of the hand of her called out saying: O Child, (do arise. *N(k)O*) 55 And returned the spirit of her, and she arose immediately, and He directed to her to be given to eat. 56 And were amazed the parents of her. and He instructed to them no one to tell what having happened.

9 Having called together then the Twelve (disciples of him *K*) He gave to them power and authority over all the demons and diseases to heal 2 and He sent them to proclaim the kingdom of God and to heal the (sick. *N(k)O*) 3 and He said to them; Nothing do take for the journey; neither (staff *N(K)O*) nor bag nor bread nor money nor apiece two tunics to have. 4 And into whatever maybe house you may enter, there do remain and from there do go forth. 5 And as many as (maybe *NK(o)*) not (shall receive *N(k)O*) you, going forth from the city that (and *k*) the dust from the feet of you (do shake off *N(k)O*) as a testimony against them. 6 Going forth then they were passing through the villages evangelising and healing everywhere. 7 Heard of now Herod the Tetrarch the [things] being done (by him *K*) all and was perplexed because of the saying by some that John (has been raised *N(k)O*) out from [the] dead, 8 by some also that Elijah had appeared, by others also that a prophet (someone *N(k)O*) of the ancients had arisen. 9 (and *k*) Said (then *no*) (*ko*) Herod; John I myself beheaded; who however is this concerning whom (I myself *ko*) I hear such things? And he was seeking to see Him. 10 And having returned the apostles related to Him as much as they had done. And having taken them He withdrew by in private into (place solitary *K*) (a town being called *N(k)O*) Bethsaida.

11 The now crowds having known [it] they followed Him. and (having received *N(k)O*) them He was speaking to them concerning the kingdom of God, and those need having of healing He was healing. 12 And the day began to decline. having come then the Twelve said to Him; do dismiss the crowd that (having travelled *N(k)O*) into the surrounding villages and (*ko*) countryside they may lodge and they may find provisions; for here in a desolate place we are. 13 He said now to them; do give to them you yourselves to eat. But they said; Not there are to us more than loaves five and fish two, except surely even having gone we ourselves shall buy for all people this food. 14 They were for about men five thousand. He said then to the disciples of Him; do make sit down them groups (of about *NO*) in fifty. 15 And they did so and (he sat *N(K)O*) all. 16 Having taken then the five loaves and the two fish, having looked up to the heaven He blessed them and broke [them] and He was giving [them] to the disciples (to set *N(k)O*) before the crowd. 17 And they ate and were satisfied all, and was taken up that having been a surplus to them of fragments hand-baskets twelve. 18 And it came to pass as happening He is praying in solitary were with Him the disciples, and He questioned them saying; Whom Me do pronounce the crowds to be? 19 And answering they said; John the Baptist, others also Elijah, others now that a prophet one of the ancients has arisen. 20 He said then to them; You yourselves however whom Me do pronounce to be? (*k*) Peter then answering said; The Christ of God. 21 And having strictly warned to them He instructed [them] to no one (to tell *N(k)O*) this 22 having said that It is necessary for the Son of Man many things to suffer and to be rejected by the elders and chief priests and scribes and to be killed and on the third day (to be raised. *NK(o)*) 23 He was saying then to all; If anyone desires after Me (to come, he should deny *N(k)O*) himself and he should take up the cross of him every day and he should follow Me. 24 Who[ever] for (maybe *NK(o)*) shall desire the life of him to save, will lose it; who[ever] however maybe may lose the life of him on account of me, he will save it. 25 What for is profited a man having gained the world whole himself now having destroyed or having suffered the loss of? 26 Who[ever] for maybe may have been ashamed of Me and My words, him the Son of Man will be ashamed of when He may come in the glory of Himself and of the Father and of the holy angels. 27 I say now to you truthfully there are some of those (there *N(k)O*) already standing who certainly not (may taste *N(k)O*) of death until maybe they may have seen the kingdom of God. 28 It came to pass now after sayings these about days eight, and having taken (*k*) Peter and John and James He went up on the mountain to pray. 29 And it came to pass during praying by Him the appearance of the face of Him [was] altered, and the clothing of Him white became dazzling. 30 And behold men two were talking with Him who were Moses and Elijah; 31 Those having appeared in glory were speaking of the going out of Him which He was soon to accomplish in Jerusalem. 32 And Peter and those with him were wearied with sleep. having awoken fully then they saw the glory of Him and the two men who already standing with Him. 33 And it came to pass in the departing of them from Him said Peter to Jesus; Master, good it is for us here to be, also let us make tabernacles three, one for You and one for Moses and one for Elijah; not knowing what he is saying. 34 These things then when he is saying came a cloud and (was overshadowing *N(k)O*) them. they feared then in the entering (of them *N(k)O*) into the cloud. 35 And a voice came out of the cloud saying; This is the Son of Mine the (chosen, *N(K)O*) to Him do listen. 36 And as happening the voice was found (*k*) Jesus alone. And they themselves were silent and to no [one] they told in those the days no [thing] of what they have seen. 37 It came to pass then (in *ko*) the next day when were descending they from the mountain met with Him a crowd great. 38 And behold a man from the crowd (cried *N(k)O*) saying; Teacher, I implore You (to look *N(k)O*) upon the son of mine for an only child to me he is; 39 And behold a spirit takes him and suddenly he cries out and it throws into convulsions him with foaming and (with difficulty *NK(o)*) it departs from him bruising him. 40 And I begged the disciples of You that (they may cast out *N(k)O*) it, and not they were able. 41 Answering now Jesus said, O generation unbelieving and perverted, until when will I be with you and I will bear with you? do bring here the son of you. 42 While then when is coming near he threw down him the demon and threw [him] into convulsions.

Rebuked then Jesus the spirit unclean and healed the boy and gave back him to the father of him. **43** Were astonished then all at the majesty of God. Of all however wondering at all which (was doing *N(k)O*) (*k*) (Jesus *K*) He said to the disciples of Him; **44** do implant in yourself you yourselves into the ears of you words these; for the Son of Man is soon to be betrayed into [the] hands of men. **45** But they were not understanding declaration this, and it was veiled from them that not they may understand it. And they were afraid to ask Him concerning declaration this. **46** Came up then an argument among them this who maybe would be greater of them. **47** But Jesus (knowing *N(k)O*) the reasoning of the heart of them, having taken hold of (a child *N(k)O*) set it by Himself **48** and He said to them; Who[ever] (maybe *NK(o)*) shall receive this child in the name of Me, Me myself receives; and who[ever] (maybe *N(k)O*) Me myself shall receive, receives the [One] having sent Me. The [one] for least among all you being he (is *N(k)O*) great. **49** Answering now (*k*) John said; Master, we saw someone (in *N(k)O*) the name of You casting out demons and (we were forbidding *N(k)O*) him because not he follows with us. **50** (and *k*) Said (then *no*) to him Jesus; Not do forbid; who[ever] for not is against (you *N(k)O*) for (you *N(K)O*) is. **51** It came to pass then in the completing the days of the ascension of Him that He himself the face (of him *ko*) steadfastly set to go to Jerusalem. **52** And He sent messengers before [the] face of Him. And having gone they entered into a village of the Samaritans (so as *N(k)O*) to make ready for Him. **53** And not they did receive Him because the face of Him was [as] going toward Jerusalem. **54** Having seen [it] now the disciples (of him *ko*) James and John said; Lord, do you want [that] we may call fire to come down from heaven and to consume them (as and Elijah did? *K*) **55** Having turned then He rebuked them (and said not you know such as spirit are you yourselves. *K*) **56** (for the son of man not came souls of men to destroy but to save. *K*) and they went to another village. **57** (And *no*) (it came to pass *KO*) (now *k*) when are going they along the road said someone to Him; I will follow You wherever (maybe *N(k)O*) You shall go (Lord. *K*) **58** And said to him Jesus; The foxes holes have, and the birds of the air nests; but the Son of Man not has where the head He may lay. **59**

He said then to another; do follow Me. But he said; Lord do allow me having gone away first to bury the father of mine. **60** He said then to him (*k*) (Jesus: *K*) do leave the dead to bury the their own dead. you yourself however having gone forth do declare the kingdom of God. **61** Said then also another; I will follow You, Lord; first however do allow me to bid farewell to those at the home of mine. **62** Said then to him Jesus: No [one] having laid the hand (of him *ko*) upon [the] plow and looking on the [things] back suitable is (for *k*) (the kingdom *N(k)O*) of God.

10 After now these things appointed the Lord (also *ko*) others seventy (two *NO*) and sent them in two [by] two before [the] face of Himself into every city and place where was soon He Himself to go. **2** He was saying (then *N(K)O*) to them; The indeed harvest [is] plentiful, however the workmen [are] few; do pray earnestly therefore to the Lord of the harvest that workmen (He may send out *N(k)O*) into the harvest of Him. **3** do go; behold (I myself *k*) I send forth you as lambs in [the] midst of wolves. **4** Neither do carry purse nor bag (nor *N(k)O*) sandals, and no one on the road may greet. **5** Into whatever now maybe (you may enter *N(k)O*) house first do say: Peace to the house this. **6** And if (indeed *k*) there shall be a son of peace, (will rest *N(k)O*) upon him the peace of you; lest however except yet to you it will return. **7** In [the] same now house do remain eating and drinking the [things supplied] by them; worthy [is] for the workman of the wages of him (is. *k*) Not do move from house to house. **8** And into whatever (now *k*) maybe city you may enter, and they may receive you, do eat the [things] set before you **9** And do heal in it [the] sick and do say to them; Has drawn near to you the kingdom of God. **10** Into whatever now maybe city (you may enter, *N(k)O*) and not they may receive you, having gone out into the streets of it do say; **11** Even the dust which having clung to us out of the city of you (to the feet *NO*) we wipe off against you; yet this do know that has drawn near (upon you *K*) the kingdom of God. **12** I say (now *k*) to you that for Sodom in the day that more tolerable it will be than city for that. **13** Woe to you Chorazin! Woe to you Bethsaida! For if in Tyre and Sidon (had been *N(k)O*) the miracles having taken place in you, long ago then would in

sackcloth and ashes (sitting *N(k)O*) they would have repented. **14** But for Tyre and for Sidon more tolerable will it be in the judgment than for you. **15** And you yourself Capernaum (not *N(k)O*) to (*k*) heaven (will you be lifted up? *N(k)O*) to (*no*) Hades (you will be brought down. *N(k)O*) (Hades g86) **16** The [one] hearing you Me hears, and the [one] rejecting you Me myself rejects; the [one] now Me myself rejecting he rejects the [One] having sent Me. **17** Returned then the seventy (two *NO*) with joy saying; Lord, even the demons are subject to us through the name of You. **18** He said then to them; I was beholding Satan as lightning out of the heaven having fallen. **19** Behold (I have given *N(k)O*) you the authority to tread upon serpents and scorpions and upon all the power of the enemy, and no [thing] you certainly not (may injure. *NK(o)*) **20** Yet in this not do rejoice that the spirits to you are subjected; do rejoice however (more *K*) that the names of you (have been written *N(k)O*) in the heavens. **21** In [the] same hour He rejoiced (in *n*) the Spirit (*N(k)O*) (Holy *N(K)O*) and said; I fully consent to You, Father, Lord of the heaven and of the earth, for You have hidden these things from wise and intelligent and revealed them to little children. yes O Father, for thus well-pleasing was it before You. **22** (and having turned to disciples said *K*) All things to Me was delivered by the Father of Mine, And no [one] knows who is the Son only except the Father, and who is the Father only except the Son and to whom (maybe *NK(o)*) shall resolve the Son to reveal [Him]. **23** And having turned to the disciples in private He said; Blessed [are] the eyes which are seeing what you see! **24** I say for to you that many prophets and kings desired to see what you yourselves see and not saw, and to hear what you hear and not heard. **25** And behold a lawyer certain stood up testing Him (and *ko*) saying; Teacher, what having done life eternal will I inherit? (aiōnios g166) **26** And He said to him; In the law what has been written? How read you? **27** And answering he said; 'You will love [the] Lord the God of you with all the heart of you and (with all the soul *N(k)O*) of you and (with all the strength *N(k)O*) of you and (with all the mind *N(k)O*) of you', and The neighbour of you as yourself.' **28** He said then to him; Correctly you have answered; This do perform and you will live. **29** But desiring (to justify *N(k)O*) himself he said to Jesus; And who is my neighbour?

30 Having taken [it] up (now *ko*) Jesus said; A man certain was going down from Jerusalem to Jericho and robbers fell among who both having stripped him and wounds having inflicted they went away having left [him] half dead (state. *k*) **31** By chance now a priest certain was going down on the road that, and having seen him he passed by opposite. **32** Likewise now also a Levite having come to the spot having come and having seen [him] passed by opposite. **33** A Samaritan however one journeying came to him, and having seen (him *ko*) was moved with compassion, **34** and having approached he bound up the wounds of him pouring on oil and wine. having put then him on [his] own beast he brought him to an inn and took care of him. **35** And on the next day (having gone out *K*) having taken out he gave [them] two denarii to the innkeeper and said (to him: *k*) do take care of him, and (whatever more *NK(o)*) maybe you may expend, I myself on the returning of me will repay you. **36** Which (therefore *KO*) of these three a neighbour seems to you to have been of the [one] falling among the robbers? **37** And he said; The [one] having shown compassion toward him. Said (then *N(k)O*) to him Jesus; do go and you yourself do act likewise. **38** (it came to pass *K*) In now the proceeding of them (and *ko*) He himself entered into a village certain. a woman now certain named Martha received Him (into *ko*) (the house *k(o)*) (of her *KO*) **39** And she was a sister being called Mary. She also (having sat down at *N(k)O*) the feet of the (Lord *N(K)O*) was listening to the word of Him. **40** But Martha was distracted about much service. having come up now she said; Lord, not is it concerning to You that the sister of mine alone me (has left *NK(o)*) to serve? do speak therefore to her that me she may help! **41** Answering now He said to her the (Lord; *N(K)O*) Martha Martha, you are anxious and (troubled *N(k)O*) about many things, **42** (few or *O*) one [thing] however is necessary: Mary (for *N(k)O*) the good portion has chosen which not will be taken away from (from *ko*) her.

11 And it came to pass while being He in a place certain praying, when He ceased, said one of the disciples of Him to Him; Lord, do teach us to pray even as also John taught the disciples of him.

2 He said then to them; When you may pray, do

say: Father (of us in to the heavens *K*) should be hallowed the name of You; should come the kingdom of You (should be [done] *KO*) (the will of you as in heaven and upon earth; *K*) 3 The bread of us daily do give us each day; 4 And do forgive us the sins of us; also for ourselves we forgive to everyone indebted to us; and may you not lead us into temptation (but do deliver us from evil. *K*) 5 And He said to them; Who among you will have a friend, and will go to him at midnight and say to him; Friend, do lend me three loaves, 6 since a friend of mine is come off a journey to me, and nothing I have what I will set before him; 7 And he And he from within answering may say; Not me trouble do cause. already the door has been shut, and the children of mine with me in the bed are; not I am able having risen up to give to you. 8 I say to you; if even not he will give to him having risen up because of being friend of him because of yet the persistence of him having risen he will give to him (as many as *NK(o)*) he needs. 9 And I myself And I myself to you say; do ask and it will be given to you; do seek and you will find; do knock and it will be opened to you. 10 Everyone for the [one] asking receives, and the [one] seeking finds, and to the [one] knocking it will be opened. 11 Which now (of *no*) you who [is] a father will ask for the son (bread surely not stone will he give to him *KO*) (if *K(o)*) a fish, and (surely not *ko*) instead of a fish a serpent to him will he give 12 Or also (if *K*) (he will ask for *NK(O)*) an egg, (surely not *ko*) will he give to him a scorpion? 13 If therefore you yourselves evil being you know gifts good to give to the children of you, how much more the Father who [is] in heaven will give [the] Spirit Holy to those asking Him! 14 And He was casting out a demon and it was mute. it came to pass then from the demon having gone out spoke the mute And marveled the crowds. 15 Some then of them said; By Beelzebul (the *no*) prince of the demons He casts out the demons. 16 Others now testing a sign from heaven were seeking from Him. 17 He himself now knowing their thoughts said to them; Every kingdom against itself having been divided is brought to desolation, and a house against a house falls. 18 If now even Satan against himself is divided, how will stand the kingdom of him? For you say by Beelzebul [am] casting out I the demons. 19 If now I myself by Beelzebul cast out the demons, the sons of you by whom do they cast out? On account of this they themselves of you judges will be. 20 If however by [the] finger of God (I myself *no*) cast out the demons, then has come upon you the kingdom of God. 21 When the strong [man] having armed himself may guard the his own house, in peace are the possessions of him; 22 when however (*k*) [one] stronger than he having come upon [him] he may overcome him, the complete armor of him he takes away in which he had trusted, and the plunder of him he divides. 23 The [one] not being with Me against Me is, and the [one] not gathering with Me scatters. 24 When the unclean spirit is gone out from the man, it passes through waterless places seeking rest. and not finding [any] (then *NO*) it says; I will return to the house of mine from where I came out. 25 And having come it finds [it] (being unoccupied *O*) swept and ordered. 26 Then it goes and it takes other spirits more evil than itself seven, and (having entered *NK(o)*) they dwell there; and becomes the last of the man that [one] worse than the first. 27 It came to pass then while [is] saying He these things, having lifted up one [her] voice a woman from the crowd said to Him; Blessed [is] the womb which having borne You, and [the] breasts at which You nursed. 28 He himself then said; No rather blessed [are] those hearing the word of God and keeping (it. *k*) 29 Of the now crowds being pressed around together He began to say; generation this (generation *no*) an evil is. a sign (it seeks after, *N(k)O*) and a sign not will be given to it only except the sign of Jonah (the prophet. *K*) 30 Even as for was (*o*) Jonah to the Ninevites a sign thus will be also the Son of Man to the generation this. 31 [The] Queen of [the] South will rise up in the judgment with the men of the generation this and will condemn them; For she came from the ends of the earth to hear the wisdom of Solomon, and behold greater than Solomon here. 32 [The] men (Ninevites *N(k)O*) will stand up in the judgment with generation this and will condemn it; For they repented at the preaching of Jonah, and behold greater than Jonah [is] here. 33 But no [one] (now *k*) a lamp having lit in (a cellar *N(K)O*) sets it nor [sets it] under the basket but upon the lampstand that those entering in the (light *N(k)O*) may see. 34 The lamp of body is the eye (of you. *no*) When (therefore *K*) the eye of you clear may be, also all the body of you light is; when

however evil it may be, also the body of you [is] dark. **35** do take heed therefore lest the light that [is] in you darkness be. **36** If therefore the body of you [is] full of light not having part any dark, it will be light all, as when the lamp so the shining may light you. **37** While then speaking (asked *N(k)O*) Him a Pharisee (a certain one *k*) that He would dine with him. having entered then He reclined. **38** And the Pharisee having seen [it] marveled that not first He washed before the dinner. **39** Said then the Lord to him; Now you yourselves Pharisees the outside the cup and the dish you cleanse, and the inside of you is full of plundering and wickedness. **40** Fools! Surely the [One] having made the outside also the inside made? **41** But [of] the [things] being within do give alms, and behold all things clean to you are. **42** But woe to you Pharisees, for you pay tithes of mint and rue and every herb and you pass by the justice and the love of God; These things (also *NO*) it was necessary for [you] to do, and those and those not (to neglect. *N(k)O*) **43** Woe to you Pharisees, for you love the first seat in the synagogues and the greetings in the marketplaces. **44** Woe to you (scribes and Pharisees hypocrites *K*) for you are like graves unmarked, and the men who are walking above not do know [it]. **45** Answering now one of the lawyers says to Him; Teacher, these things saying also us You insult. **46** And He said; Also to you lawyers woe! For you burden the men [with] burdens heavy to bear and yourselves with one of the fingers of you not do touch the burdens. **47** Woe to you, for you build the tombs of the prophets, yet the fathers of you killed them. **48** So (witnesses *N(k)O*) (you are *no*) and you consent to the works of the fathers of you; For they themselves indeed killed them, you yourselves however build (of them *K*) (the *k*) (monuments. *K*) **49** Because of this also the Wisdom of God said; I will send to them prophets and apostles. and [some] of them they will kill and (will pursue *N(k)O*) **50** so that may be charged the blood of all the prophets which (poured out *N(k)O*) from [the] foundation of [the] world against generation this, **51** from (the *k*) blood of Abel until (the *k*) blood of Zechariah the [one] having perished between the altar and the house. Yes I say to you, it will be required of generation this. **52** Woe to you lawyers, for you have taken away the key of the knowledge. You yourselves not did enter and those entering you

hindered. **53** (And from there And from there *no*) (when was expressing *N(k)O*) (now *k*) He (these things to them *k*) [then] began the scribes and the Pharisees urgently to press upon [Him] and to make speak Him about many things **54** watching Him (and *K*) (seeking *KO*) to catch in something out of the mouth of Him (so that they may accuse him. *KO*)

12 In these [times] when were gathering the myriads of the crowd so as to trample upon one another He began to say to the disciples of Him first; do take heed to yourselves of the leaven which is hypocrisy of the Pharisees. **2** No [thing] now concealed is which not will be revealed, nor hidden which not will be known. **3** Instead that as much as in the darkness you have said in the light will be heard, and what into the ear you have spoken in the inner rooms will be proclaimed upon the housetops. **4** I say now to you those friends of Mine; not you may fear because of those killing the body and after these things not being able more excessive anything to do. **5** I will show however you whom you may fear: do fear the [One who] after the killing has authority to cast into hell. Yes I say to you; Him do fear. (Geenna g1067) **6** Surely five sparrows (are being sold for *N(k)O*) assarion two? And one of them not is forgotten before God; **7** But even the hairs of the head of you all have been numbered. Not (therefore *K*) do fear; than many sparrows you are more valuable. **8** I say now to you; everyone who maybe (may confess *NK(o)*) in Me myself before the men, also the Son of Man will confess in him before the angels of God; **9** the [one] now having denied Me before men will be denied before the angels of God. **10** And everyone who will speak a word against the Son of Man, it will be forgiven to him; to the [one] however [who] against the Holy Spirit having blasphemed not will be forgiven. **11** When then (they may bring in *N(k)O*) you before the synagogues and the rulers and the authorities, not (may be anxious *N(k)O*) how or what you may present a defense or what you may say; **12** the for Holy Spirit will teach you in same the hour what it behooves [you] to say. **13** Said then one from the crowd to Him: Teacher, do say to the brother of mine to divide with me the inheritance. **14** And He said to him; Man, who Me appointed (a judge *N(k)O*) or partitioner over you? **15** He said then to them;

do watch and do keep yourselves from (all *N(k)O*) where thief not does draw near nor moth destroy; **34** covetousness, for not in the abounding to anyone Where for is the treasure of you, there also the heart the life (to him *NK(o)*) is of the possessions (of you will be. **35** should be your waist girded and the him. *N(k)O*) **16** He spoke then a parable to them lamps burning, **36** and you yourselves like to men saying; Of a man certain rich brought forth abundantly waiting for the master of themselves whenever (he the ground. **17** And he was reasoning within himself may return *N(k)O*) from the wedding feasts, that saying; What shall I do for not I have where I will store having come and having knocked immediately they up the fruits of mine? **18** And he said; This will I do: I may open to him. **37** Blessed [are] the servants those will tear down my barns and greater will build and will whom having come the master will find watching; store up there all (the grain *N(k)O*) (of mine *k*) and Amen I say to you that he will gird himself and he the goods of mine **19** And I will say to the soul of will make recline them, and having come up he will mine; Soul, you have many good things laid up for serve them. **38** And if And if (he may come *k*) in the years many. do rest yourself do eat, do drink, do be second (watch *k*) (and if and if *N(k)O*) in the third merry. **20** Said then to him God; Fool! On this night watch he may come and he may find [them] thus, the soul of you (is required *NK(o)*) of you. what now blessed are (*k*) (servants *KO*) those! **39** This you did prepare — to whom will [it] be? **21** So [is] however do know that if had known the master of the [one] treasuring up for himself and not toward the house in what hour the thief is coming, not (he God being rich. **22** He said then to the disciples of watched *KO*) (maybe *K*) (and *KO*) maybe he of Him; Because of this I say to you: not do be anxious have allowed (to be broken into *N(k)O*) the house for the life (of you *k*) what you may eat, nor [be of him. **40** Also you yourselves (therefore *K*) do anxious] for the body (of you *o*) what you may put be ready, for in the hour not you expect the Son of on. **23** The (for *no*) life more is than the food, and Man comes. **41** Said then (to him *k*) Peter; Lord, the body than the clothing. **24** do consider the ravens to us parable this speak You or also to all? **42** (And that not they sow nor they reap to them not there is a *no*) said (now *k*) the Lord; Who then is the faithful storehouse nor [is] barn — and God feeds them; How manager (the *N(k)O*) wise whom will set the master much more you yourselves are valuable than the over the care [of servants] of him to give [them] in birds? **25** Which now of you being anxious is able to season the measure of food? **43** Blessed [is] the the lifespan of him to add hour (one? *ko*) **26** If then servant that [one] whom having come the master of (not even *N(k)O*) [the] least you are able [to do], him will find doing thus. **44** Of a truth I say to you why about the rest are you anxious? **27** do consider that over all the possessions of him he will set him. the lilies how they grow: Not do they labor nor do **45** If however shall say the servant that [one] in the they spin. I say however to you; not even Solomon in heart of him; Delays the master of Me to come, and all the glory of him was arrayed as one of these. **28** If shall begin to beat the men-servants and the maid- however in [the] (*ko*) field the grass being [here] servants to eat also and to drink and to get drunk, **46** today and tomorrow into [the] furnace being thrown will come the master of the servant that [one] in a day God thus (dresses, *N(k)O*) how much more you, O in which not he does expect and in an hour that not [you] of little faith? **29** And you yourselves not do seek he knows and he will cut in two him and the place of what you may eat (and *N(k)O*) what you may drink, him with the unbelievers will appoint. **47** That [very] and not do worry yourself. **30** these things for all the now servant the [one] having known the will of the nations of the world (seek for; *N(k)O*) of you now the master (of him *N(k)O*) and not having prepared (or the Father knows that you have need of these. **31** But *N(k)O*) having done according to the will of him will do seek the kingdom (*k*) (of Him *N(K)O*) and these be beaten with many [blows]. **48** the [one] however not things (all things *K*) will be added to you. **32** Not do having known having done however [things] worthy of stripes will be beaten with few. Everyone now to fear, O little flock, for took delight the Father of you to whom has been given much, much will be required give you the kingdom. **33** do sell the possessions of from him; and to whom has been committed much, not growing old, a treasure unfailing in the heavens more excessive will they ask of him. **49** Fire I came

to cast (upon *N(k)O*) the earth and how I wish if already it be kindled! **50** Baptism however I have to be baptized [with] and how I am distressed until (while *N(k)O*) it may be accomplished! **51** Think you that peace I came to give on the earth? No, I say to you, but rather division. **52** There will be for from now five in one house divided, three against two and two against three **53** (They will be divided *N(k)O*) father against son and son against father, mother against (*no*) (daughter *N(k)O*) and daughter against (*no*) (mother, *N(k)O*) mother-in-law against the daughter-in-law of her and daughter-in-law against mother-in-law (of her. *k*) **54** He was saying now also to the crowds; When you may see a cloud rising up (from *N(k)O*) [the] west, immediately you say (that *no*) A shower is coming, and it happens so. **55** And when a south wind is blowing, you say that Heat there will be, and it happens. **56** Hypocrites! The appearance of the earth and of the sky you know [how] to discern, the time however this how not (do you know *no*) (to discern? *N(k)O*) **57** Why now even for yourselves not judge you what [is] right? **58** As for you are going with the adversary of you before a magistrate, in the way do give earnestness to have been set free from him otherwise otherwise he may drag away you to the judge, and the judge you (will deliver *N(k)O*) to the officer, and the officer you (will cast *N(k)o*) into prison. **59** I say to you; certainly not shall you come out from there until (of which *k*) even (the *N(k)O*) last lepton you may have paid.

13 Were present now some at the same time telling to Him about the Galileans of whom the blood Pilate mingled with the sacrifices of them. **2** And answering (Jesus *k*) He said to them; Think you that Galileans these sinners beyond all the Galileans were because (these things *N(k)O*) they have suffered? **3** No, I say to you, but only unless you shall repent, all (likewise *N(k)O*) you will perish. **4** Or those (eighteen eighteen *N(k)o*) on whom fell the tower in Siloam and killed them, think you that (these *N(k)O*) debtors were beyond all (the *no*) men who are dwelling (in *k*) in Jerusalem? **5** No, I say to you, but only unless (you shall repent, *NK(o)*) all (likewise *N(k)O*) you will perish. **6** He was speaking then this parable: A fig tree had a certain [man] planted in the vineyard of him and he came seeking fruit on it and not did find

[any]. **7** He said then to the vinedresser; Behold three years throughout these I come seeking fruit on fig tree this and not do find [any]; do cut down (therefore *NO*) it; so why so why even the ground should it use up? **8** And answering he says to him; Sir, do leave it also this the year, until when I may dig around it and may put [in] (manure; *N(k)O*) **9** and perhaps and perhaps indeed it shall bear fruit in the [time] soon happening. lest however except yet you will cut down it. **10** He was now teaching in one of the synagogues on the Sabbaths. **11** And behold a woman (was *k*) a spirit having of infirmity years (eighteen eighteen *N(k)O*) And she was bent over and not able to lift up herself to the full. **12** Having seen then her Jesus called [her] near and He said to her; Woman, you have been freed from the sickness of you. **13** And He laid upon her the hands, and immediately she was made straight and was beginning to glorify God. **14** Answering now the ruler of the synagogue, indignant because on the Sabbath healed Jesus, he was saying to the crowd (that *no*) Six days there are in which it behooves to work; in (these *N(k)O*) therefore coming do be healed and not on the day of the Sabbath. **15** Answered (therefore *N(k)O*) to him the Lord and said; Hypocrites! Each one of you on the Sabbath not does he untie the ox of him or the donkey from the stall, and (having led [it] away *NK(o)*) give [it] drink? **16** This now a daughter of Abraham being whom has bound Satan behold ten and eight years, not she was being able to be loosed from bond this on the day of the Sabbath? **17** And these things when is saying He were ashamed all those opposed to Him, and all the crowd was rejoicing at all the glorious things which were being done by Him. **18** He was saying (then: *N(k)O*) To what like is the kingdom of God? And to what will I liken it? **19** Like it is to a grain of mustard which having taken a man cast into garden his own, and it grew and it became a tree (great *KO*) and the birds of the air encamped in the branches of it. **20** And again He said; To what will I liken the kingdom of God? **21** Like it is to leaven which having taken a woman (hid *NK(o)*) in of meal measures three until it was leavened all. **22** And He was going through by towns and villages teaching and progress making toward Jerusalem. **23** Said then one to Him; Lord, if [are] few those being saved? And He said to them; **24** do strive to enter in through the

narrow (door; *N(K)O*) for many, I say to you, will seek to enter in and not will be able. 25 From what maybe may have risen up the master of the house and may have shut the door then you may begin outside to have stood and to knock at the door saying; lord (lord, *K*) do open to us; And he answering will say to you; Not I do know you from where are; 26 Then will you begin to say; We ate in presence of you and drank, and in the streets of us you taught; 27 And he will speak; (saying *N(k)O*) to you; not I do know you from where you are, do depart from me all [you] (*k*) workers (*k*) of unrighteousness. 28 There will be the weeping and the gnashing of the teeth when (you may behold *NK(o)*) Abraham and Isaac and Jacob and all the prophets in the kingdom of God, you however are being cast out. 29 And they will come from east and west and from north and south and will recline in the kingdom of God. 30 And behold there are last who will be first, and there are first who will be last. 31 In same the (hour *N(K)O*) came near certain Pharisees saying to Him; do go out and do proceed from here, for Herod desires You to kill. 32 And He said to them; Having gone do say to the fox that; Behold I cast out demons and cures (I complete *N(k)O*) today and tomorrow and on the third [day] I am perfected. 33 But it behooves Me today and tomorrow and to the [day] following to proceed, for not it is possible [for] a prophet to perish outside of Jerusalem. 34 Jerusalem Jerusalem, You who [are] killing the prophets and stoning those sent to her, how often I have wanted to gather those children of you that way a hen [gathers] her own brood under the wings, and not you were willing? 35 Behold is left to you the house of you (desolate. Amen *K*) I say now to you (that: *k*) certainly not shall you see Me until (when *k*) ([the time] will come *N(k)O*) when you may say; Blessed [is] the [One] coming in [the] name of [the] Lord.'

14 And it came to pass on the going of Him into a house of one of the rulers of the Pharisees on a Sabbath to eat bread and they themselves were watching Him. 2 And behold a man certain there was with dropsy before Him. 3 And answering Jesus spoke to the lawyers and to [the] Pharisees saying; (if *k*) Is it lawful on the Sabbath (to heal *N(k)O*) (or not? *NO*) 4 But they were silent. And having

taken hold [of him] He healed him and let [him] go. 5 And (answering *k*) to them He said; Which of you (a son *N(K)O*) or an ox into a pit (will collapse, *N(k)O*) also surely immediately he will pull up him on (*ko*) day the Sabbath? 6 And not they were able to reply (to him *k*) to these things. 7 He was speaking then to those invited a parable remarking how the first places they were choosing out, saying to them; 8 When you may be invited by anyone to wedding feasts, not may recline in the first place, otherwise otherwise [one] more honorable than you may have been invited by him, 9 and having come the [one] you and him having invited he will say to you; do give to this one [your] place. and then you will begin with shame the last place to take. 10 But when you may be invited, having gone (do recline *N(k)O*) in the last place, so that when may come the [one] having invited you, (he will say *N(k)O*) to you; Friend, do come up higher. Then will be to you glory before (all *NO*) those reclining [with] you. 11 For everyone who is exalting himself will be humbled, and the [one] humbling himself will be exalted. 12 He was saying then also to the [one] having invited Him; When you may make a dinner or a supper, not do call the friends of you nor [call] the brothers of you nor [call] the relatives of you nor [call] neighbours rich otherwise otherwise also they themselves may invite in return you and it may become recompense to you. 13 But when a feast you may make do call [the] poor, [the] crippled, [the] lame, [the] blind. 14 and blessed you will be, because nothing they have to repay you; It will be recompensed for to you in the resurrection of the righteous. 15 Having heard then one of those reclining with [Him] these things he said to Him; Blessed [is he] (who *N(k)O*) will eat (bread *NK(o)*) in the kingdom of God. 16 But He said to him; A man certain (was preparing *N(k)O*) a supper great and invited many; 17 And he sent the servant of him at the hour of the supper to say to those invited; do come, for now ready [it] is (all things. *KO*) 18 And began with one [voice] all to excuse themselves. The first said to him; A field I have bought and I have need (going out *N(k)O*) (and *k*) to see it; I beg of you, do hold me excused. 19 And another said; Yoke of oxen I have bought five and I am going to prove them; I beg of you do hold me excused. 20 And another said; A wife I have married and because of

this not I am able to come. **21** And having come the servant (that *k*) reported to the master of him these things. Then having become angry the master of the house said to the servant of him; do go out soon into the streets and lanes of the city, and the poor and crippled and blind and lame do bring in here. **22** And said the servant; Sir, it has been done (as *N(k)O*) you did command, and still room there is. **23** And said the master to the servant; do go out into the highways and hedges and do compel [them] to come in so that may be filled of mine the house. **24** I say for to you that not [one] of the men of those which invited will taste my supper (many for are called few but chosen. *O*) **25** Were going with then Him crowds great. and having turned He said to them; **26** If anyone comes to Me and not he hates the father (of himself *NK(o)*) and the mother and the wife and the children and the brothers and the sisters yes (and *N(k)O*) even the life his own not he is able to be My disciple. **27** (and *ko*) Whoever not carries the cross (of himself *NK(o)*) and comes after Me, not is able to be My disciple. **28** Which for of you (who *o*) is desiring a tower to build not first he having sat down he counts the cost whether he has (*k*) (for *N(k)O*) [its] completion? **29** Thus otherwise otherwise [when] laying of it a foundation and not being able to finish all those seeing [it] may begin him to mock **30** saying that This man began to build and not he was able to finish. **31** Or what king proceeding with another king to engage in war not having sat down first (will take counsel *N(k)O*) whether able he is with ten thousand (to meet *N(k)O*) the [one] with twenty thousand coming against him? **32** lest then except indeed still of him far off being an embassy having sent he asks for peace. **33** So therefore every one of you who not does give up all his own possessions, and not is able to be My disciple. **34** Good [is] (therefore *NO*) the salt; if however (even *no*) the salt shall become tasteless, with what will it be seasoned? **35** Neither [is it] for soil nor for manure fit is it; out they cast it. The [one] having ears to hear he should hear.

15 Were now to Him drawing near all the tax collectors and the sinners to hear Him. **2** And were grumbling the (both *no*) Pharisees and the scribes saying that This [man] sinners receives and he eats with them. **3** He spoke then to them parable

this saying; **4** What man of you having a hundred sheep and (having lost *NK(o)*) of them one not leaves the ninety nine in the open field and goes after the [one] having been lost until he may find it? **5** And having found [it] he lays [it] on the shoulders (of him *N(k)O*) rejoicing, **6** And having come to the house he calls together the friends and the neighbours saying to them; do rejoice with me, for I have found the sheep of mine the [one] having been lost! **7** I say to you that in the same way joy in heaven there will be over one sinner repenting rather than over ninety nine righteous ones who no need have of repentance. **8** Or what woman drachmas having ten, if she may lose drachma one, surely she lights a lamp and she sweeps the house and she seeks carefully until (it *N(k)O*) she may find? **9** And having found [it] (she calls together *N(k)O*) the friends and (*k*) neighbours saying; do rejoice with me, for I have found the drachma that I lost. **10** Thus I say to you, there is joy before the angels of God over one sinner repenting. **11** He said then; A man certain had two sons. **12** And said the younger of them to the father; Father, do give to me what is due [to me] portion of the property. (*no*) (then *N(k)O*) he divided between them the property. **13** And after not many days having gathered together (all [things] *N(k)O*) the younger son went away into a country distant and there he wasted the estate of him living prodigally. **14** When was spending however he everything there arose a famine (severe *N(k)O*) throughout the country that, and he himself began to be in need. **15** And having gone he joined himself to one of the citizens the country of that, and he sent him into the fields of him to feed pigs. **16** And he was longing (to be fed *N(k)O*) (the *ko*) (stomach of him *KO*) (from *N(k)O*) the pods that were eating the pigs, and no [one] was giving to him. **17** To himself however having come (he was saying; *N(k)O*) How many hired servants of the father of mine (have abundance *N(k)O*) of bread, I myself however with hunger (here *NO*) am perishing! **18** Having risen up I will go to the father of mine and I will say to him; Father, I have sinned against heaven and before you; **19** (and *k*) no longer no longer am I worthy to be called son of you. do make me like one of the servants of you. **20** And having risen up he went to the father (of himself *NK(o)*) Still now he far being distant

he saw him the father of him and was moved with compassion, and having run he fell upon the neck of him and he kissed him. **21** Said then the son to him: Father, I have sinned against heaven and before you; (and *k*) no longer no longer am I worthy to be called son of you (do make me as one of the servants of you. *O*) **22** Said then the father to the servants of him; (Quickly *NO*) do bring out (*k*) robe the best and do clothe him and do give a ring for the hand of him and sandals for [his] feet, **23** and (do bring *N(k)O*) the calf fattened, do kill [it], and having eaten let us be merry, **24** For this the son of mine dead was and is alive again, (and *k*) he was having been lost and is found. And they began to be merry. **25** Was now the son of him the elder in [the] field. and while coming [up] he drew near to the house, he heard music and dancing. **26** And having called near one of the servants (of him *k*) he was inquiring what (maybe *no*) would be these things. **27** And he said to him that The brother of you is come, and has killed the father of you the calf fattened, because in good health him he has received. **28** He was angry however and not he was willing to go in. (And *N(K)O*) the father of him having gone he was begging him. **29** And answering he said to the [the] father of him; Behold so many years I serve you and never a commandment of you I disobeyed, and to me myself never did you give a young goat that with the friends of mine I may make merry. **30** When however the son of you this the [one] having devoured your living with (*o*) prostitutes came, you have killed for him the fattened (*k*) calf. **31** And he said to him; Son, you yourself always with me are, and all that [is] mine yours is. **32** To make merry however and to rejoice it was fitting, because the brother of you this dead was and (is alive, *N(K)O*) and having been lost (was *k*) and is found.

16 He was saying now also to the disciples (of him: *k*) A man certain there was rich who had a manager, and he was accused unto him as wasting the possessions of him. **2** And having called him he said to him; What [is] this I hear concerning you? do give the account of the stewardship of you; not for (you are able *N(k)O*) any longer to manage. **3** Said then within himself the manager; What shall I do, for the master of me is taking away the management

from me? To dig not I am able, to beg I am ashamed. **4** I know what I may do so that when I may have been removed (from *no*) the management they may receive me into the homes (of them. *NK(o)*) **5** And having called to [him] one each of the debtors of the master his own he was saying to the first; How much owe you to the master of me? **6** (then *NK(o)*) he said; A hundred baths of oil. (then *N(k)O*) he said to him; do take your (the bills *N(k)O*) and having sat down soon do write fifty. **7** Then to another he said; You yourself now how much owe? And he said; A hundred cors of wheat. (and *k*) He says to him; do take your (bills *N(k)O*) and do write eighty. **8** And praised the master the manager unrighteous because shrewdly he had acted, For the sons of the age this more shrewd than the sons of the light in the generation their own are. (αἰὼν g165) **9** and I myself to you say; for yourselves do make friends by the wealth of unrighteousness, that when (it may fail *N(K)O*) they may receive you into the eternal dwellings. (αἰῶνιος g166) **10** The [one] faithful with very little also with much faithful is, and the [one] with very little unrighteous also with much unrighteous is. **11** If therefore in the unrighteous wealth faithful not you have been, the true [riches] who to you will entrust? **12** And if in that which [is] of another faithful not you have been, that which ([is] yours *NK(O)*) who to you will give **13** No servant is able to two masters to serve; either for the one he will hate and the other he will love, or to one he will be devoted and the other he will despise. Not you are able God to serve and money. **14** Were listening to now these things all (and *k*) the Pharisees lovers of money being and they were ridiculing Him. **15** And He said to them; You yourselves are those justifying themselves before men, but God knows the hearts of you for that which among men [is] exalted an abomination before God (is. *k*) **16** The law and the prophets [were] (until *N(k)O*) John; from that time the kingdom of God is evangelised [about], and everyone into it forces his way. **17** Easier for however it is the heaven and the earth to pass away than of the law one stroke of a pen to fail. **18** Everyone who is putting away the wife of him and marrying another commits adultery, And (everyone *k*) who separated her from a husband marrying commits adultery. **19** A man now certain there was rich and he was clothed in purple and fine

linen making good cheer every day in splendor. 20 A poor man now certain (was *k*) named Lazarus (who *k*) had been laid at the gate of him full of sores 21 and desiring to be fed from (crumbs *KO*) that falling from the table of the rich man; but even the dogs coming were licking the sores of him. 22 It came to pass that then to die the poor man and to be carried away he by the angels into the bosom (*k*) of Abraham; Died then also the rich man and was buried. 23 And in Hades having lifted up the eyes of him, being in torment he sees (*k*) Abraham from afar and Lazarus in the bosom of him. (Hades g86) 24 And he himself having cried out said; Father Abraham, do have mercy on me and do send Lazarus that he may dip the tip of the finger of him in water and may cool the tongue of mine, for I am suffering in flame this. 25 Said then Abraham; Child, do remember that you did fully receive (you yourself *k*) the [things] good of you in the lifetime of you, and Lazarus likewise the [things] harmful. Now however (here *N(k)O*) he is comforted, you yourself now are suffering. 26 And (besides *N(k)O*) all these things between us and you a chasm great has been fixed so that those desiring to pass (from here *N(k)O*) to you not may be able nor (those *k*) from there to us they shall pass. 27 He said then; I implore you then father, that you may send him to the house of the father of mine — 28 I have for five brothers — so that he may warn to them that not also they themselves may come to place this of torment. 29 Says (however *no*) (to him *ko*) Abraham; They have Moses and the prophets; they should listen to them. 30 And he said; No, father Abraham, but if one from [the] dead shall go to them, they will repent. 31 He said however to him; If to Moses and the prophets not they listen, (not even *N(k)O*) if one out from [the] dead shall rise will they be persuaded.

17 He said then to the disciples (of Him; *no*) Impossible it is that the stumbling blocks not to come, (but *N(k)O*) woe [to him] through whom they come! 2 It is better for him if (a stone of a mill *N(k)O*) is hung around the neck of him and he has been thrown into the sea than that he may cause to stumble little [ones] of these one. 3 do take heed to yourselves. If (now *k*) shall sin (against *k*) (you *K*) the brother of you, do rebuke him; and if he shall

repent, do forgive him. 4 And if seven times in the day (he shall sin *N(k)O*) against you and seven times (day *k*) shall return (to *N(k)O*) you saying: I repent, you will forgive him. 5 And said the apostles to the Lord; do add to us faith! 6 Said then the Lord; If (you have *N(k)O*) faith like a grain of mustard, you have spoken then would to the mulberry tree this; do be uprooted and do be planted in the sea, and it have obeyed would you. 7 Which now of you a servant having plowing or shepherding, the [one] having come in out of the field will say to him; Immediately having come (do recline? *N(k)O*) 8 But surely he will say to him; do prepare what I may eat, and having girded yourself about do serve me while I may eat and I may drink, and after these things you will eat and will drink you yourself? 9 Not is he thankful to the servant (that [one] *k*) because he did the [things] having been commanded (to him not I think? *K*) 10 Thus also you yourselves, when you may have done all the [things] having been commanded you, do say that Servants unworthy are we; (for *k*) that which (we were obliged *NK(o)*) to do we have done. 11 And it came to pass in the going up (him *ko*) to Jerusalem that He himself was passing through ([the] midst *N(k)O*) of Samaria and Galilee. 12 And when is entering He into a certain village met with Him ten leprous men, who (stood *NK(O)*) afar off. 13 And they themselves lifted up [their] voice saying; Jesus Master, do have compassion on us. 14 And having seen [them] He said to them; Having gone do show yourselves to the priests. And it came to pass in the going them, they were cleansed. 15 one then of them having seen that he was healed, turned back with a voice loud glorifying God. 16 and he fell on [his] face at the feet of Him giving thanks to Him; and he himself was a Samaritan. 17 Having answered then Jesus said; (surely *NK(o)*) the ten were cleansed? But the nine are where? 18 None was there found having returned to give glory to God only except foreigner this? 19 And He said to him; Having risen up do go forth; the faith of you has cured you! 20 Having been asked now by the Pharisees when is coming the kingdom of God, He answered to them and said; Not comes the kingdom of God with careful observation, 21 nor will they say; Behold here or (behold *ko*) There. Behold for the kingdom of God in the midst of you is. 22 He said then to the disciples; Will come

days when you will desire one of the days of the Son of Man to see and not you will behold [it]. 23 And they will say to you; Behold there or Behold here. Not may go forth nor may follow. 24 As for the lightning (which *ko*) is flashing from the [one end] under (the *no*) sky to the [other end] under [the] sky shines, thus will be (also *k*) the Son of Man in the day of Him. 25 First however it behooves Him many things to suffer and to be rejected by generation this. 26 And even as it came to pass in the days (*k*) of Noah, thus will it be also in the days of the Son of man: 27 They were eating, were drinking, were marrying, (were being given in marriage, *N(k)O*) until that day entered Noah into the ark, and came the flood and destroyed (all. *N(k)O*) 28 Likewise (even as *N(k)O*) it came to pass in the days of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. 29 in that then day went out Lot from Sodom, it rained fire and brimstone from heaven and destroyed (all; *N(k)O*) 30 According (*no*) (to these *N(k)O*) will it be in that day the Son of Man is revealed. 31 In that [very] day the [one who] will be on the housetop and the goods of him in the house, not he should come down to take away them; and the [one] in (the *k*) field likewise not he should return to the [things] back. 32 do remember the wife of Lot! 33 Who[ever] if shall seek the life of him (to gain *N(k)O*) will lose it, (and *k*) who[ever] (but *no*) (maybe *N(k)O*) (shall lose *NK(o)*) (it *k*) will preserve it. 34 I say to you; in that night there will be two upon bed one: The one will be taken, and the other will be left. 35 There will be two [women] grinding at the same [place]; (The *no*) one will be taken, (and *k*) (and *no*) the other will be left. 36 (two in field; one will be taken and another it will be left *K*) 37 And answering they say to Him; Where, Lord? And He said to them; Where the body [is], there (also *no*) the vultures (will be gathered. *N(k)O*)

18 He was speaking then (and *ko*) a parable to them about it needing always to pray (they *no*) and not to lose heart 2 saying; A judge certain there was in a certain city God not fearing and man not respecting. 3 A widow then there was in the city that and she was coming to him saying; do avenge me of the adversary of mine. 4 And not (he was desiring [to

do] *N(k)O*) for a time. afterward however he said within himself; If even God not I fear (nor *N(k)O*) man respect, 5 because yet it occasioning me trouble widow this I will avenge her, so that not to end coming she may exhaust me. 6 Said then the Lord; do hear what the judge unrighteous says; 7 And God certainly not (may do *N(k)O*) the avenging of the elect of Him the [ones] crying out (to *k*) (to Him *N(k)O*) day and night, and (be patient *N(k)O*) in regard to them? 8 I say to you that He will carry out the avenging of them with speed. Nevertheless the Son of Man having come surely not will He find faith on the earth? 9 He spoke now also to some having trusted in themselves that they are righteous and (despising *NK(o)*) the others parable this. 10 Men two went up into the temple to pray, the one a Pharisee and the other a tax collector. 11 The Pharisee having stood toward himself these things was praying; O God, I thank You that not I am (like *NK(o)*) the rest of the men — swindlers, unrighteous, adulterers — or even like this tax collector. 12 I fast twice in the week, I tithe all things as much as I gain. 13 (and *ko*) (but *no*) the tax collector afar off having stood not was willing not even the eyes to lift up to heaven but was striking (into *k*) the breast (of him *NK(o)*) saying: O God, do be merciful to me to the sinner! 14 I say to you; went down this one justified to the house of him (rather than *k*) (compared with *n(o)*) (that [one]. *N(k)O*) For everyone who is exalting himself will be humbled, the [one] however humbling himself will be exalted. 15 They were bringing then to Him also the infants that them He may touch; having seen however the disciples (were rebuking *N(k)O*) them. 16 But Jesus (called *N(k)O*) them (speaking; *N(k)O*) do permit the little children to come to Me and not do forbid them; for of such is the kingdom of God. 17 Amen I say to you; who[ever] (maybe *N(k)O*) not shall receive the kingdom of God as a child, certainly not shall enter into it. 18 And asked a certain Him ruler saying; Teacher good, what having done life eternal will I inherit? (*aiōnios g166*) 19 Said then to him Jesus; Why Me you call good? No [one is] good only except one God. 20 The commandments You know: Not shall you commit adultery, not shall you murder, not shall you steal, not shall you bear false witness, do honor the father of you and the mother (of you. *k*) 21 And he said; These all (I kept *N(k)O*) from [the] youth (of

mine. *ko*) 22 Having heard then (these things *k*) Jesus said to him; Yet one thing to you is lacking: All as much as you have do sell and do distribute to [the] poor, and you will have treasure in (the *no*) (heavens; *N(k)O*) and come, do follow Me. 23 And having heard these things very sorrowful (he became; *N(k)O*) he was for rich extremely. 24 Having seen then him Jesus sorrowful became saying; How difficult [for] those riches having [when] into the kingdom of God (they enter. *N(k)O*) 25 Easier for it is a camel through (an eye of a needle *N(k)O*) to go than a rich man into the kingdom of God to enter. 26 Said then those having heard; Then who is able to be saved? 27 But He said; The [things] impossible with men possible with God are. 28 Said then Peter; Behold we ourselves (having abandoned *N(k)O*) (*no*) ([our] own [things] *N(k)O*) (and *k*) followed You. 29 And He said to them; Amen I say to you that no [one] there is who has left house or wife or brothers or parents or children for the sake of the kingdom of God, 30 who (certainly *N(k)O*) nothing (may receive back *NK(o)*) manifold more in time this — and in the age which is coming life eternal. (aiōn g165, aiōnios g166) 31 Having taken aside then the Twelve He said to them; Behold we go up to (Jerusalem, *N(k)O*) and will be accomplished all things which written through the prophets about the Son of Man; 32 He will be betrayed for to the Gentiles and will be mocked and will be insulted and will be spit upon, 33 And having flogged [Him] they will kill Him, and on the day third He will rise again. 34 And they themselves no [thing] of these things understood, and was declaration this hidden from them, and neither they were knowing the [things] being spoken. 35 It came to pass then in the drawing near by Him to Jericho a blind [man] certain was sitting beside the road (begging. *N(k)O*) 36 Having heard now a crowd passing along he was asking what (maybe *o*) would be this. 37 They told then to him that Jesus of Nazareth is passing by. 38 And he called out saying; Jesus Son of David, do have mercy on me. 39 And those going before were rebuking him that (he may be silent. *N(k)O*) He himself however much more was crying out; Son of David, do have mercy on me. 40 Having stopped then Jesus commanded him to be brought to Him. When was approaching then he He asked him; 41 (saying *ko*) What to you desire you I may do? And

he said; Lord, that I may receive sight. 42 And Jesus said to him; do receive sight: The faith of you has healed you. 43 And immediately he received sight and was following Him glorifying God. And all the people having seen [it] gave praise to God.

19 And having entered He was passing through Jericho. 2 And behold a man by name being called Zacchaeus and he himself was a chief tax collector and (he himself *N(k)O*) (was *k*) rich; 3 And he was seeking to see Jesus who He is and not he was able because of the crowd, because in stature small he was. 4 And having run (to the *no*) front he went up into a sycamore-fig tree so that he may see Him, for (through *k*) that [way] He was soon to pass. 5 And as He came to the place, having looked up Jesus (he saw him and *k*) said to him; Zacchaeus, having hurried do come down; today for in the house of you it behooves Me to stay. 6 And having hurried he came down and received Him rejoicing. 7 And having seen [it] (all *N(k)O*) were grumbling saying that With a sinful man He has entered to stay. 8 Having stood then Zacchaeus said to the Lord; Behold the half my possessions Lord, to the poor I give; and if of anyone anything I have defrauded, I restore [it] fourfold. 9 Said then to him Jesus that Today salvation to the house this has come, because also he himself a son of Abraham is; 10 Came for the Son of Man to seek and to save that having been lost. 11 When are hearing now they these things having proceeded He spoke a parable because near being to Jerusalem He and thinking they that immediately is about the kingdom of God to appear. 12 He said therefore; A man certain of noble birth proceeded to a country distant to receive for himself a kingdom and to return. 13 Having called then ten servants his own he gave to them ten minas and said to them; (Do trade *NK(o)*) (in that *NO*) (until *k*) I come back. 14 But the citizens of him were hating him and sent a delegation after him saying; Not we are willing [for] this [man] to reign over us. 15 And it came to pass on the returning of him having received the kingdom that he directed to be called to him servants these to whom (he had given *N(k)O*) the money, in order that he may know (who *k*) what (they had gained by trading. *N(k)O*) 16 Came up then the first saying; lord, the mina of you ten (has

produced *N(k)O*) more minas. 17 And He said to him; (well done *N(k)O*) good servant! Because in very little faithful you were, do be having authority you are over ten cities. 18 And came the second saying; The mina of you, lord, has made five minas. 19 He said then also to this one; And you yourself over do be five cities. 20 And (*no*) another came saying; lord, behold the mina of you which I was keeping lying in a piece of cloth; 21 I was afraid for of you, because a man harsh you are; You take up what not you did lay down and you reap what not you did sow. 22 He says (now *k*) to him; Out of the mouth of you I will judge you, evil servant. You knew that I myself a man harsh am taking up what not I did lay down and reaping what not I did sow; 23 Then because of why not did you give my money to (the *k*) bank, and I myself and I myself having come with interest maybe it collected 24 And to those having stood by he said; do take from him the mina and do give [it] to the [one] the ten minas having. 25 And they said to him; Master, he has ten minas. 26 I say (for *ko*) to you that to everyone who is having will be given, from however the [one] not having even that which he has will be taken away (from of him. *ko*) 27 Furthermore the enemies of mine (these *N(k)O*) those not having been willing [for] me to reign over them do bring here and do slay them before me. 28 And having said these things He was going on ahead going up to Jerusalem. 29 And it came to pass as He drew near to Bethphage and Bethany toward the mount which is being called Olivet He sent two of the disciples (of him *ko*) 30 (speaking; *N(k)O*) do go into the ahead village, in which entering you will find a colt tied on which no [one] ever yet of men has sat; (and *no*) having untied it do bring [it]. 31 And if anyone you shall ask; Because of why do you untie [it]? thus will you say (to him: *k*) Because the Lord of it need has.' 32 Having departed then those sent found [it] even as He had said to them. 33 When are untying then they the colt said the masters of it to them; Why untie you the colt? 34 And they said: (that *no*) The Lord of it need has. 35 And they led it to Jesus, and having cast (their *N(k)O*) garments on the colt they put on [it] Jesus. 36 When is going then He they were spreading the garments (of them *NK(o)*) on the road. 37 When is drawing near then he already at the descent of the Mount of Olives began all the

multitude of the disciples rejoicing to praise God in a voice loud for (all *NK(o)*) which they had seen [the] mighty works 38 saying: Blessed [is] the coming King in [the] name of [the] Lord; In heaven peace, and glory in [the] highest. 39 And some of the Pharisees from the crowd said to Him; Teacher, do rebuke the disciples of You. 40 And answering He said (to them: *ko*) I say to you (that *ko*) if these (will be silent, *N(k)O*) the stones (will cry out. *N(k)O*) 41 And as He drew near, having seen the city He wept over (it *N(k)O*) 42 saying that If you had known (and indeed *k*) in the day (of you *k*) this even you yourself the [things] for peace (of you; *ko*) Now however they are hidden from eyes of you. 43 For will come days upon you that (will cast around *N(k)O*) the enemies of you a barricade you and they will surround you and they will hem in you on every side 44 and will level to the ground you and the children of you within you and not will leave a stone upon (a stone *N(k)O*) within you, because which not you knew the season of visitation of you. 45 And having entered into the temple He began to cast out those selling (in to it *k*) (and buying *K*) 46 saying to them; It has been written: (And *no*) (will be *N(k)O*) the house of Mine a house of prayer'; You yourselves however it made a den of robbers.' 47 And He was teaching every day in the temple; the however chief priests and the scribes were seeking Him to destroy and the foremost of the people, 48 And not they were finding what they may do; the people for all were hanging on His [words] listening.

20 And it came to pass on one of the days (of those *k*) when is teaching He the people in the temple and evangelising came up the (chief priests *NK(o)*) and the scribes with the elders 2 and spoke saying to Him: do tell us by what authority these things You do or who is the [one] having given to You authority this? 3 Answering now He said to them; Will ask you I myself also I myself also (one *k*) thing, and do tell Me: 4 The baptism of John from heaven was it or from men? 5 And they reasoned among themselves saying that If we shall say: From heaven, He will say; Because of why (therefore *K*) not did you believe in him? 6 If however we shall say; From men, the people (all *N(k)O*) will stone us; persuaded for they are John a prophet to be. 7

And they answered not to know from where. 8 And Jesus said to them; Neither I myself tell you by what authority these things I am doing. 9 He began then to the people to speak parable this: A man (certain *NK*) planted a vineyard and rented it to farmers and went abroad a time long. 10 And (in *k*) [in the] season he sent to the farmers a servant that from the fruit of the vineyard (they will give *N(k)O*) to him; But the farmers sent away him having beaten [him] empty-handed. 11 And he proceeded another to send a servant; but him him having beaten and having dishonored they sent away empty-handed. 12 And he proceeded a third to send; They then also him having wounded they cast out. 13 Said then the master of the vineyard; What shall I do? I will send the son of mine the beloved; perhaps him (having seen *K*) they will respect. 14 Having seen now him the farmers were reasoning among (one another *N(k)O*) saying; This is the heir; (come *K*) let us kill him so that ours may become the inheritance. 15 And having cast forth him outside the vineyard they killed [him]. What therefore will do to them the master of the vineyard? 16 He will come and he will destroy farmers these and will give the vineyard to others. Having heard [it] then they said; Never would it be! 17 But having looked at them He said; What then is that written this: [The] stone which rejected those building, this has become into [the] head of [the] corner? 18 Everyone falling on that [very] stone will be broken; on whomever but maybe it may fall, it will grind into powder him. 19 And sought the scribes and the chief priests to lay on Him hands in that hour and they feared the people; they perceived for that against them He was speaking parable this. 20 And having watched [Him] they sent spies feigning themselves righteous to be, that they may catch Him in talk, (in order *N(k)O*) to deliver Him to the rule and to the authority of the governor. 21 And they questioned Him saying; Teacher, we know that rightly You speak and You teach and not You receive [any] person but on the basis of truth the way of God teach. 22 Is it lawful (for us *N(k)O*) to Caesar tribute to give or not? 23 having perceived however of them the craftiness He said to them (why *KO*) (me do you test; *K*) 24 (do show *N(k)O*) Me a denarius; Of whom has it [the] image and inscription? (Those *N(K)O*) And they said; Caesar's. 25 And He said (to *no*) (them; *N(k)O*) Therefore do give back the

[things] of Caesar to Caesar and the [things] of God to God. 26 And not they were able to catch Him in (His *NK(o)*) declaration before the people, and having marveled at the answer of Him they became silent. 27 Having approached then some of the Sadducees, the ones (denying *NK(o)*) a resurrection not being, they questioned Him 28 saying; Teacher, Moses wrote to us: if anyone's brother shall die having a wife and he childless (shall be, *N(K)O*) that shall take the brother of him the wife and shall raise up seed to the brother of him. 29 Seven therefore brothers there were; and the first having taken a wife died childless, 30 and (took *K*) the second (wife and this died childless *K*) 31 and the third took her (likewise *o*) likewise then also the seven not did leave children and died. 32 Finally (now of all *K*) also the woman died. 33 (The woman *no*) therefore in the resurrection, of which of them does she become wife? For the seven had her as wife. 34 And (answering *k*) said to them Jesus; The sons of the age this marry and (are given in marriage, *N(k)O*) (αἰὼν g165) 35 those however having been considered worthy of the age that [one] to obtain and of the resurrection from [the] dead neither marry nor (are given in marriage; *N(k)(o)*) (αἰὼν g165) 36 (neither *N(k)O*) for to die any more are they able, like [the] angels for they are, and sons they are (*k*) of God of the resurrection sons being. 37 for however are raised the dead, even Moses showed at the bush when he names [the] Lord the God of Abraham and (the *k*) God of Isaac and (the *k*) God of Jacob.' 38 God now not He is of [the] dead but of [the] living; all for to Him live. 39 Answering now some of the scribes said; Teacher, well you have spoken. 40 no longer no longer (then *N(k)O*) were they daring to ask Him no [thing]. 41 He said then to them; How do they declare the Christ to be David's Son 42 (and *ko*) Himself (for *no*) David says in [the] book of Psalms: Said (the *ko*) Lord to the Lord of me; do sit at [the] right hand of Me 43 until when I may place the enemies of You [as] a footstool of the feet of You. 44 David therefore Lord Him calls, and how of him son is He? 45 When are listening now all the people He said to the disciples of Him; 46 do beware of the scribes who are desiring to walk in long robes and loving greetings in the marketplaces and first seats in the synagogues and first places in the banquets, 47 who devour the houses of widows and

as a pretext at great length pray; These will receive more excessive condemnation.

21 Having looked up now He saw the ones casting into the treasury the gifts of them rich. **2** He saw then (and *k*) a certain widow poor casting in lepta two. **3** And He said; Truly I say to you that widow this poor more than all has cast in; **4** (all *N(k)O*) for these out of that which was abounding to them they cast in the gifts (of God *KO*) she however out of the poverty of her (all *N(k)O*) the livelihood that she had did cast. **5** And as some were speaking about the temple that with stones goodly and with consecrated gifts it has been adorned He said; **6** [As to] these things which you are beholding, will come [the] days in which not will be left stone upon stone (here *O*) which not will be thrown down. **7** They asked then Him saying; Teacher, when then these things will be and what [will be] the sign when may soon be these things to take place? **8** And He said; do take heed lest you may be led astray; many for will come in the name of Me saying (that: *ko*) I myself am [He], and The time has drawn near. Not (therefore *K*) may go after them. **9** When then you may hear of wars and commotions, not may be terrified; it behooves for these things to take place first but not immediately [is] the end. **10** Then He was saying to them; Will rise up nation against nation and kingdom against kingdom, **11** Earthquakes both great and in different places famines and pestilences there will be, fearful sights also and from heaven signs great will there be. **12** Before however these things (all *N(k)O*) they will lay upon you the hands of them and will persecute [you] delivering [you] to (the *no*) synagogues and prisons, (leading [you] *N(k)O*) before kings and governors on account of the name of Me. **13** It will result (now *ko*) to you for a testimony. **14** (do implant *N(k)O*) therefore (in the hearts *N(k)O*) of you not to premeditate to present a defense; **15** I myself for will give you a mouth and wisdom which not will be able to resist (nor *N(k)O*) to reply to (all *N(k)O*) those opposing you. **16** You will be betrayed then even by parents and brothers and relatives and friends and they will put to death [some] from among you. **17** And you will be hated by all because of the name of Me. **18** But a hair of the head of you certainly not may perish. **19** By the patient endurance of you [all]

(do you gain yourselves *NK(o)*) the souls of you [all]. **20** When then you may see being encircled by encampments (*k*) Jerusalem, then do know that has drawn near the desolation of her. **21** Then those in Judea they should flee to the mountains, and those in midst of her they should depart out, and those in the countries not they should enter into her. **22** for [the] days of avenging these are (to fill *N(k)O*) all things which written. **23** But woe (now *k*) to those in womb [pregnancy] having and to the [ones] nursing in those the days; there will be for distress great upon the land and wrath (in *k*) to the people this, **24** And they will fall by [the] edge of [the] sword and will be led captive into the nations all and Jerusalem will be trodden down by [the] Gentiles until (that *no*) may be fulfilled (and will be *O*) [the] times of [the] Gentiles. **25** And (there will be *N(k)O*) signs in sun and moon and stars, and upon the earth distress of nations with perplexity ([the] sound *N(k)O*) of [the] sea and rolling surge **26** when are fainting men from fear and expectation of that which is coming on the earth; for the powers of the heavens will be shaken. **27** And then will they behold the Son of Man coming in a cloud with power and glory great. **28** Beginning then of these things to come to pass do look up and do lift up the heads of you because draws near the redemption of you. **29** And He spoke a parable to them: Behold the fig tree and all the trees. **30** When they may sprout already, looking [on them] for yourselves you know that already near the summer is. **31** So also you yourselves when you may see these things coming to pass, do know that near is the kingdom of God. **32** Amen I say to you that certainly not may have passed away generation this until when all [these things] may happen. **33** The heaven and the earth (will pass away, *NK(o)*) but the words of Mine certainly not (will pass away. *N(k)O*) **34** do take heed now to yourselves otherwise otherwise (may be burdened *N(k)O*) of you the hearts with dissipation and drunkenness and cares of life — and may come upon you suddenly day that [very] **35** as a snare; (It will enter *N(k)O*) for upon all those sitting upon [the] face of all the earth. **36** do watch (also *N(k)O*) at every season praying that (you may have strength *N(k)O*) to escape these things all that are soon to come to pass and to stand before the Son of Man. **37** He was now during the day in the temple

teaching. and the evening going out He was lodging on the mount which is being called Olivet. 38 And all the group of people was coming early to Him in the temple to hear Him.

22 Was drawing near now the Feast of Unleavened [Bread] which is being named Passover, 2 And were seeking the chief priests and the scribes how they may execute him; they were afraid for of the people. 3 Entered then (*k*) Satan into Judas who (is being called *N(k)O*) Iscariot being of the number of the Twelve. 4 And having gone away he spoke with the chief priests and (the *k*) captains how to them he may betray Him. 5 And they rejoiced and they agreed with him money to give. 6 And he promised and was seeking opportunity to betray Him apart from [a] crowd to them. 7 Came then the day of Unleavened [Bread] on which it was necessary for to be sacrificed the Passover lamb. 8 And He sent Peter and John having said; Having gone do prepare for us the Passover that we may eat [it]. 9 And they said to Him; Where do you want [that] (we may prepare? *NK(o)*) 10 And He said to them; Behold when are entering you into the city will meet you a man a pitcher of water carrying. do follow him into the house (into *no*) (which *N(k)O*) he enters; 11 and you will say to the master of the house; Says to you the Teacher; Where is the guest room where the Passover with the disciples of Mine I may eat? 12 And he And he you will show an upper room large furnished; there do prepare. 13 Having gone then they found [it] even as (He had said *N(k)O*) to them, and they prepared the Passover. 14 And when was come the hour, He reclined and the (twelve *K*) apostles with Him. 15 And He said to them; With desire I have desired this Passover to eat with you before I to suffice; 16 I say for to you that (no longer no longer *KO*) certainly not shall I eat (from *k*) (it *N(k)O*) until when it may be fulfilled in the kingdom of God. 17 And having received [the] cup having given thanks He said; do take this and do divide [it] (among *no*) (yourselves; *N(k)O*) 18 I say for to you; that certainly not shall I drink (from *NO*) (*no*) (now *NO*) of the (fruit *N(k)O*) of the vine until (that [time] *N(k)O*) the kingdom of God may come. 19 And having taken [the] bread having given thanks He broke [it] and He gave to them saying; This is the body of Mine which for

you is given; this do perform in the My remembrance. 20 and the cup likewise after the eating saying; This cup [is] the new covenant in the blood of Me which for you is being poured out. 21 But behold the hand of the [one] betraying Me [is] with Me on the table. 22 (For *N(k)O*) the Son indeed of man according to that determined goes; but woe to the man that [one] through whom He is betrayed. 23 And they themselves began to question among themselves who then it would be of them who this is about to do. 24 There was then also a dispute among them, which of them is thought to be [the] greatest. 25 And He said to them; The kings of the Gentiles rule over them, and those exercising authority over them benefactors are called. 26 You however not thus [shall be], Instead the greater among you (he should become *N(k)O*) as the younger, and the [one] leading as the [one] serving. 27 Who for [is] greater, the [one] reclining or the [one] serving? Surely the [one] reclining? I myself however in [the] midst of you am as the [One] serving. 28 You yourselves now are those having remained with Me in the trials of Mine. 29 And I myself And I myself appoint to you even as appointed to Me the Father of Mine a kingdom, 30 so that you may eat and may drink at the table of Mine in the kingdom of Mine and (will sit *N(k)(o)*) on thrones the twelve tribes judging of Israel. 31 (said now Lord: *KO*) Simon Simon, Behold Satan demanded to have all of you to sift like wheat. 32 I myself however begged for you that not (may fail *N(k)O*) the faith of you. and you yourself when you have turned back do strengthen the brothers of you. 33 And he said to Him; Lord, with You ready I am both to prison and to death to go. 34 And He said; I tell you Peter, certainly (not *k*) (will crow *N(k)O*) today [the] rooster (until *N(k)O*) three times Me you may deny (not *k*) to know 35 And He said to them; When I sent you without purse and bag and sandals, not anything did you lack? And they said; No [thing]. 36 He said (then *N(k)O*) to them; But now the [one] having a purse he should take [it], likewise also a bag; and the [one] not having (he should sell *NK(o)*) the cloak of him and (he should buy *NK(o)*) a sword. 37 I say for to you that (still *k*) this which [was] written it behooves to be accomplished in Me myself, And with [the] lawless He was reckoned.' And for (the [thing] *N(K)O*) concerning Me an end have. 38 And they

said; Lord, behold swords here [are] two. And He said to them; Enough it is. **39** And having gone forth He went according to the custom to the Mount of Olives. followed then Him also the disciples (of him. *k*) **40** Having come then to the place He said to them; do pray not to enter into temptation. **41** And He himself withdrew from them about a stone's throw, and having fallen on the knees He was praying **42** saying; Father, if You are willing (do take away *N(k)O*) this cup from Me; Yet not [be done] the will of Me but of You (should be [done]). *N(k)O*) **43** Appeared then to Him an angel from (*o*) heaven strengthening Him. **44** And having been in agony more earnestly He was praying. (And *no*) became (now *ko*) the sweat of Him like great drops of blood falling down upon the ground. **45** And having risen up from the prayer, having come to the disciples He found sleeping them from the grief **46** and He said to them; Why are you sleeping? Having risen up do pray that not you may enter into temptation. **47** While still (now *k*) when he is speaking behold a crowd, and the [one] named Judas one of the Twelve was going before (them *N(k)O*) and he drew near to Jesus to kiss Him. **48** (*k*) Jesus then said to him; Judas, with a kiss the Son of Man are you betraying? **49** Having seen then those around Him what will be they said (to him: *k*) Lord, if will we strike with [the] sword? **50** And struck one a certain of them of the high priest the servant and cut off the ear of him right. **51** Answering now Jesus said; do allow [only] as far as this! And having touched the ear (of him *k*) He healed him. **52** Said then (*k*) Jesus to those having come out against Him chief priests and captains of the temple and elders; As against a robber (have you come out *N(k)O*) with swords and clubs? **53** Every day being Me with you in the temple not did you stretch out the hands against Me myself. but this is of you the hour and the power of the darkness. **54** Having seized then Him they led [Him] away and brought (him *k*) into (the home *N(k)O*) of the high priest. And Peter was following afar off. **55** (They having kindled around *N(k)O*) then a fire in [the] midst of the courtyard and when having sat down together (they *k*) was sitting Peter (in *k*) (midst *N(k)O*) of them. **56** Having seen then him a servant girl certain sitting by the light and having looked intently on him she said; Also this one with Him was. **57** But he denied (him *K*) saying; Not I do know Him, woman. **58** And after a little another having seen him was saying; Also you yourself of them are. But Peter (was saying; *N(k)O*) Man, not I am. **59** And when was elapsing about hour one other a certain was strongly affirming [it] saying; Of a truth also this one with Him was; also for a Galilean he is. **60** Said however Peter; Man, not I know what you say. And immediately while is speaking he crowed (the *k*) rooster. **61** And having turned the Lord looked at Peter, and remembered Peter the (declaration *N(k)O*) of the Lord how He had said to him that Before [the] rooster crowing (today *NO*) you will deny Me three times. **62** And having gone forth outside (Peter *k*) he wept bitterly. **63** And the men who are holding (*k*) (Him *N(K)O*) were mocking Him beating [Him]. **64** And having blindfolded Him (they were striking of him face and *K*) they were questioning (him *k*) saying; do prophesy, who is the [one] having struck You? **65** And other things many blaspheming they were saying to Him. **66** And when it became day, were gathered together the elderhood of the people, chief priests both and scribes, and (they led away *N(k)O*) Him into the council (of them *N(k)O*) **67** saying; If You yourself are the Christ, do tell us. He said then to them; If you I shall tell, certainly not you shall believe. **68** if then (and *k*) I shall ask [you], certainly not you shall answer (to me nor shall you release [me]. *KO*) **69** From now on (also *no*) will be the Son of Man sitting at [the] right hand of the power of God. **70** They said then all; You yourself then are the Son of God? And to them He was saying; You yourselves say that I myself am. **71** And they said; What any more have we of witness need We ourselves for heard [it] from the mouth of Him.

23 And having risen up all the multitude of them (they led *N(k)O*) Him to Pilate. **2** They began then to accuse Him saying; This [man] we found misleading the nation (of us *NO*) and forbidding tribute to Caesar to be given (and *no*) declaring Himself Christ a king to be. **3** And Pilate (asked *N(k)O*) Him saying; You yourself are the King of the Jews? And answering him He was saying; You yourself say. **4** And Pilate said to the chief priests and the crowds; No [thing] find I guilty in man this. **5** But they were insisting saying that He stirs up the

people teaching throughout all of Judea (and *no*) and murder cast into (*k*) prison whom they were He has begun from Galilee until here. 6 Pilate now asking for; and Jesus he delivered to the will of them. having heard (Galilee *KO*) asked whether the man 26 And as they led away Him, having laid hold on a Galilean is, 7 and having learned that from the (Simon a certain from Cyrene *N(k)O*) (who *k*) (is jurisdiction of Herod He is, he sent up Him to (*o*) coming *N(k)O*) from [the] country they put upon him the cross to carry behind Jesus. 27 Were following Herod being also he himself in Jerusalem in those now Him a great multitude of the people and of days. 8 And Herod having seen Jesus [was] glad women who (also *k*) were mourning and they were exceedingly; he was for of (long *N(k)O*) time wishing lamenting for Him. 28 Having turned then to them to see Him because of hearing (many things *K*) Jesus said; Daughters of Jerusalem, not do weep concerning Him and he was hoping some sign to see by Him done. 9 He was questioning then Him in for Me myself, but for yourselves do weep and for words many; He himself however no [thing] answered the children of you. 29 For behold are coming days him. 10 Had been standing by now the chief priests in which they will say; Blessed [are] the barren and the scribes vehemently accusing Him. 11 Having (the *no*) wombs that never did bear and breasts set at naught then Him (also *no*) Herod with the that never (they feed. *N(k)O*) 30 Then They will troops of him and having mocked [and] having put begin to say to the mountains; do fall upon us; and on (Him *ko*) apparel splendid, sent back Him to and to the hills; do cover us. 31 For if in the green tree Pilate. 12 Became then friends both Herod and Pilate these things they do, in the dry what may happen? 32 Were being led away now also other criminals two on that day with one another; they were formerly for with Him to be executed. 33 And when (they came at enmity they were between (them. *N(k)o*) *N(k)O*) to the place which is being called [The] Pilate then having called together the chief priests Skull, there they crucified Him and the criminals, the and the rulers and the people 14 said to them; You one on [the] right, another and on [the] left. 34 And brought to me man this as misleading the people; and behold I myself before you having examined [Him] Jesus was saying; Father, do forgive them; not for no [thing] found in man this guilty of that accusation they know what they do. Dividing then the garments you are bringing against Him; 15 But not even [did] of Him they cast (lots. *NK(o)*) 35 And had stood the Herod; (he sent back *N(k)O*) for Him to (us *N(K)O*) people beholding. Were deriding [Him] then also the And behold no [thing] worthy of death is done by rulers (with them *k*) saying; Others He saved, he Him. 16 Having chastised therefore Him I will release should save Himself if this is the Christ (*ko*) of God [Him]. 17 (necessity *KO*) (now had to release to (the *no*) Chosen [One]. 36 (Mocked *N(k)O*) then them according to feast one. *K*) 18 (They cried out Him also the soldiers coming near, (and *k*) sour *N(k)O*) however all together saying; do remove this wine offering to Him 37 and saying; If You yourself [man], do release now to us Barabbas; 19 who was on are the King of the Jews, do save Yourself! 38 There was now also an inscription (written *K(o)*) over Him (writings in Greek and in Latin and in Hebrew; is *K*) account of insurrection a certain having been made in the city and murder (being cast into *N(k)O*) (the the King of the Jews This [is]. 39 One now of those *no*) (prison. *N(k)O*) 20 Again (therefore *N(k)O*) having been hanged criminals he was denigrating Him Pilate called to them wishing to release Jesus. 21 But saying: (Surely *N(K)O*) you yourself are the Christ? they were crying out saying; (do crucify do crucify do save Yourself and us! 40 Answering now the *N(k)O*) Him. 22 And a third [time] he said to them; other (rebuking *N(k)O*) him (was speaking; *N(k)O*) What for evil did commit this [man]? No [thing] worthy Not even do fear you yourself God that under the of death found I in Him. Having chastised therefore same judgment you are? 41 and we ourselves indeed Him I will release [Him]. 23 But they were urgent justly, Worthy for of what we did we are receiving; with voices loud asking for Him to be crucified, And [this] man however no [thing] wrong did. 42 And he were prevailing the voices of them (and of the chief was saying: (*k*) Jesus, do remember me (Lord *K*) priests. *KO*) 24 (*k*) (and *N(k)O*) Pilate sentenced when You may come (into *N(k)O*) (the kingdom to be done the demand of them. 25 He released then *NK(o)*) of You! 43 And He said to him (Jesus: *ko*) (to them *k*) the [one] on account of insurrection

Amen to you I say: today with Me you will be in Paradise. **44** (And *no*) it was (now *k*) (already *no*) about [the] hour sixth, and darkness came over all the land until [the] hour ninth **45** (and *ko*) (The sun darkened. *N(k)O*) (and *ko*) was torn (then *no*) the veil of the temple in [the] middle. **46** And having called out in a voice loud Jesus said; Father, into [the] hands of You (I myself commit *N(k)O*) the Spirit of Mine. (This now *N(k)O*) having said He breathed His last. **47** Having seen now the centurion that having taken place (he was glorifying *N(k)O*) God saying; Certainly man this righteous was. **48** And all the having come together crowds to spectacle this, (having seen *N(k)O*) the [things] having taken place, beating (their own *k*) breasts were returning [home]. **49** Had stood now all those who knew (with Him *N(k)O*) (from *no*) afar off also women those (having followed *N(k)O*) Him from Galilee beholding these things. **50** And behold a man named Joseph a Council member being (also *n*) a man good and righteous; **51** he not was having consented to the counsel and to the deed of them; from Arimathea a city of the Jews, who (and *k*) he was waiting for (and himself *k*) the kingdom of God, **52** He having gone to Pilate asked [for] the body of Jesus. **53** And having taken down (it *k*) he wrapped it in a linen cloth and placed (it *N(k)O*) in a tomb cut in a rock in which no were no [one] (not yet *N(k)O*) laid. **54** And [the] Day it was (of Preparation, *NK(o)*) and Sabbath was just beginning. **55** Having followed then (and *k*) (the *no*) women who were having come from Galilee with Him saw the tomb and how was laid the body of Him. **56** Having returned then they prepared spices and anointing oils And on the indeed Sabbath they rested according to the commandment.

24 The however on [the] first [day] of the week dawn very early to the tomb they came bringing that they had prepared spices (and certain with them. *K*) **2** They found then the stone rolled away from the tomb. **3** (and *k*) Having entered (however *no*) not they found the body of the Lord Jesus. **4** And it came to pass while (perplexing *N(k)O*) they about this that behold men two stood by them in (garment dazzling. *N(k)O*) **5** Terrified then were becoming they and bowing (their faces *N(k)O*) to the ground they said to them; Why seek you the living among the

dead? **6** Not He is here but He is risen! do remember how He spoke to you yet being in Galilee **7** saying The Son of Man that it behooves to be delivered into hands of men sinful and to be crucified and on the third day to arise. **8** And they remembered the declarations of Him, **9** And having returned from the tomb they related these things all to the eleven and to all the rest. **10** It was now Magdalene Mary and Joanna and Mary the [mother] of James and the other women with them; (who *k*) were telling to the apostles these things, **11** And appeared before them like folly the declarations (of them *N(k)O*) and they were not believing in them. **12** But Peter having risen up he ran to the tomb, and having stooped down he sees the linen strips (lying *k*) alone and he went away in (himself *NK(o)*) wondering at that having come to pass. **13** And behold two of them on same the day were going to a village being distant stadia sixty from Jerusalem whose name [is] Emmaus. **14** and they themselves were talking with one another about all which having taken place these things. **15** And it came to pass during the talking by them and reasoning that Himself (*k*) Jesus having drawn near He was walking along with them. **16** but the eyes of them were held not to know Him. **17** He said then to them; What words [are] these that you exchange with one another walking? And (they stood still *N(k)O*) looking sad. **18** Answering now (the *k*) one (from of them *O*) (whose *k*) (name *NK(o)*) Cleopas said to Him; You yourself alone visit (in *k*) Jerusalem and not have known the [things] having come to pass in it in days these? **19** And He said to them; What things? And they said to Him; The [things] concerning Jesus (of Nazareth, *N(k)O*) who was a man a prophet mighty in deed and word before God and all the people, **20** that then delivered up him the chief priests and the rulers of us to [the] judgment of death and crucified Him. **21** We ourselves however were hoping that He himself it is who is about to redeem Israel. But indeed (also *no*) with all these things [the] third this day brings (today *ko*) away from which these things came to pass. **22** However also women certain out from us amazed us Having been (at dawn *N(k)O*) to the tomb **23** and not having found the body of Him they came declaring also a vision of angels to have seen who say He [is] living. **24** And went some of those with us to the tomb and found

[it] so even as also the women said, Him however not they saw. 25 And He himself said to them; O foolish and slow of heart to believe in all that spoke the prophets; 26 Surely these things it was necessary for to suffer the Christ and to enter into the glory of Him? 27 And having begun from Moses and from all the Prophets (He interpreted *N(k)O*) to them in all the Scriptures the [things] concerning (of Himself. *NK(o)*) 28 And they drew near to the village where they were going, and He himself (appeared *N(k)O*) farther to be going. 29 And they constrained Him saying; do abide with us, for toward evening it is and has declined (now *no*) the day. And He entered in to abide with them. 30 And it came to pass during the reclining of Him with them having taken the bread He blessed [it] and having broken [it] He was giving [it] to them. 31 Of them then were opened the eyes and they knew Him; And He himself vanished being seen from them. 32 And they said to one another; Surely the heart of us burning it was within us as He was speaking with us on the road (and *k*) as He was opening to us the Scriptures? 33 And having risen up on [that] same hour they returned to Jerusalem and they found (gathered *N(k)O*) the eleven and those with them 34 saying that Indeed has risen the Lord and He has appeared to Simon. 35 And they themselves were relating the [things] on the road and how He was known to them in the breaking of the bread. 36 These things now when they are telling He Himself (*k*) (Jesus *K*) stood in midst of them and says to them; Peace to you. 37 Having been terrified however and filled with fear having been they were thinking [themselves] a spirit to see. 38 And He said to them; Why troubled are you and through why doubts do come up in (the heart *N(k)O*) of you? 39 do see the hands of Me and the feet of Me that I myself am He himself; do touch Me and do see for a spirit flesh and bones not has even as Me myself you see having. 40 And this having said (He showed *N(k)O*) to them the hands and the feet. 41 Still now while are disbelieving they for the joy and amazement He said to them; Have you anything to eat here? 42 And they gave to Him of a fish broiled part (and from honeycomb tablet. *KO*) 43 And having taken [it] before them He ate [it]. 44 He said now (unto *no*) (to them; *N(k)O*) These [are] the words (of mine *NO*) which I spoke to you still being with you that it behooves to be fulfilled all things which written in the law of Moses and (in the *no*) Prophets and in [the] Psalms concerning Me. 45 Then He opened their mind to understand the Scriptures 46 And He said to them that Thus it has been written (and thus it was necessary for *K*) Was to suffer the Christ and to rise out from [the] dead on the third day 47 and to be proclaimed in the name of Him repentance (to *N(k)O*) forgiveness of sins to all nations (having begun *N(k)O*) from Jerusalem. 48 You yourselves (now *k*) (are *ko*) witnesses of these things, 49 And behold (I myself am sending *NK(o)*) the promise of the Father of Mine upon you. you yourselves however do remain in the city (Jerusalem *k*) until that you may be clothed with from on high power. 50 He led now them out until (to *N(k)O*) Bethany, and having lifted up the hands of Him He blessed them. 51 And it came to pass during the blessing by Him them He was separated from them and was carried up into heaven. 52 And they themselves having worshiped Him returned to Jerusalem with joy great 53 and were (through *N(k)O*) (all [times] *N(k)O*) in the temple (praising and *KO*) blessing God. (Amen *K*)

John

1 In [the] beginning was the Word, and the Word was with God, and God was the Word. **2** He was in [the] beginning with God. **3** All things through Him came into being, and without Him came into being not even one [thing] that has come into being. **4** In Him life was, and the life was the light of men, **5** And the Light in the darkness shines, and the darkness it not grasped [it]. **6** There came a man sent from God, [the] name to Him [was] John. **7** He came as a witness that he may testify concerning the Light, that all may believe through him. **8** Not was He the Light, but that he may witness concerning the Light. **9** Was the Light true who enlightens every man coming into the world. **10** In the world He was, and the world through Him came into being, and the world Him not knew. **11** To [His] own He came, and [His] own Him not received. **12** As many as however received Him, He gave to them authority children of God to be, to those believing in the name of Him, **13** who not [born] of blood nor [born] of will of flesh nor [born] of will of man but of God were born. **14** And the Word flesh became and He dwelt among us, and we beheld the glory of Him, a glory as of an only begotten from [the] Father, full of grace and truth. **15** John witnesses concerning Him and he has cried out saying; This was He (of whom I was saying; *NK(o)*) The [One] after me coming precedence over me has, because before me He was.' **16** (For *N(K)O*) from the fullness of Him we ourselves all have received then grace for grace. **17** For the law through Moses was given, grace and truth through Jesus Christ came. **18** God no [one] has seen ever yet; (the *ko*) only begotten (God *N(K)O*) who is being in the bosom of the Father, He has made [Him] known. **19** And this is the testimony of John when sent (to him *no*) the Jews from Jerusalem priests and Levites that they may ask him; You yourself who are? **20** And he confessed and not denied but confessed that I myself not am the Christ. **21** And they asked him; What then? You yourself Elijah are And he says; Not I am. The prophet are you yourself? And he answered; No. **22** They said therefore to him; Who are you? That an answer we may give to those having sent us; what say you about yourself? **23** He was saying; I myself [am] a

voice crying in the wilderness; do make straight the way of [the] Lord; even as said Isaiah the prophet. **24** And (those *k*) sent were out from the Pharisees **25** And they asked him and they said to him; Why then baptize you if you yourself not are the Christ (nor *N(k)O*) Elijah (nor *N(k)O*) the prophet? **26** Answered them John saying; I myself baptize with water; [in the] midst (now *k*) of you (he has stood *NK(o)*) whom you yourselves not know, **27** (he himself is *k*) the [One] after me coming, (who before me has been; *K*) of whom not am I myself worthy that I may untie of Him the strap of the sandal. **28** These things in (Bethany *N(k)O*) took place across the Jordan where was (*no*) John baptizing. **29** On the next day he sees (John *k*) Jesus coming to him and says; Behold the Lamb of God, who is taking away the sin of the world. **30** He it is (concerning *N(k)O*) whom I myself said; After me comes a man who precedence over me has because before me He was. **31** And I myself And I myself not knew Him, but that He may be revealed to Israel, because of this came I myself with (*k*) water baptizing. **32** And bore witness John saying that I have beheld the Spirit descending (as *N(k)O*) a dove out of heaven, and it remained upon Him. **33** And I myself And I myself not knew Him, but the [One] having sent me to baptize with water, He to me said; Upon whom maybe you may see the Spirit descending and abiding on Him, He is the [One] baptizing with [the] Spirit Holy. **34** And I myself And I myself have seen and have borne witness that this is the (Son *NK(O)*) of God. **35** On the next day again had stood John and of the disciples of him two. **36** And having looked at Jesus walking he says; Behold the Lamb of God! **37** And heard the two disciples of Him [Him] speaking and they followed Jesus. **38** Having turned then Jesus and having beheld them following He says to them; What seek you? And they said to Him; Rabbi which is to say (meaning *N(k)O*) Teacher — where are You staying? **39** He says to them; do come and (you will behold. *N(k)O*) They went (therefore *NO*) and saw where He abides, and with Him they stayed the day that; [The] hour (now *k*) was about [the] tenth. **40** Was Andrew the brother of Simon Peter one of the two which having heard from John and having followed Him. **41** Finds he (first *N(k)O*) the brother [his] own Simon and he says to him; We have found

the Messiah, which is being translated (*k*) Christ. 42 (and *k*) He led him to Jesus. Having looked at (now *k*) him Jesus said; You yourself are Simon the son (of John; *N(K)O*) You yourself will be called Cephas which means Peter. 43 On the next day He desired to go forth into Galilee And He finds Philip And says to him Jesus; do follow Me. 44 Was now Philip from Bethsaida, from the city of Andrew and Peter. 45 Finds Philip Nathanael and says to him; [Him] whom wrote of Moses in the Law also the prophets, we have found, Jesus (*ko*) son of Joseph of Nazareth. 46 And said to him Nathanael; Out of Nazareth is able any good thing to be? Says to him (*no*) Philip; do come and do see. 47 Saw Jesus Nathanael coming to Him and He says concerning him; Behold truly an Israelite in whom deceit not there is. 48 Says to Him Nathanael; From where me know You? Answered (*k*) Jesus and said to him; Before you Philip calling being under the fig tree I saw you. 49 Answered to him Nathanael (and says: *k*) Rabbi, You yourself are the Son of God, You yourself (*k*) King are of Israel. 50 Answered Jesus and said to him; Because I said to you (that *no*) I saw you under the fig tree, believe you? Greater things than these You will see. 51 And He says to him; Amen Amen I say to all of you (from now *K*) you will behold the heaven having opened and the angels of God ascending and descending on the Son of Man.

2 And on the day third a wedding took place in Cana of Galilee, and was the mother of Jesus there; 2 Was invited then also Jesus and the disciples of Him to the wedding. 3 And when was running out [the] wine says the mother of Jesus to Him; Wine not they have. 4 (And *no*) says to her Jesus; What to Me myself and to you, woman? Not yet is come the hour for Me. 5 Says the mother of Him to the servants; (Whatever anyhow *NK(o)*) maybe He may say to you, do perform. 6 There were now there of stone water jars six according to the purification of the Jews standing, having space for metretae two or three. 7 Says to them Jesus; do fill the jars with water. And they filled them up to [the] brim. 8 And He says to them; do draw out now and do carry to the master of the feast. (they *no*) (then *N(k)O*) carried [it]. 9 When then tasted the master of the feast the water wine became and not he knew from where it is

— the however servants knew which having drawn the water — calls the bridegroom the master of the feast 10 and says to him; Every man first the good wine sets out, and when they may have drunk freely (then *ko*) the inferior; you yourself have kept the good wine until now. 11 This did (the *k*) beginning of the signs Jesus in Cana of Galilee and He revealed the glory of Him, and believed in Him the disciples of Him. 12 After this He went down to Capernaum He himself and the mother of Him and the brothers of Him and the disciples of Him, and there they stayed not many days. 13 And near was the Passover of the Jews, and went up to Jerusalem Jesus. 14 And He found in the temple those selling oxen and sheep and doves and the money changers sitting, 15 And having made a whip of cords all He drove out from the temple, both the sheep and the oxen, and of the money changers He poured out (the coin, *NK(o)*) and the tables (He overthrew, *N(k)O*) 16 And to those doves selling He said; do take these things from here, not do make the house of the Father of Mine a house of trade. 17 Remembered (now *k*) the disciples of Him that written it is: The zeal of the house of You (will consume *N(k)O*) Me. 18 Answered therefore the Jews and said to Him; What sign show You to us that these things You do? 19 Answered (*k*) Jesus and said to them; do destroy temple this, and in three days I will raise up it. 20 Said therefore the Jews; For forty and six years was built temple this, and You yourself in three days will raise up it? 21 He however was speaking concerning the temple of the body of Him. 22 When therefore He was raised up out from [the] dead, remembered the disciples of Him that this He was saying (to them *k*) and they believed in the Scripture and in the word (that *N(k)O*) had spoken Jesus. 23 When then He was in Jerusalem in the Passover in the Feast, many believed in the name of Him beholding of Him the signs that He was doing. 24 On His part however (*k*) Jesus not was entrusting (Him[self] *N(k)O*) to them because of His knowing all [men] 25 and because no need He had that anyone may testify concerning the man; He Himself for was knowing what was in the man.

3 There was now a man of the Pharisees, Nicodemus name to him, a ruler of the Jews. 2 He came to

(*k*) (Him *N(K)O*) by night and said to Him; Rabbi, we know that from God You have come a teacher; no [one] for is able these signs to do that You yourself do, only unless shall be God with him. 3 Answered (*k*) Jesus and said to him; Amen Amen I say to you; only unless someone shall be born from above, not he is able to see the kingdom of God. 4 Says to Him Nicodemus; How is able a man to be born old being? Not is he able into the womb of the mother of him a second time to enter and to be born? 5 Answered (*ko*) Jesus; Amen Amen I say to you, only unless someone shall be born of water and of [the] Spirit, not he is able to enter into the kingdom of God. 6 That born of the flesh flesh is, and that born of the Spirit spirit is. 7 Not may do wonder that I said to you; It is necessary for you [all] to be born from above. 8 The wind where it wishes blows, and the sound of it You hear but not you know from where it comes and where it goes; thus is everyone who born of the Spirit. 9 Answered Nicodemus and said to Him; How are able these things to be? 10 Answered (*k*) Jesus and said to him; You yourself are the teacher of Israel and these things not know? 11 Amen Amen I say to you that what we know we speak and what we have seen we bear witness to, and the witness of us not you people receive. 12 If the [things] earthly I have told you and not you believe, how if I may tell to you the [things] heavenly will you believe? 13 And no [one] has gone up into heaven only except the [One] out of heaven having come down, the Son of Man (who is being in heaven. *KO*) 14 And even as Moses lifted up the serpent in the wilderness, thus to be lifted up it behooves the Son of Man, 15 so that everyone who is believing (in Him *N(k)O*) (not may perish but *K*) may have life eternal. (aiōnios g166) 16 Thus for loved God the world, that the Son (of him *ko*) the only begotten He gave, so that everyone who is believing in Him not may perish but may have life eternal. (aiōnios g166) 17 Not for sent God the Son (of Him *ko*) into the world that He may judge the world, but that may be saved the world through Him. 18 The [one] believing on Him not is judged; the [one] but not believing already has been judged because not he has believed in the name of the only begotten Son of God. 19 This now is the judgement that the Light has come into the world, and loved men rather the darkness than the Light; were for of them evil

the deeds. 20 Everyone for evil practicing hates the Light and not comes to the Light so that not may be exposed the works of him; 21 the [one] however practicing the truth comes to the Light that may be manifest his works that in God have been done. 22 After these things came Jesus and the disciples of Him into the Judean land, and there He was staying with them and was baptizing. 23 Was now also (*no*) John baptizing in Aenon near Salim, because waters many were there. and they were coming and were being baptized; 24 Not yet for were cast into the prison John. 25 Arose then a debate among the disciples of John with ([a certain] Jew *N(K)O*) about purification. 26 And they came to John and said to him; Rabbi, He who was with you beyond the Jordan, to whom you yourself have borne witness, behold He baptizes, and all are coming to Him. 27 Answered John and said; Nothing is able a man to receive (and not *N(k)O*) (one *no*) only unless it shall be given to him from heaven. 28 Yourselves you yourselves to me bear witness that I said (that: *n*) (I myself *o*) Not am I myself the Christ, but for sent I am before Him. 29 The [one] having the bride [the] bridegroom is. the now friend of the bridegroom, the [one] having stood and listening for him, with joy rejoices because of the voice of the bridegroom. This therefore the joy of mine has been fulfilled. 30 Him it behooves to increase, me myself however to decrease. 31 The [One] from above coming above all is. The [one] being from the earth from the earth is and from the earth speaks. The [One] from heaven coming above all is; 32 (and *k*) What He has seen and heard, this He testifies, and the testimony of Him no [one] receives. 33 The [one] having received His testimony has set his seal that God true is. 34 He whom for sent God, the declarations of God speaks; not for by measure He gives (God *KO*) the Spirit. 35 The Father loves the Son and all things has given into the hand of Him. 36 The [one] believing in the Son has life eternal; the [one] however not obeying the Son not will behold life, but the wrath of God abides on him. (aiōnios g166)

4 When therefore knew (Jesus *N(K)O*) that heard the Pharisees that Jesus more disciples makes and baptizes than John 2 and certainly indeed and certainly indeed and certainly indeed Jesus Himself not was baptizing but the disciples of Him 3 He left

Judea and went away again into Galilee. 4 It was necessary for now Him to pass through Samaria. 5 He comes therefore to a city of Samaria being named Sychar, nearby the plot of ground that gave Jacob (*no*) to Joseph the son of him; 6 Was now there [the] well of Jacob. Therefore Jesus already wearying from the journey was sitting thus at the well; [The] hour was (about *N(k)O*) [the] sixth. 7 Comes a woman out of Samaria to draw water. Says to her Jesus; do give Me to drink. 8 For the disciples of Him had gone away into the city that food they may buy. 9 Says therefore to Him the woman Samaritan; How You yourself a Jew being from me to drink you do ask a woman Samaritan being? Not for have association Jews with Samaritans. 10 Answered Jesus and said to her; If you had known the gift of God and who it is who is saying to you; do give Me to drink, you yourself then would you have asked Him and He gave maybe to you water living. 11 Says to Him the woman: Sir, nothing to draw with You have, and the well is deep; from where then have You the water which is living? 12 Not You yourself greater are [than] the father of us Jacob, who gave us the well, and himself of it drank and the sons of him and the livestock of him? 13 Answered (*k*) Jesus and said to her; Everyone who is drinking of water this will thirst again. 14 who[ever] however maybe may drink of the water that I myself will give to him, certainly not (will thirst *N(k)O*) to the age, Instead the water that I will give to him it will become in him a spring of water welling up into life eternal. (aiōn g165, aiōnios g166) 15 Says to Him the woman; Sir, do give me this water that not I may thirst nor (I may come *N(k)(o)*) here to draw. 16 He says to her (*ko*) (Jesus: *KO*) do go do call the husband of you and do come here. 17 Answered the woman and said (to Him: *no*) Not I have a husband. Says to her Jesus; Correctly you have spoken that A husband not I have; 18 Five for husbands you have had, and now he whom you have not is your husband; this truly you have spoken. 19 Says to Him the woman; Sir, I understand that a prophet are You yourself. 20 The fathers of us on mountain this worshiped, and you yourselves say that in Jerusalem is the place where to worship it is necessary. 21 Says to her Jesus; (do believe *N(k)O*) Me, woman, that is coming an hour when neither [you will worship] on mountain this nor in Jerusalem will you worship the Father. 22 You

yourselves worship what not you know, we ourselves worship what we know, for salvation of the Jews is. 23 But is coming an hour and now is, when the true worshipers will worship the Father in spirit and truth; also for the Father such seeks who worship Him. 24 Spirit God [is], and those worshiping Him in spirit and truth it behooves to worship. 25 Says to Him the woman; I know that Messiah is coming, who is called Christ, when may come He, He will tell us (all things. *N(k)O*) 26 Says to her Jesus; I myself am [He], who is speaking to you. 27 And upon this came the disciples of Him and (were amazed *N(k)O*) that with a woman He was speaking; no [one] however said; What seek You? Or Why speak You with her? 28 Left then the water pot of her the woman and went away into the city and says to the men; 29 Come, do see a man who told me all things (as much as *NK(o)*) I did; surely not ever this is the Christ? 30 They went forth (therefore *K*) out of the city and were coming unto Him. 31 But in (now *k*) the meantime were asking Him the disciples saying; Rabbi, do eat. 32 But He said to them; I myself food have to eat that you yourselves not know. 33 Were saying therefore the disciples to one another; Surely not one did bring to Him [something] to eat? 34 Says to them Jesus; My own food is that (I may do *N(k)O*) the will of the [One who] having sent Me and may finish of Him the work. 35 Surely you yourselves say that yet (four months *N(k)O*) it is and the harvest comes? Behold I say to you; do lift up the eyes of you and do see the fields because white they are toward harvest already! 36 (and *k*) the [one] reaping a reward receives and he gathers fruit unto life eternal, so that (both *k*) who is sowing together may rejoice and who is reaping. (aiōnios g166) 37 In for this the saying is (*k*) true that One is who is sowing and another [is] the [one] who is reaping. 38 I myself sent you to reap what not you yourselves have toiled for; others have toiled, and you yourselves into the labor of them have entered. 39 Out of now the city that many believed in Him of the Samaritans because of the word of the woman testifying that He told me all things (whatever *N(k)O*) I did. 40 When therefore came to Him the Samaritans, they were asking Him to abide with them. and He stayed there two days. 41 And many more believed because of the word of Him, 42 and to the woman they were saying that no longer no longer because of

your speech we believe; we ourselves for have heard and we know that this is truly the Savior of the world (the Christ. *K*) 43 After then the two days He went forth from there (and went away *K*) into Galilee. 44 Himself for (*k*) Jesus testified that a prophet in the own hometown honor not has. 45 When therefore He came into Galilee, received Him the Galileans all things having seen (how much *N(k)O*) He had done in Jerusalem during the feast; also themselves for they had gone to the feast. 46 He came therefore (Jesus *k*) again to Cana of Galilee, where He had made the water wine. And there was a certain royal official whose son was sick in Capernaum. 47 He having heard that Jesus had come out of Judea into Galilee, went to Him and was asking (him *k*) that He may come down and He may heal his son; he was about for to die. 48 Said therefore Jesus to him; only unless signs and wonders you [people] may see, certainly not shall you believe. 49 Says to Him the royal official; Sir, do come down before to die the child of mine. 50 Says to him Jesus; do go, the son of you lives. (and *k*) Believed the man in the word (that *N(k)O*) said to him Jesus, and he was going. 51 Already then when he is going down the servants of him (met *N(k)O*) with him (and reported *ko*) saying that the boy (of him *N(k)O*) lives. 52 He inquired therefore the hour from them in which better he got. (and *k*) They said (therefore *NO*) to him that Yesterday at hour seventh left him the fever. 53 Knew therefore the father that [it was] in that [very] hour at which said to him Jesus (that: *k*) The son of You lives. And he believed himself and the household of him all. 54 This [is] (now *no*) again [the] second sign did Jesus having come out of Judea into Galilee.

5 After these things there was (the *o*) feast of the Jews, and went up (*k*) Jesus to Jerusalem. 2 There is now in Jerusalem by the Sheep Gate a pool, which is being called in Hebrew (Bethzatha, *N(k)O*) five porches having. 3 In these were lying a multitude (great *K*) of those ailing, blind, lame, paralyzed (waiting for of the water motion. *K*) 4 (an angel *KO*) (for on occasion was going down among those pool and was troubling the water; the [one] who therefore first was climbing in after the disturbance of the water healthy was becoming of that whatever he was possessed disease. *K*) 5 There was now a

certain man there thirty (and *no*) eight years being in infirmity (himself. *no*) 6 Him having seen Jesus lying, and having known that a long already time he has been, He says to him; Desire you well to become? 7 Answered Him the [one] ailing; Sir, a man not I have that when may be stirred the water (he may put *N(k)O*) me into the pool; in which now am going I myself, another before me descends. 8 Says to him Jesus; (do arise, *N(k)O*) do take up the mat of you and do walk. 9 And immediately became well the man and he took up the mat of him and was walking; It was now Sabbath on that [very] day. 10 Were saying therefore the Jews to the [one] healed; Sabbath it is, (and *no*) not it is lawful for you to take up the mat (of you. *NK*) 11 (The [man] *n(o)*) (however *no*) answered them; The [One] having made me well, that One to me said; do take up the mat of you and do walk. 12 They asked (therefore *KO*) him; Who is the man having said to you; do take up (the *ko*) (mat of you *KO*) and do walk? 13 The [one] now having been healed not knew who it is; for Jesus moved away a crowd being in the place. 14 After these things finds him Jesus in the temple and said to him; Behold well you have become; no more do sin that not worse to you something may happen. 15 Went away the man and (told *NK(o)*) to the Jews that Jesus it is the [One] having made him well. 16 And because of this were persecuting the Jews Jesus (and were seeking him to kill *K*) because these things He was doing on [the] Sabbath. 17 But Jesus answered them; The Father of Mine until now is working, and I myself and I myself am working. 18 Because of this therefore [the] more were seeking Him the Jews to kill, because not only was He breaking the Sabbath, but also Father His own He was naming God equal Himself making to God. 19 Answered therefore Jesus and (was saying *N(k)O*) to them; Amen Amen I say to you; not is able the Son to do of Himself no [thing], (only *NK(o)*) unless anything He shall see the Father doing. whatever for maybe He shall do, these things also the Son likewise does. 20 For the Father loves the Son and all things shows to Him that He himself does, and greater than these He will show to Him works so that you yourselves may marvel. 21 Even as for the Father raises up the dead and gives life, thus also the Son to whom He wishes gives life. 22 Not for the Father does judge no [one], but

judgment all has given to the Son, 23 so that all may honor the Son even as they honor the Father. He who not is honoring the Son not is honoring the Father the [One] having sent Him. 24 Amen Amen I say to you that the [one] the word of Mine hearing and believing in the [One] having sent Me he has life eternal and into judgment not comes, but has passed out of death into life. (aiōnios g166) 25 Amen Amen I say to you that is coming an hour and now is when the dead (will hear *N(k)O*) the voice of the Son of God and those having heard (will live. *N(k)O*) 26 As for the Father has life in Himself, so also to the Son He gave life to have in Himself, 27 And authority He gave to Him (and *k*) judgment to carry out, because Son of Man He is. 28 Not do marvel at this, for is coming an hour in which all those in the tombs (will hear *N(k)O*) the voice of Him 29 and will come forth — those good having done to [the] resurrection of life, and those evil having done to [the] resurrection of judgment. 30 Not am able I myself to do of Myself no [thing]; even as I hear I judge, and the judgment of Mine just is, because not I seek the will of Me but the will of the [One who] having sent Me ([the] Father. *K*) 31 If I myself shall bear witness concerning Myself, the testimony of Mine not is true; 32 Another it is who is bearing witness concerning Me, and I know that true is the testimony which he bears witness concerning Me. 33 You yourselves have sent unto John and he has borne witness to the truth; 34 I myself now not from man the testimony receive but these things I say that you yourselves may be saved. 35 He was the lamp which is burning and shining, you yourselves now were willing to rejoice for a season in the light of him. 36 I myself however have the testimony (greater than *N(k)O*) that of John; For the works that (has given *N(k)O*) Me the Father that I may complete them, same the works which (I myself *k*) I do, bear witness concerning Me that the Father Me has sent. 37 And the [One] having sent Me [the] Father (Himself *N(k)O*) has borne witness concerning Me; Neither voice of Him at any time have You heard nor form of Him have you seen, 38 And the word of Him not you have in you abiding for whom sent He, in Him you yourselves not believe. 39 You diligently search the Scriptures, for you yourselves think in them life eternal to have; and these are they those bearing witness concerning Me, (aiōnios g166) 40 and not you

are willing to come to Me that life you may have. 41 Glory from men not I take; 42 but I have known you that the love of God not you have in yourselves. 43 I myself have come in the name of the Father of Mine, and not you receive Me; if another shall come in the name the own, him you will receive. 44 How are able you yourselves to believe glory from one another receiving and the glory that [is] from the only God not you seek? 45 Not do think that I myself will accuse you to the Father; There is [one] accusing you Moses in whom you yourselves have hoped. 46 If for you were believing in Moses, you were believing then would in Me myself; concerning for Me he wrote. 47 If now in his writings not you believe, how in My declarations will you believe?

6 After these things went away Jesus over the Sea of Galilee — of Tiberias. 2 (and *k*) Was following (now *no*) after Him a crowd great, because (they were experiencing *N(k)O*) (of him *k*) the signs which He was doing upon those being sick. 3 Went up now on the mountain (*k*) Jesus and there He was sitting with the disciples of Him. 4 Was now near the Passover the feast of the Jews. 5 Having lifted up then the eyes Jesus and having seen that a great crowd is coming to Him He says to (*k*) Philip; From where (we may buy *N(k)O*) bread that may eat these? 6 This now He was saying testing him; He himself for knew what He was about to do. 7 Answered Him (*n*) Philip; Two hundred denarii worth of loaves not are sufficient for them that each (of them *k*) little [piece] one may receive. 8 Says to Him one of the disciples of Him, Andrew the brother of Simon Peter; 9 Is a little boy (one *k*) here (who *N(k)O*) has five loaves barley and two small fish; but these what are for so many? 10 Said (now *k*) Jesus; do make the men to recline. There was now grass much in the place. Reclined therefore the men the number (about *N(k)O*) five thousand. 11 Took (then *N(k)O*) the loaves Jesus and having given thanks He distributed (to the disciples now the disciples *K*) to those reclining, likewise also of the fish as much as they were wishing. 12 When now they were filled He says to the disciples of Him; do gather together the having been over and above fragments so that nothing anything may be lost. 13 They gathered together therefore and filled twelve

hand-baskets of fragments from the five loaves barley which (exceeded *N(k)O*) to those having eaten. 14 The therefore people having seen (what *NK(o)*) He had done (sign *NK(O)*) (Jesus *k*) were saying that This is truly the prophet who is coming into the world. 15 Jesus therefore having known that they are about to come and to seize Him that they may make (Him *k*) king withdrew again to the mountain Himself alone. 16 When now evening it became, went down the disciples of Him to the sea, 17 and having climbed into (*k*) a boat they were going over the sea to Capernaum. And dark already it had become, and (not yet *N(k)O*) had come to them Jesus, 18 And the sea by a wind strong blowing was agitated. 19 Having rowed therefore about stadia twenty five or thirty, they see Jesus walking on the sea and near the boat coming, and they were frightened. 20 And He says to them; I myself am [He], not do fear. 21 They were willing then to receive Him into the boat, and immediately was the boat at the land to which they were going. 22 On the next day the crowd which already standing on the other side of the sea (having seen *N(k)O*) that boat other no was there only except one (that into which climbed the disciples of him *K*) and for not went with the disciples of Him Jesus into the (boat *N(k)O*) but alone the disciples of Him went away; 23 (another *NK(O)*) (now *k*) came (boats *NK(o)*) from Tiberias near the place where they ate the bread when was giving thanks to the Lord. 24 When therefore saw the crowd that Jesus not is there nor [are] the disciples of Him, they climbed (also *k*) themselves into the (boats *N(k)O*) and came to Capernaum seeking Jesus, 25 And having found Him on the other side of the sea they said to Him; Rabbi, when here have You come? 26 Answered them Jesus and said; Amen Amen I say to you; you seek Me not because you saw signs, but because you ate of the loaves and were satisfied. 27 do work not [for] the food that is perishing but [for] the food which is enduring unto life eternal which the Son of Man to you will give; Him for the Father has sealed God. (aiōnios g166) 28 They said therefore to Him; What (shall we do *N(k)O*) that we may be doing the works of God? 29 Answered Jesus and said to them; This is the work of God that (you may believe *N(k)O*) in Him whom has sent He. 30 They said therefore to Him; What then do You yourself [as a] sign that we may see and may believe You? What work do You perform? 31 The fathers of us the manna ate in the wilderness even as it is written: Bread from heaven He gave them to eat.' 32 Said therefore to them Jesus; Amen Amen I say to you; not Moses (has given *NK(o)*) you the bread from heaven, but the Father of Mine gives you the bread from heaven true. 33 The for bread of God is the [One] coming down out of heaven and life giving to the world. 34 They said therefore to Him; Sir, always do give to us bread this. 35 Said (now *K(O)*) to them Jesus; I myself am the bread of life; the [one] coming to Me myself certainly not may hunger, and the [one] believing in Me myself certainly not (will thirst *N(k)O*) at any time. 36 But I said to you that also you have seen Me and yet not believe. 37 All that gives Me the Father to Me myself will come, and the [one] coming to Me myself certainly not shall I cast out, 38 For I have come down (from *N(k)O*) heaven not that I may do the will of Me but the will of the [One who] having sent Me. 39 This now is the will of the [One who] having sent Me ([the] Father, *K*) that all that He has given Me none I may lose of it, but may raise up it in the last day. 40 This (for *N(k)O*) is the will of the (Father *N(K)O*) (Mine, *N(k)O*) that everyone who is beholding the Son and believing in Him he may have life eternal, and will raise up him I myself (in *n*) the last day. (aiōnios g166) 41 Were grumbling therefore the Jews about Him because He said; I myself am the bread having come down from heaven; 42 And they were saying; (Surely *N(k)O*) this is Jesus the son of Joseph, of whom we ourselves know the father and the mother? How (then *N(K)O*) says He (this *k*) that From heaven I have come down? 43 Answered (therefore *K*) (*k*) Jesus and said to them; Not do grumble with one another. 44 No [one] is able to come to Me, only unless the Father the [one] having sent Me shall draw him, and I myself and I myself will raise up him in the last day. 45 It is written in the prophets: And they will be all taught (*k*) of God.' Everyone (therefore *K*) who (having heard *NK(o)*) from the Father and having learned he comes to Me myself; 46 Not for the Father has seen anyone only except the [One] being from God, He has seen the Father. 47 Amen Amen I say to you; the [one] believing (into me myself *KO*) has life eternal. (aiōnios g166) 48 I myself am the bread of life. 49 The fathers of You ate in the wilderness the manna

and died; 50 This is the bread from heaven coming down, that anyone of it may eat and not may die. 51 I myself am the bread which is living from heaven having come down; if anyone shall have eaten of this bread, (he will live *N(k)O*) to the age. and the bread also that I myself will give the flesh of Me is (which I myself I will give *K*) for the of the world life. (aion g165) 52 Were arguing therefore with one another the Jews saying; How is able this [man] us to give the flesh of Him to eat? 53 Said therefore to them Jesus; Amen Amen I say to you; only unless you shall have eaten the flesh of the Son of Man and shall have drunk of Him the blood, not you have life in yourselves. 54 The [one] eating of My flesh and drinking of My blood has life eternal, and I myself and I myself will raise up him in the last day. (aionios g166) 55 The for flesh of Me (true *N(k)O*) is food, and the blood of Me (true *N(k)O*) is drink. 56 The [one] eating of My flesh and drinking of My blood in Me myself abides and I myself and I myself in him. 57 Even as sent Me the living Father and I myself and I myself live because of the Father, also the [one] feeding on Me he also he also (will live *N(k)O*) because of Me myself. 58 This is the bread from (*k*) heaven having come down, not even as ate the fathers (of you *K*) (*k*) (manna *K*) and died; The [one] eating this bread (will live *N(k)O*) to the age. (aion g165) 59 These things He said in [the] synagogue teaching in Capernaum. 60 Many therefore having heard of the disciples of Him said; Difficult is word this; who is able it to hear? 61 knowing however Jesus in Himself that are grumbling about this the disciples of Him He said to them; This you does offend? 62 What if then you shall see the Son of Man ascending where He was before? 63 The Spirit is the [one] giving life, the flesh not profits no [thing]; The declarations that I myself (have spoken *N(k)O*) to you spirit are and life they are. 64 But they are of you some who not believe. Knew for from [the] beginning Jesus who are those not believing and who it is who will betray Him. 65 And He was saying; Because of this have I said to you that no [one] is able to come to Me only unless it shall granted to him from the Father (of mine. *K*) 66 From that [time] many (out of *no*) the disciples of Him went away to the back and no longer no longer with Him were walking. 67 Said therefore Jesus to the Twelve; Surely not also you yourselves are wishing to go away? 68 Answered

(therefore *K*) Him Simon Peter; Lord, to whom will we go? declarations of life eternal You have, (aionios g166) 69 and we ourselves have believed and have known that You yourself are (Christ *K*) the (Holy One *N(k)O*) of God (who is living. *K*) 70 Answered them Jesus; Not I myself you the Twelve did choose, and of you one a devil is? 71 He was speaking now of Judas [son] of Simon (Iscaiot; *N(k)O*) he for was about to betray Him one (being *ko*) of the Twelve.

7 And after these things was walking Jesus in Galilee; not for He was desiring in Judea to walk, because were seeking Him the Jews to kill. 2 Was now near the feast of the Jews of Booths. 3 Said therefore to Him the brothers of Him; do depart from here and do go into Judea so that also the disciples of You (will see *N(k)O*) of You the works that You are doing; 4 No [one] for anything in secret does and seeks himself in public to be; If these things You do, do show Yourself to the world. 5 Not even for the brothers of Him were believing in Him. 6 Says therefore to them Jesus; The time for Me not yet is come, but the time of you always is ready. 7 Not is able the world to hate you, Me myself however it hates, because I myself bear witness concerning it that the works of it evil are. 8 You yourselves do go up to feast (this; *k*) I myself (not *N(k)O*) am going up to feast this, for My time (*k*) not yet has been fulfilled. 9 These things now having said (He himself *N(k)O*) He remained in Galilee. 10 When however had gone up the brothers of Him to the feast, then also He himself went up not openly but as in secret. 11 The therefore Jews were seeking Him at the feast and were saying; Where is He? 12 And murmuring about Him there was much among the crowds. Some indeed were saying that Good He is, Others however were saying; No, but He deceives the people. 13 No [one] however publicly was speaking about Him because of the fear of the Jews. 14 Now also of the feast being in the middle went up (*k*) Jesus into the temple and was teaching. 15 (and *k*) Were marveling (then *NO*) the Jews saying; How this one writings knows not having studied? 16 Answered (therefore *NO*) them Jesus and said; My teaching not is of Myself but of the [One who] having sent Me; 17 If anyone shall desire the will of Him to do, he will know concerning the teaching whether from

God it is or I myself from Myself speak. 18 The [one] from himself speaking the glory [their] own seeks; the [One] however seeking the glory of the [One who] having sent Him, He true is, and unrighteousness in Him not is. 19 Not Moses (has given *N(k)o*) to you the law? and no [one] of you keeps the law! Why Me do you seek to kill? 20 Answered the crowd (and said: *k*) A demon You have; who You seeks to kill? 21 Answered (*k*) Jesus and said to them; One work I did, and all you marvel. 22 Because of this: Moses has given you circumcision — not that of Moses it is but of the fathers — also on Sabbath you circumcise a man. 23 If circumcision receives (*o*) a man on Sabbath so that not shall be broken the law of Moses, with Me myself are you angry because entirely a man sound I made on [the] Sabbath? 24 Not do judge according to appearance, but the righteous judgment (do judge. *N(k)O*) 25 Were saying therefore some of those of Jerusalem; Not this is he whom they seek to kill? 26 And behold publicly He speaks, and no [thing] to Him they say. otherwise otherwise Truly have recognized the rulers that this is (truly *K*) the Christ? 27 But this [man] we know from where He is; The however Christ whenever He may come, no [one] knows from where He is. 28 Cried out therefore in the temple teaching Jesus and saying; Me Me you know and you know from where I am; and of Myself not I have come, but is true the [One] having sent Me whom you yourselves not know; 29 I myself (now *k*) know Him, because from Him I am, and He and He Me sent. 30 They were seeking therefore Him to take, but no [one] laid upon Him the hand, because not yet had come the hour of Him. 31 Out of the crowd now many believed in Him and were saying (that: *k*) The Christ When He may come, (Surely not *N(k)O*) more signs (than these things *k*) will He do than this [man] has done? 32 Heard the Pharisees the crowd murmuring about Him these things, and sent the chief priests and the Pharisees officers that they may seize Him. 33 Said therefore (to them *k*) Jesus; Yet time a little with you I am and I go to the [One] having sent Me. 34 You will seek Me and not will find Me, and where am I myself you yourselves not are able to come. 35 Said therefore the Jews among themselves; Where He is about to go that we ourselves not will find Him? Surely to the Dispersion among the Greeks is He about to go and

to teach the Greeks? 36 What is word this that He said; You will seek Me and not will find (Me, *NK*) and Where am I myself you yourselves not are able to come? 37 In now the last day the great [day] of the feast had stood Jesus and cried out saying; If anyone shall thirst, he should come to Me and should drink. 38 The [one] believing in Me myself, even as has said the Scripture: Rivers out of the belly of him will flow of water living. 39 This now He said concerning the Spirit (which *N(k)O*) were about to receive those (having believed *N(k)O*) in Him; not yet for was [the] Spirit (Holy *KO*) (given *O*) because (*k*) Jesus (not yet *N(k)O*) was glorified. 40 (many *K*) from the crowd therefore having heard (the *N(k)O*) (words *N(K)O*) these were saying (that: *o*) This is truly the Prophet. 41 Others were saying; This is the Christ; (Those *N(k)O*) however were saying; Surely not for out of Galilee the Christ comes? 42 (Surely *N(k)O*) the Scripture has said that out of the seed of David and from Bethlehem the village where was David comes the Christ 43 A division therefore occurred in the crowd because of Him. 44 Some now were desiring of them to seize Him, but no [one] (laid *NK(o)*) on Him the hands. 45 Came therefore the officers to the chief priests and Pharisees, and said to them that; Because of why not did you bring Him? 46 Answered the officers; Never spoke like this a man (as *ko*) (this *KO*) (*ko*) (man. *KO*) 47 Answered therefore them the Pharisees; Surely not also you yourselves have been deceived? 48 Surely not any of the rulers has believed on Him or of the Pharisees? 49 But crowd this not knowing the law (cursed *N(k)O*) are. 50 Says Nicodemus to them, the [one] having come (at night *K*) to Him (the *N*) (former *NO*) one being of them; 51 Surely not the law of us does judge the man only unless it shall hear (first *N(k)O*) from him and may know what he does? 52 They answered and they said to him; Surely not also you yourself from Galilee are? do search and do see that out of Galilee a prophet not (is raised. *N(k)O*) 53 (And *KO*) (he went *K(o)*) (each to the home of him, *KO*)

8 (Jesus however went to the Mount of Olives. *KO*)
 2 (Early in the morning then again He came into the temple, and all the people were coming to Him, And having sat down He was teaching them. *KO*) 3

(Bring now the scribes and the Pharisees *KO*) (to him *K*) (a woman *KO*) (in *K(o)*) (adultery *KO*) (having been grasped *K(o)*) (and having set her in [the] midst *KO*) 4 (they say to Him, *KO*) (testing *O*) (Teacher, this woman *KO*) (was grasped *K(o)*) (in *ko*) ([the] very act committing adultery; *KO*) 5 (In now the law us Moses commanded such *KO*) (to be stoned; *K(o)*) (You yourself therefore what say You? *KO*) 6 (This now they were saying testing Him so that they may have [grounds] to accuse Him. But Jesus down having stooped with [His] finger *KO*) (he was writing *K(o)*) (on the ground. *KO*) (not pretending *K*) 7 (As however they were continuing asking Him, *KO*) (having stood up *K(o)*) (also *o*) (He said *KO*) (to *K*) (them *K(o)*) (The [one] sinless among you, *KO*) ([the] first *K(o)*) (at her *KO*) (*K*) (he should cast stone; *KO*) 8 (And again being stooped low being stooped low He was writing on the ground. *KO*) 9 (And having heard *KO*) (and by conscience being convicted *K*) (they were going away one by one having begun from the elder ones *KO*) (until of the last *K*) (and He was left alone, *KO*) (Jesus *K*) (and the woman in [the] midst *KO*) (already standing. *K(o)*) 10 (Having lifted up then Jesus *KO*) (and no one having seen only woman *K*) (said to her, *KO*) (the *K*) (woman, *K(o)*) (where are they *KO*) (they the accusers of you *K*) (No [one] you has condemned? *KO*) 11 (And she said, No [one], Sir. Said then *KO*) (to her *K*) (Jesus, Neither I myself you *KO*) (do condemn; *K(O)*) (do go and *KO*) (from now [on] *O*) (no more do sin. *KO*) 12 Again therefore to them spoke Jesus saying; I myself am the light of the world. the [one] following Me myself certainly not (may walk *N(k)O*) in the darkness but will have the light of life. 13 Said therefore to Him the Pharisees; You yourself concerning Yourself are bearing witness; the testimony of You not is true. 14 Answered Jesus and said to them; Even if Even if I myself shall be bearing witness concerning Myself, true is the testimony of Mine, because I know from where I came and where I am going; You yourselves however not know from where I come (or *N(k)O*) where I am going. 15 You yourselves according to the flesh judge, I myself not am judging no [one]. 16 And if shall judge however I myself, judgment My (true *N(k)O*) is, because alone not I am, but I myself and the having sent Me Father. 17 And in the law also of you it has been written that of two men the testimony true is. 18 I myself am the [One] bearing witness concerning Myself, and bears witness concerning Me the having sent Me Father. 19 They were saying therefore to Him; Where is the Father of You? Answered (*k*) Jesus; Neither Me myself you know nor [know] the Father of Mine. If Me myself you had known also the Father of Mine then would you have known. 20 These declarations He spoke (Jesus *k*) in the treasury teaching in the temple, and no [one] seized Him, for not yet had come the hour of Him. 21 He said then again to them (Jesus: *k*) I myself am going away and you will seek Me and in the sin of you you will die; where I myself go you yourselves not are able to come. 22 Were saying therefore the Jews; surely not ever will He kill Himself, for He says; Where I myself go you yourselves not are able to come'? 23 And (He was saying *N(k)O*) to them; You yourselves from below are, I myself from above am; You yourselves of this the world are, I myself not am of world this. 24 I said therefore to you that you will die in the sins of you; only for unless you shall believe that I myself am [He], you will die in the sins of you. 25 They were saying therefore to Him; You yourself who are? (and *k*) Said to them Jesus; From the beginning ([which] one *NK(o)*) also I am saying to you. 26 Many things I have concerning you to say and to judge; but the [One] having sent Me true is, and I myself and I myself what I have heard from Him, these things (I say *N(k)O*) to the world. 27 Not they understood that [about] the Father to them He was speaking. 28 Said therefore to them Jesus; When you may have lifted up the Son of Man, then you will know that I myself am [He], and from Myself I do no [thing], but even as taught Me the Father (of mine *ko*) these things I speak. 29 And the [One] having sent Me with Me is; not He has left Me alone (Father *K*) because I myself the [things] pleasing to Him do always. 30 These things when he is speaking many believed in Him. 31 Was saying therefore Jesus to the having believed in Him Jews; If you yourselves shall abide in the word of Mine, truly disciples of Mine you are, 32 And you will know the truth, and the truth will set free you. 33 They answered (unto *no*) (Him; *N(k)O*) Seed of Abraham we are and to no [one] have we been under bondage ever; How You yourself

say that Free you will become'? 34 Answered them Jesus; Amen Amen I say to you that everyone who is practicing the sin, a slave is of the sin. 35 Now the slave not abides in the house to the age; the (but *o*) son abides to the age. (aion g165) 36 If therefore the Son you shall set free, indeed free you will be. 37 I know that seed of Abraham you are; but you seek Me to kill, because the word of Mine not receives a place in you. 38 (Those which *N(k)O*) I myself have seen with the Father (of mine *K*) I speak; also you yourselves therefore (what things *N(k)O*) (you have heard *N(K)O*) from (the father *N(k)O*) (of you *K*) you do. 39 They answered and they said to Him; The father of us Abraham is. Says to them Jesus; If children of Abraham (you are, *N(k)O*) the works of Abraham (you perform *NK(o)*) (then would. *k*) 40 now however you seek Me to kill, a man who the truth to you has spoken that I heard from God; This Abraham not did. 41 You yourselves are doing the works of the father of you. They said therefore to Him; We ourselves of sexual immorality not (have been born; *NK(o)*) one Father we have God. 42 Said (therefore *K*) to them Jesus; If God Father of you were, you were loving then would Me myself; I myself for from God came forth and am here. not for by Myself have I come, but He Me sent. 43 Because of why the speech of Mine not do you understand? Because not you are able to hear the word of Mine. 44 You yourselves of the father the devil are and the desires of the father of you you desire to do. He a murderer was from [the] beginning and in the truth not it has stood, because not there is truth in him. Whenever he may speak falsehood, from [his] own he speaks, for a liar he is and the father of it. 45 I myself now because the truth speak, not you do believe Me! 46 Which of you convicts me concerning sin? If (now *k*) [the] truth I speak, because of why you yourselves not do believe Me? 47 He who is of God the declarations of God hears; because of this you yourselves not hear, because of God not you are. 48 Answered (therefore *K*) the Jews and said to Him; Surely rightly say we ourselves that a Samaritan are You yourself and a demon have? 49 Answered Jesus; I myself a demon not have, but I honor the Father of Mine, and you yourselves dishonor Me. 50 I myself now not seek the glory of Mine; there is One seeking [it] and judging. 51 Amen Amen I say to you;

if anyone My word (*k*) shall keep, death certainly not shall he see to the age. (aion g165) 52 Said therefore to Him the Jews; Now we have known that a demon You have. Abraham died and the prophets, and You yourself say; If anyone the word of Mine shall keep, certainly not (shall he taste *N(k)O*) of death to the age. (aion g165) 53 Surely not You yourself greater are than the father of us Abraham, who died? And the prophets died! Whom yourself (you yourself *k*) make You? 54 Answered Jesus; If I myself (shall glorify *N(k)O*) Myself, the glory of Mine no [thing] is; it is the Father of Mine who is glorifying Me [of] whom you yourselves say that God (of us *N(K)O*) He is, 55 And not you have known Him, I myself however know Him. And if And if I shall say that not I know Him, I will be like (you *N(k)O*) a liar; But I know Him and the word of Him I keep. 56 Abraham the father of you rejoiced in that he may see day of Mine and he saw and rejoiced. 57 Said therefore the Jews to Him; Fifty years [old] not yet are You, and Abraham You have seen? 58 Said to them (*k*) Jesus; Amen Amen I say to you; before Abraham being I myself am. 59 They took up therefore stones that they might cast at Him. Jesus however hid Himself and He went forth out of the temple (having passed through through midst of them and He was passing by thus. *K*)

9 And passing by He saw a man blind from birth. 2 And asked Him the disciples of Him saying; Rabbi, who sinned, this [man] or the parents of him, that blind he may be born? 3 Answered (*k*) Jesus; Neither this [man] sinned nor [sinned] the parents of him, but [it was] that may be displayed the works of God in him. 4 (Us *N(K)O*) it behooves to work the works of the [One who] having sent Me while day it is; is coming night, when no [one] is able to work. 5 While in the world I may be, [the] light I am of the world. 6 These things having said He spat on [the] ground and He made clay of the spittle and (he rubbed *NK(O)*) (on him *no*) the clay to the eyes (of the blind *k*) 7 And He said to him; do go do wash yourself in the pool of Siloam which means Sent. He went therefore and washed and came [back] seeing. 8 The therefore neighbours and those having seen him before that (a beggar *N(K)O*) he was, were saying; Surely this is the [one] sitting and begging? 9 Some were saying that He it is, but others were saying; (No, *no*) (but

N(k)O) (that *k*) like as him he is. He was saying (therefore *N(k)O*) to him (again: *k*) What did He that I myself am [he]. 10 They were saying therefore to him; How (then *NO*) were opened of you the eyes? 11 Answered He (and said: *k*) (The *no*) man (who *no*) is being named Jesus clay made and He anointed my eyes and He said to me (that *no*) do go to (pool *k*) (*N(k)O*) Siloam and do wash. yourself *K*) him and said; You yourself a disciple are of that Having gone (therefore *N(K)O*) and having washed One, we ourselves however of Moses are disciples. I received sight. 12 (And *N(k)O*) they said to him; 29 We ourselves know that to Moses has spoken God, Where is He? He says; Not I know. 13 They bring this [man] however not we know from where is. 30 him to the Pharisees who once [was] blind; 14 Was Answered the man and said to them; In this for (*no*) now Sabbath (in which day *NO*) (when *k*) the clay an amazing thing is that you yourselves not know made Jesus and opened of him the eyes. 15 Again from where He is, and yet (He opened *N(k)O*) my therefore were asking him also the Pharisees how he eyes. 31 We know (now *k*) that to sinners God not had received sight. And he said to them; Clay He put does listen, but if anyone God-fearing shall be and on my eyes and I washed and I see. 16 Were saying the will of Him shall do, to him He listens. 32 Out of therefore of the Pharisees some; Not is this from (*k*) the age never it has been heard that opened anyone God the man for the Sabbath not He does keep. [the] eyes of [one] blind born. (αἰὼν ὅτι) 33 only unless Others (however *no*) were saying; How is able a were this [man] from God, not He was able to do no man sinful such signs to do? And division there was [thing]. 34 They answered and they said to him; In among them. 17 They say (therefore *NO*) to the sins you yourself were born entirely and you yourself blind [man] again; What you yourself say concerning teach us? And they cast him out. 35 Heard (*ko*) Him for He opened of you the eyes? And he said Jesus that they had cast him out, and having found that A prophet He is. 18 Not did believe then the him He said (to him: *ko*) You yourself believe in the Jews concerning him that he was being blind and Son (of Man? *N(K)O*) 36 Answered he and said; received sight until when they called the parents of (And *no*) who is He, lord, that I may believe in Him? him who having received sight, 19 And they asked 37 Said (now *k*) to him Jesus; Both You have seen them saying; This is the son of you of whom you Him, and the [One] speaking with you He is. 38 And yourselves say that blind he was born? How then he was saying; I believe, Lord, And he worshiped does he see presently 20 Answered (therefore *N(k)*) Him. 39 And said Jesus; For judgment I myself into (to them *k*) the parents of him and said; We know world this came, that those not seeing may see and that this is the son of us and that blind he was born; and those seeing blind may become. 40 (and *k*) Heard 21 How however presently he sees not we know, or from the Pharisees these things who with Him being and who opened of him the eyes we ourselves not know; and they said to Him; Surely not also we ourselves him do ask, (he himself *k*) [of] age is; He himself blind are? 41 Said to them Jesus; If blind you were, Concerning himself he will speak. 22 These things not then would you have sin. since however you say said the parents of Him because they were afraid that We see, the (therefore *K*) sin of you remains.

10 Amen Amen I say to you; the [one] not entering in through the door to the fold of the sheep but climbing up another way, he a thief is and a robber; 2 The [one] however entering in through the door shepherd is of the sheep. 3 To him the doorkeeper opens, and the sheep to the voice of him listen, and [his] own sheep (he shouts to *N(k)O*) by name and leads out them. 4 (and *k*) When [his] own (all *N(K)O*) he may bring out, before them he goes, and

the sheep after him follow, because they know the voice of him. 5 After a stranger however certainly not (they will follow *N(k)O*) but will flee from him, because not they know of strangers the voice. 6 This allegory spoke to them Jesus; they however not knew what (it was *NK(o)*) that He was saying to them. 7 Said therefore again (to them *ko*) Jesus; Amen Amen I say to you that I myself am the door of the sheep. 8 All as many as came before Me thieves are and robbers; but not did listen to them the sheep. 9 I myself am the door; through Me if anyone shall enter in, he will be saved and he will go in and will go out and pasture will find. 10 The thief not comes only except that he shall steal and shall kill and shall destroy; I myself came that life they may have and excessive may have. 11 I myself am the shepherd good; The shepherd good the life of Him lays down for the sheep. 12 the hired servant (now *ko*) however not being [the] shepherd, whose not (are *N(k)O*) the sheep [his] own, he sees the wolf coming and he leaves the sheep and flees — and the wolf snatches them and scatters. (sheep *k*) 13 (this now *k(o)*) (hired servant *k*) (flees *K*) because a hired servant he is and not he is himself concerned to him about the sheep. 14 I myself am the shepherd good and I know My own, and (they know *N(K)O*) (me those mine, *N(k)O*) 15 Even as knows Me the Father I myself also I myself also know the Father, and the life of Mine I lay down for the sheep. 16 And other sheep I have, which not are of fold this, those also those also it behooves Me to bring, and to the voice of Mine they will listen, and (they will become *N(K)O*) one flock, with one shepherd. 17 Because of this Me the Father loves because I myself lay down the life of Mine, that again I may take it. 18 No [one] (takes away *NK(o)*) it from Me, but I myself lay down it of Myself. Authority I have to lay down it and authority I have again to take it; This commandment I received from the Father of Mine. 19 Division (therefore *K*) again there was among the Jews on account of words these. 20 Were saying now many of them; A demon He has and is insane; why to Him do you listen? 21 Others (now *o*) were saying; These declarations not are [those] of one demonised; Surely not a demon is able of [the] blind [their] eyes (to open? *N(k)O*) 22 Took place (at the time *N(K)O*) the Feast of Dedication at Jerusalem; (And *k*) winter it was, 23 and was walking Jesus in the temple in the porch of Solomon. 24 Encircled therefore Him the Jews and they were saying to Him; Until when the soul of us hold You in suspense? If You yourself are the Christ, (do tell *NK(O)*) us plainly. 25 Answered them Jesus; I told you, and not you believe. The works that I myself do in the name of the Father of Mine, these bear witness concerning Me; 26 But you yourselves not believe, (because *N(k)O*) not you are from among the sheep of Mine (even as I said to you. *K*) 27 The sheep of Mine to the voice of Mine (they listen *N(k)O*) and I myself and I myself know them, and they follow Me, 28 and I myself and I myself give to them life eternal, and certainly not shall they perish to the age, and never will seize anyone them out of the hand of Me. (aion g165, aionios g166) 29 The Father of Mine (which *N(k)O*) has given [them] to Me [than] all (greater *N(k)O*) is, and no [one] is able to seize [them] out of the hand the Father (of mine. *ko*) 30 I myself and the Father one are. 31 Took up (therefore *KO*) again stones the Jews, that they may stone Him. 32 Answered them Jesus; Many works good I have shown you from the Father (of mine; *ko*) because of which of these work Me myself do you stone 33 Answered to Him the Jews (saying: *k*) For a good work not we do stone You but for blasphemy, and because You yourself a man being make yourself God. 34 Answered to them Jesus; Surely it is written in the law of you (that *no*) I myself said: gods you are? 35 If them he called gods to whom the word of God came, and not is able to be broken the Scripture, 36 [of Him] whom the Father sanctified and He sent into the world, you yourselves do say that You blaspheme, because I said; Son of God I am? 37 If not I do the works of the Father of Mine, [then] not do believe Me; 38 If however I do, even if even if Me myself not you shall believe, in the works (do believe *N(k)O*) so that you may know and (may understand *N(K)O*) that in Me myself [is] the Father and I myself and I myself in (the *no*) (Father. *N(K)O*) 39 They were seeking therefore Him again to seize; but He went forth out of the hand of them 40 And He departed again beyond the Jordan to the place where was John at first baptizing, And He stayed there. 41 And many came to Him and were saying that John indeed sign did no[thing], everything

however as much as said John about this [man] true was. 42 And many believed in Him there.

11 Was now a certain [man] ailing, Lazarus of Bethany of the village of Mary and Martha the sister of her; 2 Was now Mary the [one] having anointed the Lord with fragrant oil and having wiped the feet of Him with the hair of her, whose brother Lazarus was sick. 3 Sent therefore the sisters to Him saying; Lord, behold [he] whom You love was being sick. 4 Having heard then Jesus said; This sickness not is unto death but for the glory of God that may be glorified the Son of God through it. 5 was loving now Jesus Martha and the sister of her and Lazarus. 6 When therefore He heard that he is sick, then indeed He remained in which He was [the] place two days. 7 Then after this He says to the disciples; Let us go into Judea again. 8 Say to Him the disciples; Rabbi, just now were seeking You to stone the Jews, and again You are going there? 9 Answered (*k*) Jesus; Surely twelve hours are there in the day? If anyone shall walk in the day, not he stumbles, because the light of the world this he sees. 10 if however anyone shall walk in the night, he stumbles, because the light not is in him. 11 These things He said and after this He says to them; Lazarus the friend of us has fallen asleep; but I go that I may awaken him. 12 Said therefore the disciples (to Him; *N(k)O*) Lord, if he has fallen asleep, he will get well. 13 Had spoken however Jesus of the death of him; they however thought that of the rest of sleep He speaks. 14 Then therefore said to them Jesus plainly; Lazarus has died. 15 And I rejoice for sake of you, in order that you may believe, that not I was there; But let us go to him. 16 Said therefore Thomas who is being named Didymus to the fellow disciples; Let us go also us that we may die with Him. 17 Having come therefore Jesus found him four already days having been in the tomb. 18 Was now Bethany near Jerusalem about away stadia fifteen. 19 (and (*k*)) Many (now *no*) of the Jews had come unto (*N(k)O*) (concerning (*k*)) Martha and Mary that they may console them concerning the brother (of them. (*k*)) 20 Therefore Martha, when she heard that (*k*) Jesus is coming, met with Him; Mary however in the house was sitting. 21 Said then Martha to Jesus; Lord, if You had been here, not then would (be dead *N(k)O*) the brother of

mine. 22 Nevertheless even now I know that as much as maybe You may ask God will give You God. 23 Says to her Jesus; Will rise again the brother of you. 24 Says to him (*no*) Martha; I know that he will rise again in the resurrection in the last day. 25 Said to her Jesus; I myself am the resurrection and the life; the [one] believing in Me myself even if even if he shall die he will live, 26 and everyone who is living and believing in Me myself certainly not he shall die to the age. Believe you this? (aion g165) 27 She says to Him; Yes Lord; I myself have believed that You yourself are the Christ the Son of God the [One] into the world coming. 28 And (these things *N(k)O*) having said she went away and she called Mary the sister of her secretly having said; The Teacher is come and He calls you. 29 She (then *no*) when she heard ([she] rose up *N(k)O*) quickly and (was coming *N(k)O*) to Him. 30 Not yet now had come Jesus into the village, but was (still *no*) in the place where met with Him Martha. 31 The then Jews who are being with her in the house and consoling her, having seen Mary that soon she rose up and went out, followed after her, (having supposed *N(k)O*) that she is going to the tomb that she may weep there. 32 Therefore Mary when she came to where was (*k*) Jesus, having seen Him she fell of Him (at *N(k)O*) the feet saying to Him; Lord, if You had been here, not then would my have died brother. 33 Jesus therefore when He saw her weeping and the having come with her Jews weeping, He was deeply moved in spirit and troubled Himself 34 And He said; Where have you laid him? They say to Him; Lord, do come and do see. 35 Wept Jesus. 36 Were saying therefore the Jews; Behold how He was loving him! 37 Some however of them said; Surely was able this [man] who having opened the eyes of the blind to have caused that also this one not may have died? 38 Jesus therefore again being deeply moved in Himself He comes to the tomb; It was now a cave, and a stone was lying against it. 39 Says Jesus; do take away the stone. Says to Him the sister of the [one] (having deceased *N(k)O*) Martha; Lord, already he stinks; four days for it is. 40 Says to her Jesus; Surely I said to you that if you shall believe you will see the glory of God? 41 They took away therefore the stone (where was who having died laid. (*k*)) Now Jesus lifted [His] eyes upwards and said; Father, I thank You that You have heard Me. 42 I

myself and knew that always Me You hear; but on account of the crowd which already standing around I said [it], that they may believe that You yourself Me sent. **43** And these things having said in a voice loud He cried out; Lazarus, come forth. **44** (and *k*) Came forth the [one] having died bound the feet and the hands with linen strips, and the face of him in a headcloth had bound about. Says to them Jesus: do unbind him and do allow him to go. **45** Many therefore of the Jews having come to Mary and having seen (what things *NK(o)*) He did (Jesus *k*) believed in Him. **46** some however of them went to the Pharisees and told to them what did (*ko*) Jesus. **47** Gathered therefore the chief priests and the Pharisees a council and they were saying; What are we to do? For this man many does signs! **48** If we shall let him alone Him like this, all will believe in Him, and will come the Romans and will take away of us both the place and the nation. **49** One however certain of them Caiaphas, high priest being on the year same, said to them; You yourselves not know no [thing], **50** nor (consider you *N(k)O*) that it is profitable (for you *N(K)O*) that one man may die for the people, and not all the nation may perish. **51** This now from himself not he said, but high priest being on the year that he prophesied that was about (*k*) Jesus to die for the nation, **52** and not for the nation only but that also the children of God those scattered He may gather together into one. **53** From that [very] therefore day (they plotted *N(k)O*) that they may kill Him. **54** (*no*) Therefore Jesus no longer no longer publicly was walking among the Jews, but went away from there into the region near the wilderness to Ephraim being named a city, And there And there (He stayed *N(k)O*) with the disciples (of him. *k*) **55** Was now near the Passover of the Jews, and went up many to Jerusalem out of the region before the Passover so that they may purify themselves. **56** They were seeking therefore Jesus and were saying among one another in the temple already standing; What does it seem to you, that certainly not He may come to the feast? **57** Had given now (also *k*) the chief priests and the Pharisees (commands *N(K)O*) that if anyone shall know where He is he shall show [it], so that they may seize Him.

12 Therefore Jesus before six days the Passover came to Bethany, where was Lazarus (who

having died *KO*) whom raised out from [the] dead (*o*) (Jesus. *NO*) **2** They made therefore for Him a supper there, and Martha was serving; and Lazarus one was (of *no*) those (reclining *N(K)O*) (with *N(k)O*) Him. **3** Therefore Mary having taken a litra of fragrant oil of nard pure of great price anointed the feet of Jesus and wiped with the hair of her the feet of Him; the now house was filled with the fragrance of the oil. **4** Says (however *N(k)O*) Judas (of Simon *K*) (*no*) Iscariot one of the disciples of Him, who is being about Him to betray; **5** Because of why this fragrant oil not was sold for three hundred denarii and given to [the] poor? **6** He said however this not because for the poor he was caring to him, but because a thief he was and the money bag (having *N(k)O*) (and *k*) that being put into [it] he was pilfering. **7** Said therefore Jesus; do leave alone her, (so that *NO*) for the day of the burial of Mine (she may keep *N(k)O*) it; **8** the poor for always you have with yourselves, Me myself however not always you have. **9** Knew therefore (*no*) a crowd great of the Jews that there He is, and they came not because of Jesus only but that also Lazarus they may see whom He had raised out from [the] dead. **10** Took counsel however the chief priests that also Lazarus they may kill, **11** because many on account of him were going away of the Jews and were believing in Jesus. **12** On the next day (the *no*) crowd great having come to the feast, having heard that is coming Jesus into Jerusalem, **13** took the branches of the palm trees and went out to meet Him and (were shouting: *N(k)O*) Hosanna! Blessed [is] the [One] coming in [the] name of [the] Lord! (And *no*) the King of Israel! **14** Having found then Jesus a young donkey He sat upon it, even as it is written: **15** Not do fear daughter of Zion; Behold the King of you comes sitting on a colt of a donkey. **16** These things (now *k*) not knew of Him the disciples from the first, but when was glorified (*k*) Jesus, then they remembered that these things were about Him written and these things they had done to Him. **17** was bearing witness therefore the crowd which is being with Him when Lazarus He called out of the tomb and raised him out from [the] dead. **18** On account of this also met with Him the crowd, because (they heard *N(k)O*) this of His to have done the sign. **19** Therefore the Pharisees said among themselves; You see that not

you gain no [thing]? Behold the world (wholly *O*) after Him has gone. 20 There were now Greeks certain among those coming up that they may worship at the feast. 21 these therefore came to Philip who was from Bethsaida of Galilee and they were asking him saying; Sir, we desire Jesus to see. 22 Comes (*no*) Philip and tells Andrew, (and again *k*) (come *no*) Andrew and Philip (and *no*) they tell Jesus. 23 And Jesus (answered *N(k)O*) to them saying; Has come the hour that may be glorified the Son of Man. 24 Amen Amen I say to you; only unless the grain of wheat having fallen into the ground shall die, it alone abides; if however it shall die, much fruit it bears. 25 The [one] loving the life of him (loses *N(k)O*) it, and the [one] hating the life of him in world this to life eternal will keep it. (aiōnios g166) 26 If Me myself anyone shall serve Me myself he should follow; and where am I myself, there also the servant of Mine will be. (and *k*) If anyone Me myself shall serve, will honor him the Father. 27 Now the soul of Mine has been troubled, and what shall I say? Father, do save Me from hour this.'? But on account of this I came to hour this. 28 Father, do glorify of You the name. Came therefore a voice from heaven: Both I have glorified [it] and again I will glorify [it]. 29 Therefore the crowd which already standing and having heard [it] it was saying [it] Thunder to have been. Others were saying; An angel to Him has spoken. 30 Answered (*k*) Jesus and said: Not because of Me myself voice this has come but because of you. 31 Now [the] judgment is of the world of this; now the prince of the world this will be cast out, 32 And I myself And I myself (if *NK(o)*) I shall be lifted up from the earth, all will draw to Myself. 33 This now He was saying signifying by what death He was about to die. 34 Answered (therefore *NO*) to Him the crowd; We ourselves heard from the law that the Christ abides to the age, and how say you yourself that it behooves to be lifted up the Son of Man? Who is this Son of Man? (aiōn g165) 35 Said therefore to them Jesus; Yet a little while the light (among you *N(k)O*) is. do walk (while *N(k)O*) the light you have, so that not darkness you may grasp; And the [one] walking in the darkness not knows where he is going. 36 (While *N(k)O*) the light you have, do believe in the light, so that sons of light you may become. These things spoke (*k*) Jesus, and having gone away He

was hidden from them. 37 So many however of Him signs having been done before them not they were believing in Him, 38 so that the word of Isaiah the prophet may be fulfilled that said: Lord, who has believed in the report of us? And the arm of [the] Lord to whom has been revealed? 39 Because of this not they were able to believe, for again said Isaiah: 40 He has blinded of them the eyes and (has hardened *N(k)O*) of them the heart, that not they may see with the eyes and may understand with the heart and (may turn *N(k)O*) and (I will heal *N(k)O*) them. 41 These things said Isaiah (because *N(K)O*) he saw the glory of Him and spoke concerning Him. 42 Nevertheless indeed even of the rulers many believed in Him, but on account of the Pharisees not they were confessing, so that not put out of the synagogue they may be. 43 they loved for the glory of men more than the glory of God. 44 Jesus then cried out and said; The [one] believing in Me myself not he believes in Me myself but in the [One] having sent Me; 45 and the [one] beholding Me myself he beholds the [One] having sent Me. 46 I myself a light into the world have come, so that everyone who is believing in Me myself in the darkness not may abide. 47 And if anyone My shall hear declarations and not (shall keep [them], *N(k)O*) I myself not do judge him; not for I came that I may judge the world but that I may save the world. 48 The [one] rejecting Me myself and not receiving the declarations of Mine has [one] judging him: The word which I spoke, that [one] will judge him in the last day. 49 For I myself from Myself not spoke, but the having sent Me Father Himself Me a commandment (has given *N(k)O*) what I may say and what I may speak. 50 And I know that the commandment of Him life eternal is. What therefore I myself speak even as has said to Me the Father, so I speak. (aiōnios g166)

13 Before now the feast of the Passover knowing Jesus that (came *N(k)O*) to him hour that He may depart out of world this to the Father, having loved [his] own who [were] in the world to [the] end He loved them. 2 And supper (taking place, *N(k)O*) the devil already having put into the heart that he may betray Him (Judas *N(k)O*) [son] of Simon (Iscaiot *NK(o)*) 3 knowing (*k*) (Jesus *K*) that all things (has given *N(k)O*) to Him the Father into the hands, and that from God He came forth and to God He is

going, 4 He rises from the supper and lays aside the garments, And having taken a towel He girded Himself. 5 After that He pours water into the basin and He began to wash the feet of the disciples and to wipe [them] with the towel with which He was having girded himself. 6 He comes then to Simon Peter; (and *k*) who says to Him (that [question]; *ko*) Lord, You yourself my do wash feet? 7 Answered Jesus and said to him; What I myself do you yourself not know presently, you will know however after these things. 8 Says to Him Peter; certainly not shall You wash my feet to the age. Answered (*k*) Jesus to him; only unless I shall wash you, not you have part with Me. (aion g165) 9 Says to Him Simon Peter; Lord, not the feet of me only but also the hands and the head. 10 Says to him Jesus; The [one] having bathed himself not has need (only *no*) (except *N(k)O*) the feet to wash, but is clean wholly; and you yourselves clean are but not all. 11 He knew for the [one who] was betraying Him; on account of this He said (that *no*) Not all clean you are. 12 When therefore He had washed the feet of them and taken the garments of Him and (he reclined *N(k)O*) again, He said to them; Do you know what I have done to you? 13 You yourselves call Me: Teacher and Lord, and rightly you say; I am for. 14 If therefore I myself washed your feet the Lord and the Teacher, also you yourselves ought of one another to wash the feet; 15 A pattern for I gave you, that even as I myself did to you also you yourselves may do. 16 Amen Amen I say to you; not is a servant greater than the master of him nor [is] a messenger greater than the [one who] having sent him. 17 If these things you know, blessed are you if you shall do them. 18 Not about all of you I speak; I myself know (whom *N(k)O*) I chose; but that the Scripture may be fulfilled: The [one] eating (with *k*) (Me *N(k)O*) the bread lifted up against Me myself the heel of him.' 19 From now I am telling you before it comes to pass, so that (you may believe *NK(o)*) when it may happen that I myself am [He]. 20 Amen Amen I say to you; the [one] receiving (maybe *N(k)O*) any I shall send, Me myself receives; the [one] now Me myself receiving, receives the [One] having sent Me. 21 These things having said Jesus was troubled in spirit and He testified and said; Amen Amen I say to you that one of you will betray Me. 22 Were looking (therefore *KO*) upon one another the

disciples, being uncertain of whom He is speaking. 23 There was (now *k*) reclining one (of *no*) the disciples of Him in the bosom of Jesus whom was loving Jesus; 24 Motions therefore to him Simon Peter (and says to him *o*) (to ask *NK(o)*) who maybe (it would be *NK(o)*) about whom He is speaking. 25 (Having leaned then *N(k)O*) he (thus *NO*) on the breast of Jesus he says to Him; Lord, who is it? 26 Answers (therefore *O*) Jesus; He it is to whom I myself (will dip *N(k)O*) the morsel (and *no*) (will give *N(k)O*) (to him. *no*) (And *k*) (having dipped *N(k)O*) (then *NO*) the morsel (He takes [it] and *NO*) gives [it] to Judas [son] of Simon [Ischriot. *N(k)O*) 27 And after the morsel, then entered into him Satan. Says therefore to him Jesus; What you enact, do enact quicker. 28 This now no [one] knew of those reclining to what He spoke to him. 29 Some for were thinking, since the money bag had (*k*) Judas, for is saying to him Jesus; do buy what things need [of] we have for the feast, or to the poor that something he may give. 30 Having received therefore the morsel he went out immediately; it was now night. 31 When therefore he had gone out, says (*k*) Jesus; Now has been glorified the Son of Man, and God has been glorified in Him, 32 If God is glorified in Him also God will glorify Him in (Him[self] *N(k)O*) and immediately will glorify Him. 33 Little children, yet a little while with you I am. You will seek Me, and even as I said to the Jews that Where I myself go you yourselves not are able to come, also to you I say now. 34 A commandment new I give to you that you may love one another, even as I have loved you so also you yourselves may love one another. 35 By this will know all that to Me disciples you are, if love you shall have among one another. 36 Says to Him Simon Peter; Lord, where go You? Answered to him (*k*) Jesus; Where I go not you are able Me now to follow; you will follow however afterward (to me. *k*) 37 Says to Him Peter; Lord, because of why not am I able You (to follow *NK(o)*) presently? The life of mine for You I will lay down. 38 (answers *N(k)O*) (to him *k*) Jesus; The life of you for Me will you lay down? Amen Amen I say to you; certainly not [the] rooster (may crow *N(k)O*) until that (you will deny *N(k)O*) Me three times.

14 Not should be troubled of you the heart; You believe in God also in Me myself believe. **2** In the house of the Father of Mine mansions many there are — lest then surely I have told then would you — (that *no*) I go to prepare a place for you. **3** And if I shall go and shall prepare a place for you again I am coming and I will receive you to Myself, that where am I myself also you yourselves may be. **4** And to the place I myself am going you know (and *k*) the way (you know. *k*) **5** Says to Him Thomas; Lord, not we know where You are going; (and *k*) how can we the way (to know? *NK(o)*) **6** Says to him Jesus; I myself am the way and the truth and the life. No [one] comes to the Father only except through Me. **7** If (you have known *N(k)O*) Me, also the Father of Mine (then *ko*) (you will know; *N(k)(o)*) and from now you know Him and you have seen Him. **8** Says to Him Philip; Lord, do show us the Father, and it is enough for us. **9** Says to him Jesus; (So long a time *N(k)O*) with you am I, and not you have known Me, Philip? The [one] having seen Me myself he has seen the Father; (and *ko*) how you yourself say; do show us the Father? **10** Surely you believe that I myself [am] in the Father and the Father in Me myself is? The declarations that I myself (I say *N(k)O*) to you from Myself not I speak; but the Father (who *ko*) in Me myself dwelling (he himself *k*) does the works (of Him. *NO*) **11** do believe Me that I myself [am] in the Father and the Father in Me myself; lest then except, because of the works themselves do believe (to me. *ko*) **12** Amen Amen I say to you; the [one] believing in Me myself, the works that I myself do also he also he will do and greater than these he will do, because I myself to the Father (of mine *k*) am going. **13** And (which one *NK(o)*) maybe you may ask in the name of Me, this will I do, so that may be glorified the Father in the Son. **14** If anything you shall ask (Me *NO*) in the name of Me, (I myself *NK(o)*) will do [it]. **15** If you shall love Me, commandments of Mine (you will keep. *N(k)O*) **16** And I myself And I myself will ask the Father, and another Helper He will give you, that with you to the age (He may be *N(k)O*) (aion g165) **17** the Spirit of truth, whom the world not is able to receive, because not it does see Him nor know (him; *ko*) But you yourselves (now *ko*) know Him, for with you He abides and in you (He will be. *NK(O)*) **18** Not I will leave you as orphans, I am coming to you. **19** Yet a little while and the world Me no longer no longer sees, you yourselves however see Me; because I myself live, also you yourselves (will live. *N(k)O*) **20** In that [very] day will know you yourselves that I myself [am] in the Father of Mine and you yourselves in Me myself and I myself and I myself in you. **21** The [one] having the commandments of Mine and keeping them, he is the [one] loving Me; the [one] now loving Me he will be loved by the Father of Mine; and I myself and I myself will love him and I will show to him Myself. **22** Says to Him Judas not Iscariot; Lord, (and *no*) what has occurred that to us You are about to manifest Yourself and not to the world? **23** Answered (*k*) Jesus and said to him; If anyone shall love Me, the word of Mine he will keep, and the Father of Mine will love him, and to him we will come and a home with him (we will make. *N(k)O*) **24** The [one] not loving Me the words of Mine not does keep; and the word that you hear not it is Mine but of the [One who] having sent Me [the] Father. **25** These things I have said to you with you abiding; **26** The however Helper, the Spirit Holy whom will send the Father in the name of Me, He you will teach all things and He will bring to remembrance of you all things that have said to you (I myself. *no*) **27** Peace I leave with you, peace of Mine I give to you; not even as the world gives, I myself give to you. Not should be troubled of you the heart nor should it fear. **28** You heard that I myself said to you; I am going away and I am coming to you. If you were loving Me, you have rejoiced then would that (I said *k*) I am going to the Father, because the Father (of mine *ko*) greater than I is. **29** And now I have told you before it comes to pass, that when it may happen, you may believe. **30** no longer no longer much I will speak with you; comes for the world (of this *k*) ruler, and in Me myself not he has no [thing], **31** but that may know the world that I love the Father, and even as (He has commanded *NK(o)*) to Me the Father, thus I do. do rise up, let us go from here.

15 I myself am the vine true, and the Father of Mine the vinedresser is. **2** Every branch in Me myself not bearing fruit He takes away it, and every one fruit bearing He prunes it that fruit more it may bear. **3** Already you yourselves clean are because of the word that I have spoken to you. **4** do abide in Me myself and I myself and I myself in you. Even

as the branch not is able fruit to bear of itself only unless (it shall abide *N(k)O*) in the vine, so neither [are able] you only unless in Me myself (you shall abide. *N(k)O*) 5 I myself am the vine, you [are] the branches. The [one] abiding in Me myself and I myself and I myself in him, he bears fruit much; For apart from Me not you are able to do no [thing]. 6 Only unless someone (shall abide *N(k)O*) in Me myself, he is thrown out like the branch and is dried up, and they gather them and into the fire cast, and it is burned. 7 If you shall abide in Me myself and the declarations of Mine in you shall abide, whatever if you shall wish (do yourself ask *N(k)O*) and it will happen to you. 8 In this is glorified the Father of Mine, that fruit much you may bear and (you may become *N(k)O*) to Me disciples. 9 even as has loved Me the Father, I myself also I myself also you loved; do abide in the love of Mine. 10 If the commandments of Mine you shall keep, you will abide in the love of Mine; even as I myself the commandments of the Father of Mine have kept, and I abide of Him in the love. 11 These things I have spoken to you that joy of Mine in you (may be *N(K)O*) and the joy of you may be full. 12 This is commandment of Mine that you may love one another even as I loved you. 13 Greater than this love no [one] has that one the life of him may lay down for the friends of him. 14 You yourselves friends of Mine are if you shall do (what things *n(o)*) (as much as *K*) I myself command you. 15 no longer no longer I name you servants, for the servant not knows what is doing his master; You however I have called friends, because all things that I heard from the Father of Mine I have made known to you. 16 Not you yourselves Me chose, but I myself chose you and appointed you that you yourselves may go and fruit you may bear, and the fruit of you may remain; so that (which one *NK(o)*) maybe you may ask the Father in the name of Me, He may give you. 17 These things I command you that you may love one another. 18 If the world you hates, you know that Me myself before you it has hated. 19 If of the world you were, the world then would [as its] own was loving [you]; because however of the world not you are, but I myself chose you out of the world, on account of this hates you the world. 20 do remember the word that I myself said to you: Not is a servant greater than the master of him. If Me myself they

persecuted also you they will persecute; if the word of Mine they kept also yours they will keep. 21 But these things all they will do (against *no*) (you *N(k)O*) on account of the name of Me, because not they know the [One] having sent Me. 22 only unless I come and I said to them, sin not they had; now however excuse not they have for the sin of them. 23 The [one] Me myself hating also the Father of Mine hates. 24 If the works not I had done among them that no other (did, *N(k)O*) sin not they had; now however both they have seen and have hated both Me myself and the Father of Mine; 25 But [this is] that may be fulfilled the word in the law of them written that They hated Me without cause.' 26 When (now *ko*) may come the Helper whom I myself will send to you from the Father, the Spirit of truth who from the Father goes forth, He will bear witness concerning Me; 27 Also you yourselves now bear witness, because from [the] beginning with Me you are.

16 These things I have spoken to you that not you may fall away. 2 Out of the synagogues they will put you; but is coming an hour that everyone who having killed you may think [it is] a service to offer to God. 3 And these things they will do (to you *k*) because not they know the Father nor Me myself. 4 But these things I have said to you, so that when may have come the hour (of them, *no*) you may remember those [things] that I myself said to you. These things now to you from [the] beginning not I said, because with you I was. 5 Now however I go to the [One] having sent Me, and none of you asks Me; Where are You going? 6 But because these things I have said to you, sorrow has filled your heart. 7 But I myself the truth say to you; it is profitable for you that I myself may go away; only for (I myself *o*) unless I shall go away, the Helper (not will come *NK(o)*) to you; if however I shall go, I will send Him to you. 8 And having come He will convict the world concerning sin and concerning righteousness and concerning judgment. 9 concerning sin indeed, because not do they believe in Me myself; 10 concerning righteousness however, because to the Father (of mine *k*) I go away, and no longer no longer you behold Me; 11 concerning now judgment, because the ruler of the world this has been judged. 12 Yet many things I have to you to say but not you

are able to bear them now. **13** When however may come He, the Spirit of truth, He will guide you (into the truth all. *N(k)O*) not for He will speak from Himself, but as much as (maybe *k*) (He will hear *N(k)(o)*) He will speak and the [things] coming He will declare to you. **14** He Me myself will glorify, for from that which [is] Mine He will take and will disclose to you. **15** All things as much as has the Father Mine are; because of this I said that from that which [is] Mine (He receives *N(k)O*) and will disclose to you. **16** A little [while] and (no longer no longer *N(K)O*) You do behold Me, and again a little [while] and you will behold Me (that I myself I am going to Father. *K*) **17** Said therefore [some] of the disciples of him to one another; What is this that He says to us; A little [while] and not you do behold Me, and again a little [while] and you will behold Me? and Because (I myself *k*) I am going to the Father? **18** They were saying therefore; what is This that He says a little [while]? Not we do know what He is saying. **19** Knew (therefore *K*) Jesus that they were desiring Him to ask, and He said to them; Concerning this do you inquire among one another that I said; A little [while] and not you do behold Me, and again a little [while] and you will behold Me? **20** Amen Amen I say to you that you will weep and will lament you yourselves, but the world will rejoice; You yourselves (now *k*) will be grieved, but the grief of you to joy will turn. **21** The woman when she may be giving birth pain has, because has come the hour of her; when however she may bring forth the child, no longer no longer she remembers the tribulation on account of the joy that has been born a man into the world. **22** Also you yourselves therefore now indeed grief have, again however I will see you and will rejoice your heart, and the joy of you no [one] (do take *NK(o)*) from you, **23** And in that [very] day of Me myself not you will ask no [thing]. Amen Amen I say to you; (that *k*) maybe (whatever *N(k)O*) you may ask the Father in the name of Me He will give to you. **24** Until now not you have asked no [thing] in the name of Me; do ask and you will receive, that the joy of you may be filled. **25** These things in allegories I have spoken to you; (but *K*) is coming an hour when no longer no longer in allegories I will speak to you but plainly concerning the Father (I will announce *N(k)O*) to you. **26** In that [very] day in the name of Me you will

ask; and not I say to you that I myself will implore the Father for you; **27** Himself for the Father loves you, because you yourselves Me myself have loved and have believed that I myself from (God *NK(O)*) came forth. **28** I came forth (from with *NK(o)*) the Father and have come into the world; again I leave the world and go to the Father. **29** Say (to him *k*) the disciples of Him; Behold now (in *no*) openness You speak and allegory no [thing] speak. **30** Now we know that You know all things and not need have that anyone You may ask. In this we believe that from God You came forth. **31** Answered to them (*k*) Jesus; Now do you believe? **32** Behold is coming an hour and (now *k*) has come when you may be scattered each to [his] own and I and I alone you may leave; yet not I am alone, for the Father with Me is. **33** These things I have spoken to you so that in Me myself peace you may have. In the world tribulation you have; But take courage! I myself have overcome the world.

17 These things spoke (*k*) Jesus, and (having lifted up *N(k)O*) the eyes of Him to heaven (and *k*) He said; Father, has come the hour; do glorify Your Son, that (also *k*) the Son (of you *k*) may glorify You. **2** Even as You gave to Him authority over all flesh, so that all whom You have given to Him, (He may give *NK(o)*) to them life eternal. (αἰῶνιος **g166**) **3** This now is eternal life that they may know You the only true God and whom You have sent Jesus Christ. (αἰῶνιος **g166**) **4** I myself You glorified on the earth the work (having completed *N(k)O*) that You have given Me that I may do. **5** And now do glorify Me You yourself, Father, with Yourself with the glory that I had before the world existing with You. **6** I revealed Your name to the men whom (you gave *N(k)O*) Me out of the world; Yours they were and to Me and to Me them (You gave *N(k)O*) and the word of You they have kept. **7** Now they have known that all things as much as (You have given *NK(o)*) Me of You (are; *N(k)O*) **8** for the declarations that (You gave *N(k)O*) Me I have given to them; and they themselves received [them] and they knew truly that from You I came forth, and they believed that You yourself Me sent. **9** I myself concerning them am praying; Not concerning the world do I pray but concerning those whom You have given Me, for Yours they are; **10** And the [things] of mine all Yours are

and Yours Mine; and I have been glorified in them. **11** And no longer no longer I am in the world, and yet (themselves *N(k)O*) in the world they are, and I myself and I myself to You am coming. Father Holy, do keep them in the name of You (which [name] *N(K)O*) You have given to Me that they may be one even as (also *o*) we ourselves [are]. **12** When I was with them (in world *K*) I myself was keeping them in the name of You (which [name] *N(K)O*) You have given to Me (And *no*) I guarded [them], and none of them has perished only except the son of destruction, that the Scripture may be fulfilled. **13** Now however to You I am coming and these things I speak in the world, so that they may have joy of Mine fulfilled within (themselves. *N(k)O*) **14** I myself have given to them the word of You, and the world hated them, because not they are of the world even as I myself not am of the world. **15** Not I do ask that You may take them out of the world but that You may keep them from evil. **16** Of the world not they are even as I myself not am of the world. **17** do sanctify them by the truth (of you; *k*) the word of You truth is. **18** Even as Me myself You sent into the world, I myself also I myself also sent them into the world. **19** and for them I myself sanctify Myself, that may be also they themselves sanctified in truth. **20** Not for these however do I ask only but also for those (are believing *N(k)O*) through the word of them in Me myself; **21** that all one may be even as You yourself, (Father, *NK(o)*) [are] in Me myself and I myself and I myself in You, that also they themselves in Us (one *KO*) may be; that the world (may believe *N(k)O*) that You yourself Me sent. **22** And I myself And I myself the glory which You have given Me I have given to them, so that they may be one even as We ourselves one — (are; *k*) **23** I myself in them and You in Me myself — that they may be perfected in unity, (and *k*) so that may know the world that You yourself Me sent and You loved them even as Me myself You loved. **24** (Father, *NK(o)*) (that [one] *N(k)O*) You have given Me I desire that where am I myself they also they also may be with Me, that they may behold glory of Mine that (You have given *N(k)O*) Me because You loved Me before [the] foundation of [the] world. **25** (Father *NK(o)*) righteous, although the world You not has known, I myself now You have known, and these have known that You yourself Me sent; **26** And

I made known to them the name of You and will make [it] known, so that the love with which You loved Me in them may be and I myself and I myself in them.

18 These things having said (*ko*) Jesus went out with the disciples of Him beyond the winter stream (of the *N(k)O*) of Kidron where there was a garden into which entered He himself and the disciples of Him. **2** Knew now also Judas who is delivering up Him the place, because often gathered together (*ko*) Jesus there with the disciples of Him. **3** Therefore Judas having procured the cohort and from the chief priests and from the Pharisees officers comes there with lanterns and torches and weapons. **4** Jesus (therefore *NK(o)*) knowing all things that are coming upon Him (he went out *N(k)O*) (also *no*) (speaks *N(k)O*) to them; Whom seek you? **5** They answered to Him; Jesus of Nazareth. He says to them (*ko*) (Jesus: *KO*) I myself am [He]. Had been standing now also Judas who is delivering up Him with them. **6** When therefore He said to them (that: *k*) I myself am [He], they drew toward the back and fell to [the] ground. **7** Again therefore He questioned them: Whom seek you? And they said; Jesus of Nazareth. **8** Answered (*k*) Jesus; I have told you that I myself am [He]. If therefore Me myself you seek, do allow these to go away; **9** so that may be fulfilled the word that He had spoken that Those whom You have given Me not I lost of them not [one]. **10** Simon then Peter having a sword drew it and he struck the of the high priest servant and cut off of him the (ear *N(k)O*) right; Was now name of the servant Malchus. **11** Said therefore Jesus to Peter; do put the sword (of you *k*) into the sheath. The cup which has given Me the Father certainly surely shall I drink it? **12** Then the cohort and the commander and the officers of the Jews took hold of Jesus and bound Him **13** and (they brought away *N(k)O*) (him *k*) to Annas first; he was for father-in-law of Caiaphas who was high priest on the year same. **14** Was now Caiaphas the [one] having given counsel to the Jews that it is profitable for one man (to die *N(k)O*) for the people. **15** Were following now after Jesus Simon Peter and (the *ko*) other disciple. the Now disciple that [one] was known to the high priest also he entered with Jesus into the court of the high priest. **16** But Peter had stood at the door outside. Went out therefore

the disciple other (who *N(k)O*) (was *k*) known (to the high priest *N(k)O*) and spoke to the doorkeeper and brought in Peter. 17 Says therefore to Peter the servant girl the doorkeeper: Surely also you yourself of the disciples are of the man this? Says he; Not I am. 18 Had been standing now the servants and the officers a fire of coals having made, for cold it was and they were warming themselves; Was now (also *no*) Peter with them having stood and warming himself. 19 Then the high priest questioned Jesus concerning the disciples of Him and concerning the teaching of Him. 20 Answered to him (*k*) Jesus; I myself openly (have spoken *N(k)O*) to the world. I myself always taught in (the *k*) synagogue and in the temple where (all *N(K)O*) the Jews come together, and in secret I spoke not [anything]. 21 Why Me (do you ask? do ask *N(k)O*) those having heard what I spoke to them. behold they know what said I myself. 22 These things now of Him having said one already standing by of the officers gave a blow with the palm to Jesus having said; Thus answer You to the high priest? 23 Answered to him (*k*) Jesus; If evil I spoke, do bear witness concerning the evil; if however rightly, why Me strike you? 24 Sent then Him Annas bound to Caiaphas the high priest. 25 Was now Simon Peter already standing and warming himself. They said therefore to him; Surely also you yourself of the disciples of Him are? Denied (therefore *O*) he and said; Not I am. 26 Says one of the servants of the high priest kinsman being [of him] of whom cut off Peter the ear; Surely I myself you saw in the garden with Him? 27 Again then denied (*k*) Peter, and immediately a rooster crowed. 28 They are leading then Jesus from Caiaphas into the Praetorium; It was now (early. *N(k)O*) and they themselves not entered into the Praetorium so that not they may be defiled but (so that *K*) may eat the Passover. 29 Went therefore Pilate (out *NO*) to them and (said; *N(k)O*) What accusation bring you against man this? 30 They answered and they said to him; only except were He (evil *N(K)O*) (doing, *N(k)O*) [then] not would to you we have delivered Him. 31 Said therefore to them Pilate; do take Him yourselves and according to the law of you do judge Him. Said (therefore *KO*) to him the Jews; To us not it is permitted to put to death no [one]; 32 that the word of Jesus may be fulfilled which He had

spoken signifying as what death He was about to die. 33 Entered therefore again into the Praetorium Pilate and he called Jesus and said to Him; You yourself are the King of the Jews? 34 Answered (to him *k*) Jesus; Of (yourself *N(k)O*) you yourself this say or others did say [it] to you concerning Me? 35 Answered Pilate; surely not ever I myself a Jew am? The nation of You and the chief priests delivered You to me myself; What did You do? 36 Answered (*k*) Jesus; The kingdom of Mine not is of world this; if of world this were kingdom of Mine, attendants of Mine they were fighting then would that not I may be betrayed to the Jews; Now however kingdom of Mine not is from here. 37 Said therefore to Him Pilate; Then a king are You yourself? Answered Jesus; You yourself say that a king am (I myself. *k*) I myself for this have been born and for this I have come into the world that I may bear witness to the truth. Everyone who is being of the truth hears My the voice. 38 Says to Him Pilate; What is truth? And this having said again he went out to the Jews and says to them; I myself no [thing] find in Him guilt. 39 It is however a custom with you that one I may release to you at the Passover; wish you therefore I may release to you the King of the Jews? 40 They cried out then again (all *ko*) saying; Not this one but Barabbas! Was now Barabbas an insurrectionist.

19 At that time therefore took Pilate Jesus and flogged [Him]. 2 And the soldiers having twisted together a crown of thorns put [it] of Him on the head and a robe purple cast around Him 3 (and they were coming up to Him *NO*) and were saying; Hail! O King of the Jews! And they were giving to Him blows with the palm. 4 (And *no*) went forth (therefore *K*) again outside Pilate and he says to them; Behold I bring to you Him out, so that you may know that no [thing] guilt I find in Him. 5 Went forth therefore Jesus outside wearing the thorny crown and the purple robe. And he says to them; (behold *N(k)O*) the man! 6 When therefore saw Him the chief priests and the officers, they cried out saying; do crucify do crucify (him. *k*) Says to them Pilate; do take Him yourselves and do crucify [him]; I myself for no find in Him guilt. 7 Answered to him the Jews; We ourselves a law have, and according to the law (of us *k*) He ought to die, because [the] Son of God

Himself He made. **8** When therefore heard Pilate this word [the] more he was afraid **9** And he went into the Praetorium again and he says to Jesus; From where are You yourself? But Jesus an answer not did give to him. **10** Says therefore to Him Pilate; To me myself not speak You? Surely You know that authority I have to release You and authority I have to crucify You? **11** Answered (to him *N(K)O*) Jesus; Not you were having authority against Me none, only unless it were given to you from above; Because of this the [one] (having betrayed *N(k)O*) Me to you greater sin has. **12** Out of this Pilate was seeking to release Him. but the Jews (cried out *N(k)O*) saying; If this [man] you shall release, not you are a friend of Caesar. Everyone a king (himself *N(k)O*) making speaks against Caesar. **13** Therefore Pilate having heard (words these *N(k)O*) brought out Jesus and sat down upon (of the *k*) judgment seat at a place being named [the] Stone Pavement, in Hebrew now Gabbatha. **14** It was now [the] Day of Preparation of the Passover, [the] hour (was about *N(k)O*) [the] sixth. And he says to the Jews; Behold the king of you! **15** (now *k*) They cried out (therefore *NO*) (concerning Him: *no*) away away! do crucify Him! Says to them Pilate; The King of you shall I crucify? Answered the chief priests; Not we have a king only except Caesar. **16** Then therefore he delivered Him to them that He may be crucified. They took (therefore *N(K)O*) Jesus (and *K*) (they led [him] away; *K(o)*) **17** And bearing (His own *N(k)O*) cross He went out to (the [place] *NK(o)*) being named of the Skull Place, (which *N(k)O*) is named in Hebrew Golgotha, **18** where Him they crucified and with Him others two on this side and on that side, in between now Jesus. **19** Wrote then also a title Pilate and put [it] on the cross. It was now written: Jesus of Nazareth the King of the Jews. **20** This therefore the title many read of the Jews, for near was the place of the city where was crucified Jesus; and it was written in Hebrew, in Latin, in Greek. **21** Were saying therefore to Pilate the chief priests of the Jews; Not do write; The King of the Jews, but for He said; King I am of the Jews. **22** Answered Pilate; What I have written, I have written. **23** The then soldiers, when they crucified Jesus, took the garments of Him and made four parts, to each soldier a part, and also the tunic. Was now the tunic seamless, from the top woven throughout all. **24** They

said therefore to one another; Not let us tear up it, but let us cast lots for it whose it will be; that the Scripture may be fulfilled what is being spoken: They divided the garments of Mine among themselves and for the clothing of Mine they cast a lot. The indeed therefore soldiers these things did, **25** Had been standing however by the cross of Jesus the mother of Him and the sister of the mother of Him, Mary the [wife] of Clopas and Mary Magdalene. **26** Jesus therefore having seen [His] mother and the disciple already standing by whom He was loving says to the mother (of him: *k*) Woman, (behold *N(k)O*) the son of you. **27** Then He says to the disciple; (behold *N(k)O*) the mother of you. And from that [very] hour took the disciple her to [his] own. **28** After this (knowing *NK(o)*) Jesus that now all things has been accomplished, so that may be fulfilled the Scripture, He says; I thirst. **29** A vessel (therefore *K*) was set [there] of sour wine full. a sponge (therefore full of the *N(K)O*) sour wine (and *k*) on a hyssop stalk having put they brought it to the mouth. **30** When then took the sour wine Jesus He said; It has been finished. And having bowed the head He yielded up the spirit. **31** Therefore the Jews, since [the] Preparation was, so that not may remain on the cross the bodies on the Sabbath — was for a high day of that Sabbath — asked Pilate that may be broken their legs and they may be taken away. **32** Came therefore the soldiers and of the indeed first broke the legs and of the other which having been crucified with Him. **33** to however Jesus having come, when they saw already Him having been dead, not they did break His legs, **34** But one of the soldiers with a spear of His side pierced, and came out immediately blood and water. **35** And the [one] having seen has borne witness and true of him is the testimony And He knows that truth he is speaking, that (also *no*) you yourselves (may believe. *NK(o)*) **36** Took place for these things so that the Scripture may be fulfilled: Bone not one will be broken (from *o*) of Him. **37** And again another Scripture says: They will behold on the [One] they have pierced. **38** After then these things asked Pilate (*k*) Joseph from Arimathea being a disciple of Jesus — concealed however through the fear of the Jews — that he may take away the body of Jesus. and gave permission Pilate. He came therefore and he took away the body (of Him. *N(K)O*) **39** Came

now also Nicodemus the [one] having come to (*k*) (Him *N(K)O*) by night at the first bearing (a mixture *NK(O)*) of myrrh and aloes (about *N(k)O*) litras a hundred. 40 They took therefore the body of Jesus and bound it (in *o*) in linen cloths with the spices, even as [the] custom is among the Jews to prepare for burial. 41 There was now in the place where He was crucified a garden and in the garden a tomb new in which not yet no [one] (was *no*) ([already] laid. *N(k)O*) 42 There therefore on account of the Preparation of the Jews, because near was the tomb, they laid Jesus.

20 Now on the first [day] of the week Mary Magdalene comes early when dark still it being to the tomb and she sees the stone removed from the tomb. 2 She runs therefore and she comes to Simon Peter and to the other disciple whom was loving Jesus and she says to them; They have taken away the Lord out of the tomb, and not we know where they have laid Him. 3 Went forth therefore Peter and the other disciple and were coming to the tomb; 4 Were running now the two together; and the other disciple ran ahead quicker than Peter and came first to the tomb, 5 And having stooped down he sees lying [there] the linen cloths, not however he entered. 6 Comes then (also *no*) Simon Peter following after him and he entered into the tomb and sees the linen cloths lying [there] 7 and the soudarion which was upon the head of Him not with the linen cloths lying but by itself folded up in a place. 8 Then therefore entered also the other disciple having come first to the tomb and he saw and believed; 9 not yet for they knew the Scripture that it is necessary for Him out from [the] dead to rise. 10 Went away therefore again to (their [homes] *N(k)O*) the disciples. 11 Mary however had stood at (the tomb *N(k)O*) outside weeping. As therefore she was weeping, she stooped down into the tomb, 12 and she sees two angels in white sitting one at the head and one at the feet, where was laying the body of Jesus. 13 And say to her they; Woman, why weep you? She says to them; Because they have taken away the Lord of mine, and not I know where they have laid Him. 14 (and *k*) These things having said she turned to the back and she sees Jesus already standing [there] and not knew that (*k*) Jesus it is. 15 Says to her (*k*)

Jesus; Woman, why do you weep? Whom do you seek? She thinking that the gardener He is she says to Him; Sir, if you yourself carried off him, do tell me where you have laid Him, and I myself and I myself him will take away. 16 Says to her (*k*) Jesus; (Mary. *N(k)O*) Having turned around she says to Him (in Hebrew; *NO*) Rabboni, that is to say, Teacher. 17 Says to her (*k*) Jesus; Not Me do yourself touch; not yet for have I ascended to the Father (of mine. *ko*) do go however to the brothers of Mine and do say to them; I am ascending to the Father of Mine and Father of you and [to] God of Mine and God of you. 18 Comes Mary Magdalene (reporting *N(k)O*) to the disciples that (I have seen *N(K)O*) the Lord, and [that] these things He had said to her. 19 When is being therefore evening of the day same the first (*k*) of [the] week and the doors shut where were the disciples (assembled *K*) through the fear of the Jews, came Jesus and stood in the midst and He says to them; Peace to you. 20 And this having said He showed (also *O*) the hands and the side (of him *k*) to them. Rejoiced then the disciples having seen the Lord. 21 Said therefore to them Jesus again; Peace to you; even as has sent forth me the Father I myself also I myself also send you. 22 And this having said He breathed on [them] and He says to them; do receive [the] Spirit Holy. 23 If of any you may forgive the sins, (they have been forgiven *N(k)O*) to them; If any you may retain, they have been retained. 24 Thomas however one of the Twelve who is being named Didymus not was with them when came (*k*) Jesus. 25 Were saying therefore to him the other disciples; We have seen the Lord. But he said to them; Only unless I shall see in the hands of Him the mark of the nails and shall put the finger of mine into the mark of the nails and shall put my hand into the side of Him, certainly not shall I believe. 26 And after days eight again were inside the disciples of Him and Thomas with them. Comes Jesus when the doors shut And He stood in the midst and said; Peace to you. 27 Then He says to Thomas; do bring the finger of you here and do see the hands of Me, and do bring the hand of you and do put [it] into the side of Me, and not do be unbelieving but believing. 28 (and *k*) Answered (*k*) Thomas and said to Him; O Lord of Mine and O God of mine! 29 Says to him Jesus; Because you have seen Me (Thomas *k*) you

have believed; blessed [are] those not having seen yet having believed. 30 Many indeed therefore also other signs did Jesus in the presence of the disciples of Him which not are written in book this. 31 these however have been written that (you may believe *NK(o*)) that (*k*) Jesus is the Christ the Son of God and that believing life you may have in the name of Him.

21 After these things revealed Himself again Jesus to the disciples at the sea of Tiberias; He revealed [Himself] now in this way. 2 They were together Simon Peter, and Thomas who is being named Didymus, and Nathanael from Cana of Galilee, and the [sons] of Zebedee, and others of the disciples of Him two. 3 Says to them Simon Peter; I am going to fish. They say to him; Come also we ourselves with you. They went forth and (they climbed *N(k)O*) into the boat (immediately *K*) and during that [very] night they caught no [thing]. 4 When morning now already (having become *NK(o)*) stood (*k*) Jesus on the shore; not however knew the disciples that Jesus it is. 5 Says therefore to them Jesus; Children, Surely not any fish have you? They answered to Him; No. 6 And He said to them; do cast to the right side of the boat the net and you will find [some]. They cast therefore, and no longer no longer it to haul in (were they able *N(k)O*) from the multitude of the fish. 7 Says therefore the disciple that [one] whom was loving Jesus to Peter; The Lord it is. Simon therefore Peter having heard that the Lord it is the outer garment put on he was for naked and he cast himself into the sea. 8 And the other disciples in the boat came; not for were they far from the land but about away cubits two hundred dragging the net with the fish. 9 When therefore they got out onto the land, they see a fire of coals lying and fish lying on [it] and bread. 10 Says to them Jesus; do bring [some] of the fish that you have caught now. 11 Went up (therefore *NO*) Simon Peter and drew the net (to the land *N(k)O*) full of fish large a hundred fifty three; although so many there are not was torn the net. 12 Says to them Jesus; Come do have breakfast. None however was daring of the disciples to ask Him; You yourself who are? knowing that the Lord it is. 13 Comes (therefore *K*) (*ko*) Jesus and takes the bread and gives [it] to them and the fish likewise.

14 This [is] now [the] third time was revealed (*ko*) Jesus to the disciples (of him *k*) having been raised out from [the] dead. 15 When therefore they had dined, says to Simon to Peter Jesus; Simon ([son] of John, *N(K)O*) love you Me more than these? He says to Him; Yes Lord, You yourself know that I dearly love You. He says to him; do feed the lambs of Mine. 16 He says to him again a second time; Simon ([son] of John, *N(K)O*) love you Me? He says to Him; Yes Lord, You yourself know that I dearly love You. He says to him; do shepherd the sheep of Mine. 17 He says to him the third time; Simon ([son] of John, *N(K)O*) do you dearly love Me? Was grieved Peter because He said to him the third time; Do you dearly love Me? And (he speaks *N(k)O*) to Him; Lord, all things You yourself know, You yourself know that I dearly love You. Says to him Jesus; do feed the sheep of Mine. 18 Amen Amen I say to you; When you were younger, you were dressing yourself and were walking where you were desiring. when however you may be old, you will stretch forth the hands of you, and another you will dress and will bring [you] where not you do desire. 19 This now He said signifying by what death he will glorify God. And this having said He says to him; do follow Me. 20 Having turned (now *k*) Peter sees the disciple whom was loving Jesus following who also had reclined at the supper on the bosom of Him and said; Lord, who is it who is betraying You? 21 Him (therefore *NO*) having seen Peter says to Jesus; Lord, this man and what about? 22 Says to him Jesus; If him I shall desire to remain until I come, what [is it] to you? You yourself Me do follow. 23 Went out therefore this saying among the brothers that the disciple that not dies; (and *k*) Not said (however *no*) to him Jesus that not he dies, but If him I shall desire to remain until I come, what [is it] to you? 24 This is the disciple who is bearing witness concerning these things and (the [one] *no*) having written these things, and we know that true of him the testimony is. 25 There are now also other things many (that *N(k)O*) did Jesus which if they shall be written every one, not even itself I suppose the world (to have space *NK(o)*) for the to be written books. (Amen *KO*)

Acts

1 The indeed first account I composed concerning all the things, O Theophilus, of which began Jesus to do both and to teach **2** until the day having given orders to the apostles through [the] Spirit Holy whom He had chosen He was taken up. **3** to those also He presented Himself alive after the suffering of Him with many proofs, during days forty appearing to them and speaking the [things] concerning the kingdom of God. **4** And being assembled together He instructed to them from Jerusalem not to depart, but to await the promise of the Father That which you heard of Me; **5** for John indeed baptized with water, you yourselves however with [the] Spirit will be baptized Holy not after many these days. **6** Those indeed therefore having come together (were asking *N(k)O*) Him saying; Lord, if at time this are you restoring the kingdom to Israel? **7** He said then to them; Not yours it is to know times or seasons which the Father put in place by His own authority, **8** But you will receive power when was coming the Holy Spirit upon you and you will be (My *N(K)O*) witnesses in both Jerusalem and in all Judea and Samaria and until [the] uttermost part of the earth. **9** And these things having said when are looking they He was taken up and a cloud hid Him from the eyes of them. **10** And as looking intently they were into the heaven as is going He, then behold men two had stood by them in (garments white, *N(k)O*) **11** who also said; Men Galileans, why have you stood (looking *NK(o)*) into heaven? This Jesus who having been taken up from you into heaven thus will come in that manner you beheld Him going into heaven. **12** Then they returned to Jerusalem from [the] mount which is being called Olivet, which is near Jerusalem a Sabbath day's holding journey. **13** And when they had entered into the upper room they went up where they were staying, both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James [son] of Alphaeus and Simon the Zealot and Judas [son] of James. **14** These all were steadfastly continuing with one accord in prayer (and in supplication *K*) with the [the] women and Mary with the mother of Jesus and (with *ko*) the brothers of Him. **15** And in days these having stood up Peter in [the] midst of the (brothers *N(K)O*) he said — was

then [the] number of names together the same (about *N(k)O*) a hundred twenty — **16** Men brothers, it was necessary for to have been fulfilled Scripture (this *k*) which (foretold *NK(o)*) the Spirit Holy through [the] mouth of David concerning Judas the [one] having become guide to those having arrested (*k*) Jesus; **17** for numbered he was (among *N(k)O*) us and was allotted the share of the ministry this. **18** This [man] indeed then acquired a field out of (the *k*) reward of unrighteousness, and headlong having fallen he burst open in [the] middle and gushed out all the intestines of him, **19** And known it became to all those dwelling in Jerusalem, so that to call the field that [one] in [their] own language of them Akeldama That is Field of Blood. **20** It has been written for in [the] book of Psalms: should become the homestead of him desolate and not should there be [one] who is dwelling in it, 'and The position of him (take *N(k)O*) another.' **21** It behooves therefore of those [who] were accompanying us men during all [the] time (in *k*) that he came in and he went out among us the Lord Jesus, **22** having begun from the baptism of John until the day in which He was taken up from us, a witness of the resurrection of Him with us to become one of these. **23** And they put forward two, Joseph who is being called Barsabbas who was called Justus and Matthias. **24** And having prayed they said; You yourself Lord knower of the hearts of all, do show whom You have chosen of these two one **25** to take the (place *N(k)O*) of the ministry this and apostleship (from *N(k)O*) which turned aside Judas to go to the place [his] own. **26** And they gave lots (to them *N(k)O*) and fell the lot on Matthias and he was numbered with the eleven apostles.

2 And during the arriving of the day of Pentecost they were (all *N(k)O*) (together *N(K)O*) in the one [place]. **2** And came suddenly out of heaven a sound like [the] rushing of a wind violent and it filled all the house where they were sitting **3** And there appeared to them dividing tongues as of fire (and *N(k)O*) sat upon one each of them **4** And they were filled with (all *N(k)O*) Spirit Holy and began to speak in other tongues even as the Spirit was giving to utter forth to them. **5** Were now (in *N(k)O*) Jerusalem dwelling Jews, men devout from every nation of those under heaven. **6** When was happening now sound

this came together the multitude and was confounded, through (hand *N(k)O*) lawless having crucified You because (was hearing *NK(o)*) one each in their executed, **24** whom God raised up having loosed the own language speaking them. **7** They were amazed agony of death, inasmuch as not it was possible [for] then (all *KO*) and were marveling saying (to one to be held Him by it. **25** David for says about Him: another: *K*) (Surely *NK(o)*) behold (all *N(k)O*) I was foreseeing the Lord before me through all these are who are speaking Galileans? **8** And how [times], because at [the] right hand of me He is that we ourselves hear each in the own language of us in not I may be shaken; **26** Because of this was glad the which we were born? **9** Parthians and Medes and heart of mine and rejoiced the tongue of mine, and Elamites and those inhabiting Mesopotamia, Judea now also the flesh of mine will dwell in hope. **27** for also and Cappadocia, Pontus and Asia, **10** Phrygia not You will abandon the soul of mine into (Hades, *N(k)O*) nor will You allow the Holy One of You to both and Pamphylia, Egypt and the parts of Libya see decay. (Hades **g86**) **28** You have made known to that [are] around Cyrene and those visiting [here] from Rome, Jews both and converts, **11** Cretans and me [the] paths of life, You will fill me with joy in the Arabs — [do] we hear speaking them in our own presence of You.' **29** Men brothers, it is permitted tongues the great things of God? **12** Were amazed [me] to speak with freedom to you concerning the then all and (they were perplexed *N(k)O*) other to patriarch David that both he died and was buried to other saying; What (maybe *k*) (intends *N(k)O*) this and the tomb of him is among us unto day this. **30** A to be? **13** Others however (mocking *N(k)O*) were prophet therefore being and knowing that with an oath saying that Of new wine filled they are. **14** Having swore to him God out of [the] fruit of the loins of him stood up however (*no*) Peter with the eleven he (according to flesh going to raise up the Christ *K*) lifted up the voice of him and spoke forth to them: to set upon (the throne *N(k)O*) of him, **31** Having Men of Judea and you who [are] inhabiting Jerusalem foreseen he spoke concerning the resurrection of the (all, *N(k)O*) this to you known should be and do Christ that (neither was He left behind *N(k)O*) (the give heed to the declarations of mine. **15** Not for soul of him *K*) into (Hades nor *N(k)O*) the flesh of as you yourselves suppose these are drunkards, it Him saw decay. (Hades **g86**) **32** This Jesus has raised is for [the] hour third of the day, **16** but this is that up God, of which all we ourselves are witnesses. spoken through the prophet Joel: **17** And it will be in **33** To the right hand therefore of God having been the last days, says God, I will pour out of the Spirit exalted and the promise of the Spirit Holy having of Mine upon all flesh and will prophesy the sons of received from the Father He has poured out this you and the daughters of you, and the young men of which (now *k*) you yourselves (both *no*) are seeing you visions will behold and the elders of you (dreams and hearing. **34** Not for David ascended into the *N(k)O*) will dream. **18** and even upon the servants of heavens, he says however himself: Said the Lord to Mine and upon the handmaidens of Mine in the days the Lord of me; do sit at [the] right hand of Me, **35** those I will pour out of the Spirit of Mine and they until when I may place the enemies of You a footstool will prophesy. **19** and I will show wonders in heaven of the feet of You.' **36** Assuredly therefore should above and signs on the earth below, blood and fire know all [the] house of Israel that both Lord Him and vapor of smoke. **20** The sun will be turned into and Christ has made God — this Jesus whom you darkness and the moon into blood, before (than *ko*) yourselves crucified. **37** Having heard then they were coming (the *ko*) day of [the] Lord great and glorious. pierced (to the heart, *N(k)O*) they said then to Peter **21** And it will be, everyone who (when *NK(o)*) they and the other apostles; What (shall we do, *N(k)O*) shall call upon the name of [the] Lord will be saved.' men brothers? **38** Peter then to them; do repent (he **22** Men Israelites, do hear words these: Jesus of declared *N(k)O*) and should be baptized every one of Nazareth, a man set forth by God to you by miracles of you (in *NK(o)*) the name of Jesus Christ for the and by wonders and by signs which did through Him forgiveness (of the *no*) sins (of you *no*) and you God in [the] midst of you, even as (also *k*) you will receive the gift of the Holy Spirit; **39** To you for is yourselves know, **23** Him by the determined plan and the promise and to the children of you and to all those foreknowledge of God delivered up (having taken *K*) at a distance, as many as maybe may call to Himself

[the] Lord the God of us. **40** in other And words many (he earnestly testified *N(k)O*) and was exhorting (them *no*) saying; do be saved from the generation perverse this. **41** Those indeed therefore (gladly *K*) having received the word of him were baptized and were added (on *no*) the day that souls about three thousand. **42** They were now steadfastly continuing in the teaching of the apostles and in fellowship, (and *k*) in the breaking of the bread and in the prayers. **43** (There was becoming *N(k)O*) then upon every soul awe, many (and both *NK(o)*) wonders and signs through the apostles were taking place. **44** All now those (believing *NK(o)*) were together the same and were having all things in common, **45** and the possessions and the goods they were selling and they were dividing them to all as would anyone need had; **46** Every day and steadfastly continuing with one accord in the temple, breaking then at each house bread they were partaking of food with gladness and sincerity of heart **47** praising God and having favor with all the people. And the Lord was adding those who were being saved every day (to *no*) (them. *N(k)O*)

3 (upon it *k*) Peter now and John were going up into the temple at the hour of prayer the ninth. **2** And a certain man lame from womb of mother of him being was being carried, whom they were placing every day at the gate of the temple which is being named Beautiful to ask for alms from those who were going into the temple. **3** who having seen Peter and John being about to enter into the temple was asking alms to receive. **4** Having looked intently now Peter upon him with John he said; do look unto us. **5** And he was giving heed to them expecting something from them to receive. **6** Said however Peter; Silver and gold none there is to me; what however I have, this to you I give. In the name of Jesus Christ of Nazareth (do rise up *N(k)O*) and do walk. **7** And having taken him by the right hand he raised up him. immediately then were strengthened the feet of him and the ankles, **8** And leaping up he stood and was walking and he entered with them into the temple walking and leaping and praising God. **9** And saw all the people him walking and praising God. **10** They were recognizing (then *N(k)O*) him that (he himself *N(k)O*) was the [one] for the alms sitting at the

Beautiful Gate of the temple, and they were filled with wonder and amazement at that having happened to him. **11** When is clinging now (he *N(k)O*) (having been healed lame [one] *K*) to Peter and (*no*) John ran together all the people to them in the porch which is being called Solomon's greatly amazed. **12** Having seen [it] however (*no*) Peter answered to the people: Men Israelites, why wonder you at this? Or on us why you look intently as if by [our] own power or godliness having made to walk him? **13** The God of Abraham and (the God *n*) of Isaac and (the God *n*) of Jacob, the God of the fathers of us, has glorified the servant of Him Jesus whom you yourselves (indeed *no*) delivered up and disowned (him *ko*) in [the] presence of Pilate having adjudged that one to release; **14** You yourselves however the Holy and Righteous One denied and requested a man a murderer to be granted to you, **15** and the Author of life you killed whom God has raised up out from [the] dead, whereof we ourselves witnesses are. **16** And on the faith in the name of Him this [man] whom you see and know has strengthened the name of Him and the faith which [is] through Him has given to him complete soundness this before all of you. **17** And now, brothers, I know that in ignorance you acted, as also the rulers of you; **18** But God who foretold through [the] mouth of all the prophets [the] suffering [of] the Christ of Him He has fulfilled thus. **19** do repent therefore and do turn again (for *NK(o)*) the blotting out of your sins, so that maybe may come times of refreshing from [the] presence of the Lord **20** and [that] He may send the [One] (appointed *N(K)O*) to you Christ Jesus **21** whom it behooves heaven indeed to receive until [the] times of restoration of all things of which spoke God through [the] mouth (of all *K*) the holy from [the] age of Him prophets. (aion g165) **22** Moses indeed (for to the fathers *K*) said that A prophet to you will raise up [the] Lord the God (of you *NK(o)*) out from the brothers of you like me myself; to Him You will listen in all things as much as maybe He may say to you. **23** It will be [that] now every soul who (only *N(k)O*) unless shall heed the prophet that will be utterly destroyed out from the people.' **24** And all now the prophets from Samuel and those subsequently as many as spoke also (told of *N(K)O*) days these, **25** You yourselves are (the *no*) sons of the prophets and of the covenant that

made God with the fathers (of you *N(K)O*) saying to Abraham; And in the seed of you (will be blessed *NK(o)*) all the families of the earth.' 26 To you first having raised up God the servant of Him (Jesus *k*) sent Him blessing you in turning away each from the wickednesses of you.

4 When are speaking now they to the people came upon them the (priests *N(K)O*) and the captain of the temple and the Sadducees, 2 being distressed because of teaching of theirs to the people and [their] proclaiming in Jesus the resurrection (that *NK(o)*) out from [the] dead; 3 and they laid on them the hands and put [them] in custody until the next day; it was for evening already. 4 Many however of those having heard the word believed; and became the number of the men (about *N(k)O*) thousand five. 5 It came to pass then on the next day assembling their rulers and (*no*) elders and (*no*) scribes 6 (in *N(k)O*) Jerusalem and (Annas the high priest *N(k)O*) and (Caiaphas *N(k)O*) and (John *N(k)O*) and (Alexander *N(k)O*) and as many as were of descent high-priestly, 7 And having placed them in the midst they were inquiring; In what power or in what name did this you yourselves? 8 Then Peter having been filled with [the] Spirit Holy said to them; Rulers of the people and elders (of Israel *K*) 9 if we ourselves this day are being examined as to a good work [to the] man ailing, by what [means] he has been healed, 10 known it should be to all you and to all the people of Israel that in the name of Jesus Christ of Nazareth whom you yourselves crucified, whom God raised out from [the] dead, in Him this [man] has stood before you sound. 11 This is the stone which having been rejected by you the (builders, *N(k)O*) which has become into head of [the] corner.' 12 And not there is in other no [one] the salvation; (not *N(k)O*) for name is there another under heaven which given among men by which it behooves to be saved us. 13 Seeing now the of Peter boldness and of John and having grasped that men unschooled they are and ordinary, they were astonished, They were recognizing then them that with Jesus they were being, 14 (And *N(k)O*) the man beholding with them already standing who healed, no [thing] they had to contradict. 15 Having commanded however them outside the Council to go, (they were

conferring *N(k)O*) with one another 16 saying; What (shall we do *N(k)O*) to the men these? for truly for a noteworthy sign has come to pass through them to all those inhabiting Jerusalem [is] evident, and not we are able (to deny [it]; *N(k)O*) 17 But that not on further it may spread among the people, (threats *K*) (let us warn *NK(o)*) them no longer to speak in name this to no man. 18 And having called them they commanded (them *k*) at not to speak nor to teach in the name of Jesus. 19 But Peter and John answering said to them; Whether right it is before God to you to listen rather than God, you should judge. 20 not we are able for we ourselves what we have seen and we heard not to speak. 21 And having further threatened [them] they let go them nothing finding the how (they may punish *NK(o)*) them, on account of the people, because all were glorifying God for that having happened. 22 of years for he was more than forty-the man on whom had taken place sign this of healing. 23 Having been let go now they came to [their] own and reported as much as to them the chief priests and the elders had said. 24 And having heard with one accord they lifted up [their] voice to God and said; Sovereign Lord, You yourself (God *K*) who made the heaven and the earth and the sea and all that [is] in them, 25 who (of the father of us *NO*) through ([the] Spirit Holy *NO*) through [the] mouth of David (the *k*) servant of You having spoken: so why so why did rage [the] Gentiles and peoples did devise vain things? 26 Took [their] stand the kings of the earth and the rulers were gathered together themselves against the Lord and against the Christ of Him.' 27 Were gathered together for in truth (in the city this *NO*) against the holy servant of You Jesus whom You anointed, Herod both and Pontius Pilate with [the] Gentiles and peoples of Israel 28 to do as much as the hand of You and the purpose of You determined beforehand to happen. 29 And now, Lord, do look upon the threats of them and do grant to the servants of You with boldness all to speak the word of You 30 in that the hand of You stretching out You for healing and signs and wonders to take place through the name of the holy servant of You Jesus. 31 And when were praying they was shaken the place in which they were assembled, and they were filled all (with the *no*) Holy Spirit and were speaking the word of God with boldness.

32 And the multitude who having believed were [in] (*k*) heart and (*k*) soul one; and not one anything of the possessions (to him *N(k)O*) was claiming [his] own to be, but were to them (all things *NK(o)*) in common. 33 And [with] power great were giving testimony the apostles of the resurrection of the Lord Jesus grace then abundant was upon all them. 34 Not even for in need anyone (there was *N(k)O*) among them; as many as for [were] owners of lands or houses were selling [them] they were bringing the proceeds of what is sold 35 and were laying [them] at the feet of the apostles, distribution was made then to each just as would anyone need had. 36 (Joseph *N(K)O*) now who having been called Barnabas (by *N(k)O*) the apostles which is being translated Son of encouragement a Levite, a Cypriot at the birth, 37 When is owning he a field, having sold [it] he brought the money and laid [it] (at *N(k)O*) the feet of the apostles.

5 A man now certain Ananias named with Sapphira the wife of him sold a property 2 and he kept back from the proceeds, already being aware also the wife (of him, *k*) and having brought a portion certain at the feet of the apostles he laid [it]. 3 Said however (*no*) Peter; Ananias, because of why has filled Satan the heart of you to lie to [for] you the Spirit Holy and to keep back (yourself *o*) from the proceeds of the land? 4 Surely remaining to you it was remaining And having been sold in the own authority it was? Why for did you purpose in the heart of you deed this? Not you have lied to men but to God! 5 Hearing now Ananias words these having fallen down he breathed his last. And came fear great upon all those hearing (these things; *k*) 6 Having arisen then the younger [men] covered him and having carried [him] out they buried [him]. 7 It came to pass now about hours three afterward also the wife of him not knowing that having come to pass came in. 8 Replied then (to *no*) (her *N(k)O*) (*k*) Peter; do tell me if for so much the land you sold? And she said; Yes for so much. 9 But Peter (said *k*) to her; Why [is it] for it was agreed together by you to test the Spirit of [the] Lord? Behold the feet of those having buried the husband of you [are] at the door and they will carry out you. 10 She fell down then immediately (at *N(k)O*) the feet of him and breathed her last; Having come in then the young [men] found

her dead, and having carried out they buried [her] by the husband of her; 11 And came fear great upon all the church and upon all those hearing these things. 12 By now the hands of the apostles (were happening *N(k)O*) signs and wonders many among the people; And they were with one accord (all *NK(o)*) in the Colonnade of Solomon; 13 of the now rest no [one] was daring to join with them, but were magnifying them the people. 14 more now were added believing in the Lord, multitudes of men both and women, 15 so as (even *no*) (into *N(k)O*) the streets to bring out the sick and to put [them] on (cots *N(k)O*) and mats, that when is coming Peter at least at least the shadow (shall envelop *NK(o)*) some of them. 16 Were coming together now also the multitude from the surrounding cities (into *k*) Jerusalem bringing [the] sick and [those] being tormented by spirits unclean, who were healed all. 17 Having risen up however the high priest and all those with him, which is being [the] sect of the Sadducees, were filled with jealousy 18 and they laid the hands (of them *k*) on the apostles and put them in [the] jail public. 19 An angel however of [the] Lord during (the *k*) night (having opened *N(k)O*) the doors of the prison, having brought out then them said; 20 do go and having stood do speak in the temple to the people all the declarations of the life this. 21 Having heard now they entered at the dawn into the temple and were teaching. Having come now the high priest and those with him they called together the Council even all the Senate of the sons of Israel and sent to the prison house to bring them. 22 And having come [the] officers not did find them in the prison. having returned then they reported back 23 saying that The (indeed *k*) prison house we found shut with all security and the guards (outside *K*) already standing (before *N(k)O*) the doors, having opened [them] however inside no [one] we found. 24 When now they heard words these both (the priest and the *K*) captain of the temple and the chief priests were perplexed concerning them, what maybe would be this. 25 Having come then a certain one he reported to them (saying *k*) that Behold the men whom you put in the prison are in the temple already standing and teaching the people! 26 Then having gone the captain with the officers (was bringing *N(k)O*) them not with force, they were afraid of for the people (so that *k*) lest they may be

stoned. 27 Having brought then them they set [them] in the Council. And asked them the high priest 28 saying; (Surely *NK*) by a charge we commanded you not to teach in name this. And behold you have filled Jerusalem with the teaching of you and you intend to bring upon us the blood of the man this. 29 Answering however (*k*) Peter and the apostles said; To obey it is necessary to God rather than to men. 30 The God of the fathers of us raised up Jesus whom you yourselves killed having hanged [Him] on a tree; 31 Him God [as] Prince and Savior exalted by the right hand of Him (*no*) to give repentance to Israel and forgiveness of sins. 32 And we ourselves are (of him *k*) witnesses of the declarations these and also the Spirit (now *k*) Holy whom has given God to those obeying Him. 33 And (having heard *NK(o)*) they felt cut up and (they were desiring *N(k)O*) to execute them. 34 Having risen up however a certain [man] in the Council a Pharisee named Gamaliel, a teacher of the law honored by all the people, he commanded [them] outside for a short (while *k*) the (men *N(K)O*) to put, 35 He said then to them; Men Israelites, do take heed to yourselves with men these what you are about to do. 36 Before for these days rose up Theudas affirming to be somebody himself, to whom (were joined *N(k)(o)*) of men number (about *N(k)O*) four hundred; who was executed, and all as many as were persuaded by him they were dispersed and they it came to no [thing]. 37 After this man rose up Judas the Galilean in the days of the registration and drew away people (significant number of *K*) after him; And he And he perished, and all as many as were persuaded by him were scattered. 38 And now I say to you, do withdraw from men these and (do release *N(k)O*) them, for if shall be from men plan this or work this, it will be overthrown; 39 if however from God it is, not (you will be able *N(k)O*) to overthrow (them, *N(K)O*) otherwise otherwise also fighting against God You shall be found. 40 They were persuaded now by him, and having called in the apostles having beaten they commanded [them] not to speak in the name of Jesus and released (them. *k*) 41 They indeed therefore were departing rejoicing from [the] presence of the Council, that they had been counted worthy for the Name (*o*) (of him *K(O)*) to suffer dishonor; 42 Every then day in the temple

and in house not they were ceasing teaching and evangelising [that] the Christ [is] Jesus.

6 In now days these when are multiplying the disciples there arose a grumbling of the Hellenists against the Hebrews, because were being overlooked in the distribution daily the widows of them. 2 Having called near then the Twelve the multitude of the disciples they said; Not desirable it is [for] us having neglected the word of God to attend at tables. 3 do select (therefore, *N(k)O*) brothers, men out from yourselves being well attested seven full of [the] Spirit (Holy *K*) and wisdom whom (we will appoint *NK(o)*) over task this; 4 We ourselves now in the prayer and in the ministry of the word will steadfastly continue. 5 And pleased the statement before all the multitude, and they chose Stephen, a man (full *N(k)O*) of faith and [of the] Spirit holy, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas a convert of Antioch, 6 whom they set before the apostles, and having prayed they laid on them the hands. 7 And the word of God was increasing, and was multiplied the number of the disciples in Jerusalem exceedingly, a great then multitude of the priests were becoming obedient to the faith. 8 Stephen now full (of grace *N(K)O*) and power was performing wonders and signs great among the people. 9 Arose however certain of those from the synagogue which is being named Freedmen including Cyrenians and Alexandrians and of those from Cilicia and Asia, disputing with Stephen; 10 And not they were able to withstand against the wisdom and against the Spirit by whom he was speaking. 11 Then they suborned men saying that We have heard when he is speaking declarations blasphemous against Moses and God; 12 They stirred up then the people and the elders and the scribes, and having come upon [him] they seized him and they brought [him] to the Council, 13 They set also witnesses false saying; man This not does stop speaking declarations (blasphemous *K*) against the place holy this and the law; 14 we have heard for him saying that Jesus of Nazareth this will destroy place this and will change the customs that delivered to us Moses. 15 And having looked intently on him (all *N(k)O*) those sitting in the Council saw the face of him as [the] face of an angel.

7 Asked then the high priest; whether (therefore *k*) these things so are? **2** And he was speaking: Men brothers and fathers, do listen. The God of glory appeared to the father of us Abraham being in Mesopotamia before than dwelling of his in Haran, **3** and He said to him; do go out from the country of you and from the kindred of you and come into (the *no*) land which then to you I may show.' **4** Then having gone out from [the] land of Chaldeans he dwelt in Haran; And from there And from there after dying the father of him He removed him into land this in which you yourselves now dwell, **5** And not He did give to him an inheritance in it not even [give] [the] length of a foot but He promised to give to him for a possession it and to the descendants of him after him, not there being to him a child. **6** Spoke however (thus *NK(O)*) God that will be the seed of him a sojourner in a land strange and they will enslave it and they will mistreat [it] years four hundred. **7** And the nation to which (then *NK(o)*) (they will be in bondage, *N(k)O*) will judge I myself, God said and after these things they will come forth and they will serve Me in place this.' **8** And He gave to him [the] covenant of circumcision; and thus he begat Isaac and circumcised him on the day eighth, and (*k*) Isaac Jacob, and (*k*) Jacob the twelve patriarchs. **9** And the patriarchs having envied Joseph sold [him] into Egypt; But was God with him **10** and rescued him out of all the tribulations of him and gave to him favor and wisdom before Pharaoh king of Egypt and he appointed him ruler over Egypt and (over *n*) all the house of him. **11** Came then a famine upon all the (land *k*) (of Egypt *N(k)O*) and Canaan and affliction great and not were finding sustenance the fathers of us. **12** Having heard now Jacob [there] is (grain in Egypt *N(k)O*) he sent forth the fathers of us first, **13** and on the second time (was recognised by *NK(o)*) Joseph the to the brothers of him, and known became to Pharaoh the family (of Joseph. *NK(O)*) **14** Having sent then Joseph he called for Jacob the father of him and all the kindred (of him *k*) in all souls seventy five. **15** (And *no*) went down (now *ko*) Jacob into Egypt and died he himself and the fathers of us **16** and they were carried over into Shechem and were placed in the tomb (which *N(k)O*) bought Abraham for a sum of silver from the sons of Hamor (in *N(k)O*) Shechem. **17** Even as now was drawing near the time of the promise that (he agreed *N(K)O*) God to Abraham, increased the people and multiplied in Egypt **18** until that there arose king another (over Egypt *NO*) who not knew Joseph. **19** He having dealt treacherously with the race of us he mistreated the fathers of us making [them] the infants abandon of them unto the not to be given life. **20** In that time was born Moses and he was beautiful to God; who was brought up months three in the house of the father (of him; *k*) **21** (When was being exposed *N(k)O*) then (he *N(k)O*) took up him the daughter of Pharaoh and brought up him for herself for a son. **22** And was instructed Moses (in *no*) all [the] wisdom of [the] Egyptians; he was now mighty in words and (in *k*) deeds (of him. *no*) **23** When then was fulfilled to him of forty years a period, it came into the mind of him to visit the brothers of him the sons of Israel. **24** And having seen a certain one being wronged he defended [him] and he did vengeance for the [one] being oppressed having struck down the Egyptian. **25** He was supposing now to understand the brothers of him that God through [the] hand of him is giving salvation to them; but not they understood. **26** On the and following day he appeared to those who were quarreling and (was reconciling *N(K)O*) them to peace having said: Men, brothers are (you yourselves; *k*) why why wrong one another? **27** The [one] however mistreating the neighbour pushed away him having said; Who you appointed ruler and judge over (us? *N(k)O*) **28** Surely not to execute me you yourself desire [the] same way you executed yesterday the Egyptian?' **29** Fled then Moses at remark this and became exiled in [the] land of Midian, where he begat sons two. **30** And when were passing years forty appeared to him in the wilderness of the Mount Sinai an angel (of [the] Lord *K*) in a flame of fire of a bush. **31** And Moses having seen [it] was marvelling at the vision; When is approaching then he to behold [it], there was [the] voice of [the] Lord (to him: *K*) **32** I myself [am] the God of the Fathers of you, the God of Abraham and (the God *k*) of Isaac and (the God *k*) of Jacob.' Terrified then having become Moses not he was daring to look. **33** Said then to him the Lord; do take off the sandal of the feet of you; for the place (on *N(k)O*) which you have stood ground holy is. **34** Having seen I saw the oppression of the people of Mine in Egypt and the groans (of them

NK(o) I have heard; and I have come down to deliver them; and now come (I may send *N(k)O*) you to Egypt.' 35 This Moses whom they rejected having said; Who you appointed ruler and judge?' — him [whom] God [as] (and *no*) ruler and redeemer (has sent by *N(k)O*) [the] hand of [the] angel who having appeared to him in the bush. 36 this one led out them having done wonders and signs in ([the] land of *NK(o)*) (Egypt *N(k)O*) and in [the] Red Sea and in the wilderness years forty. 37 This is the Moses having said to the sons of Israel; A prophet for you will raise up ([the] Lord *K*) God (of you *K(O)*) out from the brothers of you like me myself (of him you will listen to. *K*) 38 This is the [one] having been in the congregation in the wilderness with the angel who is speaking to him in the Mount Sinai and of the fathers of us who received (oracles *NK(O)*) living to give (to us; *NK(O)*) 39 to whom not wanted obedient to be the fathers of us, but they thrust away and they turned back (in *no*) (the hearts *NK(o)*) of them to Egypt, 40 having said to Aaron; do make us gods who will go before us; As for Moses this who brought out us from [the] land of Egypt, not we know what (happened *N(k)O*) to him.' 41 And they made a calf in the days those and offered a sacrifice to the idol and they were rejoicing in the works of the hands of them. 42 Turned away however God and delivered them to worship the host of heaven, even as it has been written in [the] book of the prophets: Not slain beasts and sacrifices did you offer to Me years forty in the wilderness, O house of Israel? 43 And You took up the tabernacle of Moloch and the star of the god of you Rephan, the images that you made to worship them; and I will remove you beyond Babylon.' 44 The tabernacle of the testimony was (among *K*) the fathers of us in the wilderness, even as had commanded the [One] speaking to Moses to make it according to the pattern that he had seen; 45 which also brought [it] having received by succession the fathers of us with Joshua in the taking possession of the nations whom drove out God from [the] face of the fathers of us until the days of David; 46 who found favor before God and asked to find a dwelling place for the (house *N(K)O*) of Jacob. 47 Solomon however built for Him [the] house. 48 Yet not the Most High in hand-made (temples *K*) dwells, Even as the prophet says: 49 Heaven [is] to Me a throne, (and

NK(o) the earth a footstool of the feet of Mine; What kind of house will you build Me? says [the] Lord, or what [is] [the] place of the rest of Mine? 50 Surely the hand of Mine has made these things all?' 51 Stiff-necked and uncircumcised (in the *k(o)*) (hearts *N(k)O*) (of you *o*) and in ears, you yourselves always the Spirit Holy resist, as the fathers of you also you; 52 Which of the prophets not did persecute the fathers of you? And they killed those having foretold about the coming of the Righteous One, of whom now you yourselves betrayers and murderers (have become; *N(k)O*) 53 who received the law by [the] ordination of angels and not kept [it]. 54 Hearing now these things they felt cut up in the hearts of them and were gnashing the teeth at him. 55 He being however full of [the] Spirit Holy, having looked intently into heaven saw [the] glory of God and Jesus already standing at [the] right hand of God 56 and he said; Behold I see the heavens (opened up *N(k)O*) and the Son of Man at [the] right [hand] already standing of God. 57 Having cried out then in a voice loud they held the ears of them and rushed with one accord upon him; 58 and having cast [him] out of the city they were stoning [him]. And the witnesses laid aside the garments of them at the feet of a young man named Saul 59 And [as] they were stoning Stephen he was calling out and saying; Lord Jesus, do receive the spirit of mine. 60 Having fallen then on [his] knees he cried in a voice loud; Lord, not may place to them this sin. And this having said he fell asleep.

8 Saul now was there consenting to the killing of him. Arose then on that [very] day a persecution great against the church which [was] in Jerusalem; All (then *N(k)O*) were scattered throughout the regions of Judea and Samaria except the apostles. 2 Buried now Stephen men devout and (they made *N(k)O*) lamentation great over him. 3 Saul however was destroying the church by houses entering, dragging off then men and women he was delivering [them] to prison. 4 Those indeed therefore having been scattered they went about evangelising the word. 5 Philip now having gone down to (the *no*) city of Samaria was proclaiming to them the Christ. 6 Were giving heed (now *N(k)O*) the crowds to the [things] being spoken by Philip with one accord in the [time] to hear them and to see the signs that he

was performing; 7 (many *N(k)O*) for of those having spirits unclean crying voice in a loud (were coming out, *N(k)O*) many now paralyzed and lame were healed; 8 (and *k*) There was (then *no*) (much *N(k)O*) joy in the city that. 9 A man now certain named Simon was formerly in the city practicing sorcery and amazing the people of Samaria declaring to be someone himself great; 10 to whom were giving heed all from small until great saying; This [one] is the power of God which (is called *NO*) Great. 11 They were giving heed now to him because the long time with the magic arts to have amazed them; 12 When however they believed Philip evangelising (*k*) concerning the kingdom of God and the name (*k*) of Jesus Christ, they were baptized men both and women. 13 And Simon also himself believed, and having been baptized he was steadfastly continuing with Philip, Beholding then [the] signs and miracles great being performed he was amazed. 14 Having heard now the in Jerusalem apostles that has received Samaria the word of God, they sent to them (*k*) Peter and John; 15 who having come down they prayed for them that they may receive [the] Spirit Holy. 16 (Not yet *N(k)O*) for He was upon none of them having fallen, only however baptized they were being into the name of the (Lord *NK(O)*) Jesus. 17 Then they were laying the hands upon them and they were receiving [the] Spirit Holy. 18 (having seen *N(k)O*) now of Simon that through the laying on of the hands of the apostles was given the Spirit (holy *KO*) he offered to them money 19 saying; do give also to me also to me authority this, that on whom (when *N(k)O*) I shall lay the hands he may receive [the] Spirit Holy. 20 Peter however said to him; The silver of you with you would [that] it be to destruction, because the gift of God you thought through money to be obtained! 21 No there is to you part nor lot in matter this; the for heart of you not is right (before *N(k)O*) God. 22 do repent therefore of the wickedness of yours this and do pray earnestly to the (Lord, *N(k)O*) if indeed will be forgiven you the intent of the heart of you. 23 in for [the] gall of bitterness and [the] bond of iniquity I see you being. 24 Answering now Simon said; do pray earnestly you yourselves on behalf of me to the Lord, so that nothing may come upon me myself of which you have spoken. 25 They indeed therefore having earnestly testified and having spoken the word of the Lord (were travelling back *N(k)O*) to Jerusalem, to many then villages of the Samaritans (they were evangelising. *N(k)O*) 26 An angel now of [the] Lord spoke to Philip saying; do rise up and do go toward [the] south to the road which is going down from Jerusalem to Gaza; This is [the] desert [road]. 27 And having risen up he went; And behold a man an Ethiopian a eunuch a potentate of Candace (the *k*) queen of Ethiopians, who was over all the treasure of her, who had come to then worship to Jerusalem, 28 he was (then *NK(o)*) returning and sitting in the chariot of him and he was reading the prophet Isaiah. 29 Said then the Spirit to Philip; do go near and do be joined to the chariot this [one]. 30 Having run up then Philip heard when he is reading Isaiah the prophet and said; Surely not also understand you what you are reading? 31 And he said; How for maybe would I be able only unless someone (will guide *N(k)O*) me? He invited then Philip having come up to sit with him. 32 Now the passage of the Scripture which he was reading was this: As a sheep to slaughter He was led, and as a lamb before the [one who] (shearing *N(k)O*) him [is] silent, so not He opens the mouth of Him. 33 In the humiliation of Him justice from Him was taken away, The (now *k*) generation of Him who will describe? For is removed from the earth the life of Him. 34 Answering now the eunuch to Philip said; I pray you, concerning whom the prophet says this? Concerning himself, or concerning other some? 35 Having opened then Philip the mouth of him and having begun from Scripture this he evangelised to him [about] Jesus. 36 As then they were going along the road, they came upon some water and says the eunuch; Behold water; what prevents me to be baptized? 37 (said now Philip: if believe you from all the heart it is lawful. answering now said: I believe the son of God to be Jesus Christ. *K*) 38 And he commanded to stop the chariot, And they went down both to the water, both Philip and the eunuch, and he baptized him. 39 When now they came up out of the water, [the] Spirit of [the] Lord carried away Philip, and not saw him no longer no longer the eunuch; he was going for the way of him rejoicing. 40 Philip however was found at Azotus, and passing through he was evangelising to the towns all until coming of him to Caesarea.

9 But Saul still breathing out threats and murder toward the disciples of the Lord, having gone to the high priest, **2** requested from him letters in Damascus to the synagogues, so that if any he shall find of the way being men both and women, bound he may bring [them] to Jerusalem. **3** In now proceeding it came to pass [as] he [is] drawing near to Damascus, suddenly (also *N(k)O*) him flashed around a light (from *N(k)O*) heaven; **4** And having fallen on the ground he heard a voice saying to him; Saul Saul, why Me do you persecute? **5** He said then; Who are You, Lord? And [He said] (Lord said: *k*) I myself am Jesus whom you yourself are persecuting (hard to you to stingers to kick; *K*) **6** (they tremble then and were astonished he said Lord what me you desire to do and the Lord [said] to him *K*) (But *NO*) do rise up and do enter into the city, and it will be told you (that *N(o)*) (what *NK(o)*) you it behooves to do. **7** And the men those traveling with him had stood speechless, hearing indeed the voice, no one however seeing. **8** Rose up then (*k*) Saul from the ground, opened (however *NK(o)*) the eyes of him (no [thing] *N(k)O*) he was seeing; Leading by the hand then him they brought [him] to Damascus. **9** And he was days three without seeing and neither did he eat nor drink. **10** There was now a certain disciple in Damascus named Ananias, And said to him in a vision the Lord; Ananias. And he said; Behold me myself, Lord. **11** And the Lord to him [said]; (Having risen up *NK(o)*) do go into the street which is being called Straight and do seek in [the] house of Judas Saul named of Tarsus; Behold for he is praying **12** and he saw a man in a vision Ananias named having come and having put on him (the *no*) (hands, *N(K)O*) so that he may see again. **13** Answered but (*k*) Ananias; Lord, (I have heard *N(k)O*) from many concerning man this, how many evils to the saints of You he did in Jerusalem; **14** and here he has authority from the chief priests to bind all those calling on the name of You. **15** Said however to him the Lord; do go, for a vessel of choice is to Me this [man] to carry the name of Me before (the *o*) Gentiles (and *no*) also kings [the] sons then of Israel. **16** I myself for will show to him how much it behooves him for the name of Me to suffer. **17** Went away then Ananias and entered into the house, and having laid upon him the hands he said; Saul Brother, the Lord has sent me, Jesus the [One] having appeared to you on the road by which you were coming, that you may see again and you may be filled [of the] Spirit Holy. **18** And immediately fell of him from the eyes (as *N(k)O*) scales, he regained his sight also (immediately *K*) And having risen up he was baptized, **19** and having taken food (he strengthened. *NK(o)*) He was now (Saul *k*) with those in Damascus [the] disciple, s days [for] some; **20** And immediately in the synagogues he was proclaiming (Jesus, *N(K)O*) that He is the Son of God. **21** Were amazed then all those hearing and were saying; Surely this is the [one] having caused havoc (in *N(k)O*) Jerusalem those calling on name this? And here for this he had come that bound them he may bring to the chief priests. **22** Saul however all the more was empowered and was confounding the Jews those dwelling in Damascus, proving that this is the Christ. **23** When now were passed days many, plotted together the Jews to execute him; **24** became known however to Saul the plot of them. (They were themselves watching now *N(k)O*) (also *no*) the gates by day and also night, so that him they may execute; **25** having taken however the disciples (of him *NO*) by night through the wall they let down him having lowered [him] in a basket. **26** Having arrived then (Saul *k*) (in *NK(o)*) Jerusalem (he was trying *N(k)O*) to join to the disciples; And all were afraid of him not believing that he is a disciple. **27** Barnabas however having taken him he brought [him] to the apostles and he related to them how on the road he had seen the Lord and that He had spoken to him and how in Damascus he had spoken boldly in the name of Jesus. **28** And he was with them coming in and going out (in *N(k)O*) Jerusalem, **29** (and *k*) speaking boldly in the name of the Lord (Jesus, *K*) He was speaking also and he was debating with the Hellenists; but they were seeking to execute him. **30** Having known [it] however the brothers brought down him to Caesarea and sent away him to Tarsus. **31** (the *N(k)O*) indeed then (church *N(K)O*) throughout all of Judea and Galilee and Samaria (had *N(k)O*) peace, (being edified *N(k)O*) and (going on *N(k)O*) in the fear of the Lord, and in the comfort of the Holy Spirit (it were multiplied. *N(k)O*) **32** It came to pass that now Peter passing through all [quarters] descending also to the saints those inhabiting Lydda. **33** He found then there a man certain named Aeneas

for years eight lying on (a bed *N(k)O*) who was paralyzed. **34** And said to him Peter; Aeneas, heals you Jesus (*k*) Christ; do rise up and do make the bed for yourself. And immediately he rose up; **35** And saw him all those inhabiting Lydda and (Sharon, *NK(o)*) who turned to the Lord. **36** In Joppa now certain there was a disciple named Tabitha, which being translated is called Dorcas; She was full of works good and of alms that she was doing; **37** It came to pass however in the days those [that] having become sick she to die; Having washed [her] then put [her] they in an upper room. **38** Near now being Lydda to Joppa the disciples having heard that Peter is in it, sent two men to him imploring; Not (you may delay *N(k)O*) coming to (us. *N(K)O*) **39** Having risen up then Peter went with them; who having arrived they brought [him] into the upper room, And stood by him all the widows weeping and showing [the] tunics and garments how much was making with them being Dorcas. **40** Having put then outside all Peter and having bowed the knees he prayed; And having turned to the body he said; Tabitha, do arise. And she opened the eyes of her and having seen Peter she sat up. **41** Having given then to her [his] hand he raised up her; Having called then the saints and the widows he presented her living. **42** Known then it became throughout all of Joppa, and believed many on the Lord. **43** It came to pass then days many staying (he *ko*) in Joppa with a certain Simon a tanner.

10 A man now certain (was *k*) in Caesarea named Cornelius, [was] a centurion of [the] Cohort which is called Italian, **2** devout and fearing God with all the household of him, doing (also *k*) alms many to the people and praying to God (through *N(K)O*) (all [times]; *N(k)O*) **3** He saw in a vision clearly as if about hour [the] ninth [hour] of the day an angel of God having come to him and having said to him; Cornelius! **4** And having looked intently on him and afraid having become he said; What is it, Lord? He said then to him; The prayers of You and the alms of you have ascended as a memorial (before *N(k)O*) God. **5** And now do send men to Joppa and do yourself summon Simon (someone *n(o)*) who (is called Peter; *NK(o)*) **6** He lodges with a certain Simon a tanner, whose is [the] house by [the] sea

(this [one] will tell you what you it behooves to do. *K*) **7** When then had departed the angel who is speaking (*k*) (to him, *N(K)O*) having called two of the servants (of him *k*) and a soldier devout of those attending to him, **8** and having related all things to them he sent them to Joppa. **9** On the now next day when are journeying (these *NK(o)*) and to the city are approaching, went up Peter on the housetop to pray about hour [the] sixth. **10** He became then hungry and was desiring to eat. when were preparing however ([some] of them happened *N(k)O*) upon him a trance, **11** and he beholds heaven opened and descending (onto him *K*) a vessel certain as a sheet great by four corners (bound and *KO*) being let down upon the earth; **12** in which were all the quadrupeds (and the beasts *K*) and (the *k*) creeping things of the earth and (*k*) birds of heaven. **13** And came a voice to him: Having risen up Peter, do kill and do eat. **14** And Peter said; In no way, Lord; for never I ate anything common (or *N(k)O*) unclean. **15** And a voice [came] again for [the] second time to him: What God has cleansed, you yourself not do call common. **16** This now took place for three times and (immediately *N(K)O*) was taken up the vessel into heaven. **17** While then in himself was perplexed Peter what maybe would be the vision that he had seen, (and *k*) behold the men who sent (from *N(k)O*) Cornelius having inquired for the house (*no*) of Simon, stood at the gate; **18** And having called out (they were asking *NK(o)*) if Simon who is being called Peter here is lodged. **19** And Peter (thinking *N(k)O*) over the vision said to him the Spirit: Behold men (three *NK(O)*) (are seeking *N(k)O*) you; **20** But having risen do go down and do proceed with them nothing doubting, (since *N(k)O*) I myself have sent them. **21** Having gone down then Peter to the men (who sent from Cornelius to him *K*) he said; Behold I myself am whom you seek; what [is] the cause for which you are here? **22** And they said; Cornelius a centurion, a man righteous and fearing God being well testified to then by all the nation of the Jews, was divinely instructed by an angel holy to send for you to the house of him and to hear declaration from you. **23** Having called in therefore them he lodged [them]. On the now next day (having risen up *NO*) (*k*) (Peter *K*) he went forth with them, and some of the brothers those from (*k*)

Joppa went with him. 24 (and *k*) On the (now *no*) next day (he entered *N(k)O*) into Caesarea; and Cornelius was expecting them having called together the relatives of him and close friends. 25 as then was entering Peter, having met with him Cornelius having fallen at the feet worshiped [him]. 26 But Peter lifted up him saying; do rise up; also I myself myself a man am. 27 And talking with him he entered and he finds having gathered together many, 28 He was saying then to them; You yourselves know how unlawful it is for a man Jewish to unite himself or to come near to [someone] foreign; And to me And to me God has shown nothing common or unclean to call man, 29 Therefore also without objection I came having been summoned. I inquire therefore, for what reason did you summon me? 30 And Cornelius was saying; Ago four days until this the hour I was (fasting and *K*) at the ninth (hour *k*) praying in the house of mine, and behold a man stood before me in apparel bright 31 and said; Cornelius, has been heard your prayer and the alms of you was remembered before God. 32 do send therefore to Joppa and do yourself call for Simon who is called Peter; He lodges in [the] house of Simon a tanner by [the] sea (who having come he will speak to you. *K*) 33 At once therefore I sent to you, you yourself then well did having come. Now therefore all we ourselves before God are present to hear all the [things] commanded you by the (Lord. *N(K)O*) 34 Having opened then Peter the mouth he said; Of a truth I grasped that not is One who shows partiality God, 35 but in every nation which is fearing Him and working righteousness acceptable to Him is. 36 the word that He sent to the sons of Israel evangelising [about] peace through Jesus Christ — He is of all Lord, 37 You yourselves know the having come declaration through all Judea, (having begun *N(k)O*) from Galilee after the baptism that proclaimed John: 38 Jesus from Nazareth, how anointed Him God Spirit with Holy and with power, who went about doing good and healing all those being oppressed by the devil, because God was with Him; 39 And we ourselves (are *k*) witnesses of all things that He did in both the region of the Jews and in Jerusalem; whom (also *no*) they executed having hanged [Him] on a tree. 40 This One God raised up (on *n*) the third day and gave Him revealed to become 41 not [revealed] to all the people, but to [the] witnesses who chosen

beforehand by God to us who we ate with and we drank with Him after rising of Him out from [the] dead; 42 And He instructed us to proclaim to the people and to testify fully that (He *N(k)O*) is the [One] appointed by God [as] judge of living and dead. 43 To Him all the prophets bear witness [that] forgiveness of sins receiving through the name of Him everyone who is believing in Him. 44 Still when is speaking Peter declarations these fell the Spirit Holy upon all those hearing the word. 45 And were amazed the from [the] circumcision believers (as many as *NK(O)*) had come with Peter, that even upon the Gentiles the gift of the Holy (*o*) Spirit has been poured out; 46 They were hearing for when they are speaking in tongues and magnifying God. Then answered (*k*) Peter; 47 surely not ever the water is able to withhold anyone not to baptize these who the Spirit Holy have received (as *N(k)O*) also [have] we ourselves? 48 He commanded (now *N(k)O*) them in the name (of Jesus Christ *NO*) to be baptized (of the Lord. *K*) Then they asked him to remain days some.

11 Heard now the apostles and the brothers those being in Judea that also the Gentiles received the word of God. 2 (and *k*) When (also *no*) went up Peter to (Jerusalem, *N(k)O*) were contending with him those of [the] circumcision 3 saying that (You entered *NK(O)*) to men uncircumcision having and (you ate with *NK(O)*) them. 4 having begun now (*k*) Peter he was explaining [it] to them in order saying; 5 I myself was in [the] city of Joppa praying and I saw in a trance a vision descending a vessel certain like a sheet great by four corners being let down out of heaven, and it came down as far as me; 6 On it having looked intently I was observing [it] and I saw the quadrupeds of the earth and the wild beasts and the creeping things and the birds of the air. 7 I heard then (also *no*) a voice saying to me; Having risen up Peter, do kill and do eat. 8 I said however; In no way, Lord; for (every *K*) common or unclean nothing ever has entered into the mouth of mine. 9 Answered however (to me *k*) [the] voice for a second [time] out of heaven; What God has cleansed, you yourself not do call unholy. 10 This now happened on three times, and was drawn up again all into heaven. 11 and behold immediately three men stood at the house in which (I was *N(k)O*) sent from

Caesarea to me. 12 Told now the Spirit to me to go with them not (having discriminated. *N(k)O*) Went now with me myself also six brothers these, and we entered into the house of the man. 13 He related (then *N(k)O*) to us how he had seen the angel in the house of him having stood and having said (to him: *k*) do send forth to Joppa (men *K*) and do yourself send for Simon who is called Peter, 14 who will speak declarations to you in which will be saved you yourself and all the household of you. 15 In then beginning me to speak fell the Spirit Holy upon them, even as also upon us in [the] beginning. 16 I remembered then the declaration (of the *no*) Lord, how He was saying: John indeed baptized with water, you yourselves however will be baptized with [the] Spirit Holy. 17 If then the same gift has given to them God as also to us having believed on the Lord Jesus Christ, I myself (now *k*) how was able to forbid God? 18 Having heard then these things they were silent and (glorified *N(k)O*) God saying; Then indeed (indeed *k*) also to the Gentiles God repentance unto life has given. 19 Those indeed therefore having been scattered by the tribulation having taken place over Stephen passed through until Phoenicia and Cyprus and Antioch to no one speaking the word only except solely to Jews. 20 Were however some of them men of Cyprus and of Cyrene, who (having come *N(k)O*) into Antioch were speaking (also *no*) to the (Hellenists *NK(o)*) evangelising [about] the Lord Jesus. 21 And was [the] hand of [the] Lord with them, [a] great then number (which *no*) having believed turned to the Lord; 22 Was heard now the report in the ears of the church which (is being *no*) in (Jerusalem *N(k)O*) concerning them and they sent forth Barnabas (to go *NK*) as far as Antioch; 23 who having come and having seen the grace (which [is] *no*) of God he rejoiced and he was exhorting all with resolute purpose of heart to abide (in *o*) the Lord; 24 For he was a man good and full of [the] Spirit Holy and of faith. And was added a crowd large to the Lord. 25 He went forth then to Tarsus (*k*) (Barnabas *K*) to seek Saul, 26 and having found (him *k*) he brought (him *k*) to Antioch. It came to pass [that] now (they *N(k)O*) also a year whole gathering together in the church and teaching a crowd large, Were calling then (first *N(k)O*) in Antioch the disciples Christians. 27 In these now days came down from Jerusalem

prophets to Antioch; 28 Having risen up now one of them named Agabus he signified through the Spirit [that] a famine (great *N(k)O*) to ensue being over all the world — (which *N(k)O*) (also *k*) was in [the time of] Claudius (of Caesar. *K*) 29 And the disciples even as was prospered anyone, determined each of them for ministry to send to the dwelling in Judea brothers; 30 which also they did having sent [it] to the elders through [the] hand of Barnabas and Saul.

12 At that [very] now time put forth Herod the king the hands to mistreat some of those of the church. 2 He executed then James the brother of John with the sword. 3 (and *k*) Having seen (now *no*) that pleasing it is to the Jews, he proceeded to take also Peter — these were now (the *no*) days of the Unleavened [Bread] — 4 whom also having seized he put in prison having delivered [him] to four sets of four soldiers to guard him, intending after the Passover to bring out him to the people. 5 Indeed therefore Peter was kept in the prison; prayer however was (fervently *N(k)O*) being made by the church to God (concerning *N(k)O*) him. 6 When then was about (to bring forth *N(k)O*) him Herod, in the night that [one] was Peter sleeping between two soldiers bound with chains two, guards also before the door were watching the prison. 7 And behold an angel of [the] Lord stood by and a light shone in the cell; Having struck then the side of Peter he woke up him saying; do rise up with speed. And fell of him the chains off the hands. 8 Said (then *N(k)O*) the angel to him; (do dress yourself *N(k)O*) and do yourself put on the sandals of you. He did and so. And he says to him; do yourself wrap around the cloak of you and do follow me. 9 And having gone forth he was following (him; *k*) and not did know that real is what is happening through the angel, he was thinking however a vision to see. 10 Having passed through then a first guard and a second they came to the gate iron which is leading into the city, which by itself (opened *N(k)O*) to them, And having gone out they went on through street one and immediately departed the angel from him. 11 And Peter to himself having come said; Now I know truly that has sent forth (the *no*) Lord the angel of Him and delivered me out of [the] hand of Herod and all the expectation of the people of the Jews. 12 Having considered [it] also

he came to the house (*no*) of Mary the mother of John who is called Mark, where were many gathered together and praying. 13 When was knocking then (*k*) (he *N(K)O*) [at] the door of the gate came a girl to answer named Rhoda; 14 And having recognized the voice of Peter from joy not she opened the gate having run in but she reported to have been standing Peter before the gate. 15 And to her they said; You rave. But she was insisting [it] so to be. And they were saying; The angel it is of him. 16 But Peter was continuing knocking; having opened [it] then they saw him and were amazed. 17 Having made a sign then to them with the hand to be silent, he related to them how the Lord him had brought out of the prison; He said (then; *N(k)O*) do report to James and to the brothers these things. And having gone out he went to another place. 18 When was coming now day there was disturbance no small among the soldiers what then [of] Peter has become. 19 Herod then having sought after him and not having found [him] having examined the guards he commanded [them] to be led away [to death], And having gone down from Judea to (*k*) Caesarea he was staying [there]. 20 He was now (*k*) (Herod *K*) furiously angry with [the] Tyrians and Sidonians; with one accord then they were coming to him And having gained Blastus who [was] over the bedchamber of the king they were seeking peace, because of being nourished their region by the king's. 21 On the appointed now day Herod having put on apparel royal and having sat on the throne was making an address to them. 22 And the people were crying out; Of a god [this is the] voice and not of a man! 23 Immediately then struck him an angel of [the] Lord in return for that not he gave the glory to God, and having been eaten by worms he breathed his last. 24 But the word (of God *NK(O)*) was continuing to grow and was being multiplied. 25 Barnabas then and Saul returned (to *N(K)O*) Jerusalem having fulfilled the mission, having taken with [them] (and *k*) John the [one] having been called Mark.

13 There were now (some *k*) in Antioch in what is [the] church prophets and teachers, both Barnabas and Simeon who is being called Niger and Lucius the Cyrenian, Manaen also — with Herod the tetrarch brought up — and Saul. 2 As were ministering

now they to the Lord and fasting said the Spirit Holy; do set apart then to Me (both *k*) Barnabas and (*k*) Saul for the work to which I have called them. 3 Then having fasted and having prayed and having laid the hands on them they sent [them] off. 4 (They themselves *N(k)O*) indeed therefore having been sent forth by of the Holy (the *k*) Spirit went down to (*k*) Seleucia, From there (then *NK(o)*) they sailed to (*k*) Cyprus. 5 And having come into Salamis they were proclaiming the word of God in the synagogues of the Jews; They had now also John [as] a helper. 6 Having passed through now (all *NO*) the island as far as Paphos they found (a man — *NO*) a certain magician a false prophet Jewish — whose name (of Bar-Jesus, *N(k)O*) 7 who was with the proconsul Sergius Paulus, man an intelligent. He having called to [him] Barnabas and Saul desired to hear the word of God. 8 Was opposing however to them Elymas the magician — thus for means the name of him — seeking to turn away the proconsul from the faith. 9 Saul then also [called] Paul having been filled [the] Spirit Holy (and *k*) having looked intently upon him 10 said; O full of all deceit and all craft, son of [the] devil, enemy of all righteousness, not will you cease perverting the ways (of the *no*) Lord upright? 11 And now behold [the] hand (*k*) of the Lord [is] upon you, and you will be blind not seeing the sun during a season. Immediately (then descended *N(k)O*) upon him mist and darkness, and going about he was seeking one to lead by hand. 12 Then having seen the proconsul that having happened he believed being astonished at the teaching of the Lord. 13 Having sailed then from Paphos [with] those around [him] (*k*) Paul came to Perga of Pamphylia. John however having departed from them he returned to Jerusalem. 14 They themselves now having passed through from Perga came to Antioch (Pisidia, *N(k)O*) and (having gone *NK(o)*) into the synagogue on the day of the Sabbaths they sat down. 15 After then the reading of the law and of the Prophets sent the rulers of the synagogue to them saying; Men brothers, if any there is among you a word of exhortation toward the people, do speak. 16 Having risen up then Paul and having made a sign with the hand he said; Men Israelites and you who [are] fearing God, do listen. 17 The God of the people this of Israel chose the fathers of us and the people exalted in the sojourn in [the]

land (of Egypt *N(k)O*) and with arm uplifted brought them out of it; 18 and of about forty years for a period He endured the ways of them in the wilderness, 19 and having destroyed nations seven in [the] land of Canaan He gave as an inheritance (to them *k*) the land of them — 20 during years four hundred and fifty; And after these things He gave [them] judges until Samuel the prophet; 21 Then Then they asked for a king, and gave to them God Saul son of Kish, a man of [the] tribe of Benjamin, years forty; 22 And having removed him He raised up David to them as king, to whom also He said having carried witness: I have found David the [son of] Jesse a man according to the heart of Mine, who will do all the will of Mine. 23 Of this [man] the God of the seed according to promise (has brought *N(K)O*) to Israel ([the] Savior *NK(O)*) Jesus — 24 When was proclaiming John before [the] face of the coming of Him a baptism of repentance to all the people of Israel. 25 While then was fulfilling (*k*) John the course he was saying; (whom *N(k)O*) me myself do you suppose to be? Not am [he] I myself; but behold He comes after me myself of whom not I am worthy the sandal of the feet to untie. 26 Men brothers, sons of [the] family of Abraham and you who [are] among you fearing God, (to us *N(K)O*) the message of the salvation this (was sent out. *N(k)O*) 27 Those for dwelling in Jerusalem and the rulers of them Him not having known and the voices of the prophets that on every Sabbath are being read, having condemned [Him] they fulfilled [them]; 28 And no cause of death having found they begged Pilate to execute him. 29 When then they had finished (all *N(k)O*) the [things] about Him written, having taken [Him] down from the tree they put [Him] in a tomb. 30 But God raised Him out from [the] dead, 31 who appeared for days many to those having come up with Him from Galilee to Jerusalem, who (now *NO*) are witnesses of Him to the people. 32 And we ourselves to you evangelise the to the fathers promise having been made, 33 that this God has fulfilled to the children of them (to us *NK(O)*) having raised up Jesus, as also in the psalm it has been written in the (second *NK(O)*) Son of Mine are You yourself, I myself today have begotten you.' 34 for then He raised Him out from [the] dead no more being about to return to decay, thus He has spoken that I will give to you the holy [blessings] of David the sure [blessings]. 35 (therefore *N(k)O*) also in another He says: Not You will allow the Holy One of you to see decay.' 36 David indeed for in his own generation having served the of God purpose he fell asleep and he was added to the fathers of him and saw decay; 37 The [One] however God raised up not did see decay. 38 Known therefore it should be to you, men brothers, that through this One to you forgiveness of sins is proclaimed; 39 And from all things from which not you were able in (the *k*) law of Moses to be justified, in Him everyone who is believing is justified. 40 do take heed therefore lest may come about (upon you *K*) that said in the prophets: 41 Behold! you scoffers, and do wonder and do perish for a work am working I myself in the days of you, a work (that *N(k)O*) certainly not you may believe even if one shall declare it to you.' 42 When are departing then (they *no*) (from the *k*) (synagogue *K*) (of the *k*) (Jews *K*) were begging (the gentiles *K*) on the next Sabbath to be spoken to them declarations these. 43 When was releasing then the synagogue followed many of the Jews and of the worshipping converts after Paul and after Barnabas, who speaking to them were persuading them (to continue *N(k)O*) in the grace of God. 44 On the (now *NK(o)*) coming Sabbath almost all the city was gathered together to hear the word (of the Lord. *N(K)O*) 45 Having seen however the Jews the crowds they were filled with jealousy and were contradicting the [things] by (*k*) Paul (spoken *N(k)O*) (denying and *K*) denigrating [him]. 46 Having spoken boldly (also *N(k)O*) Paul and Barnabas said; To you it was necessary first to be spoken the word of God; but since (now *ko*) you thrust away it and not worthy you judge yourselves of eternal life, behold we are turning to the Gentiles. (aiōnios g166) 47 Thus for has commanded us the Lord: I have set you for a light of [the] Gentiles to be you for salvation until [the] uttermost part of the earth.' 48 Hearing [it] then the Gentiles (were rejoicing *NK(o)*) and they were glorifying the word of the (Lord *NK(O)*) and they believed as many as were appointed to life eternal. (aiōnios g166) 49 Was carried then the word of the Lord through all the region. 50 The but Jews incited the worshipping women (and *k*) [those] prominent and the principals of the city and they stirred up a persecution against Paul and (*k*) Barnabas and expelled them from the district of

them. **51** But having shaken off the dust of the feet (of them *k*) against them they went to Iconium. **52** (and *N(k)O*) the disciples were filled with joy and [the] Spirit Holy.

14 It came to pass now in Iconium according to the same entering they into the synagogue of the Jews and speaking so that to believe of Jews both and Greeks a great number. **2** The however (disobeying *N(k)O*) Jews stirred up and they poisoned the minds of the Gentiles against the brothers. **3** A long indeed therefore time they stayed speaking boldly about the Lord who is bearing witness (to *n*) the word of the grace of Him, (and *k*) granting signs and wonders to be done through the hands of them. **4** Was divided now the multitude of the city, and some indeed were with the Jews, some however with the apostles. **5** When then there was a rush of the Gentiles both and Jews with the rulers of them to mistreat and to stone them, **6** having become aware they fled to the cities of Lycaonia, Lystra and Derbe and the surrounding region, **7** and there and there evangelising they were continuing. **8** And a certain man crippled in Lystra in the feet was sitting, lame from [the] womb of [the] mother of him (being *k*) who never (walked. *N(k)O*) **9** This [man] (heard *N(k)O*) Paul speaking, who having looked intently at him and having seen that he has faith to be healed, **10** said in a loud (*ko*) voice; do stand on the feet of you (upright! *NK(o)*) And (he sprang up *N(k)O*) and was walking. **11** (And *N(k)O*) the crowds having seen what did (*k*) Paul lifted up the voice of them in Lycaonian saying; The gods having become like as men have come down to us; **12** They were calling then (one *k*) Barnabas Zeus, other Paul Hermes, because he himself was the leading speaker. **13** (And *N(k)O*) the priest of Zeus who is being just outside the city (of them *k*) oxen and wreaths to the gates having brought with the crowds was desiring to sacrifice. **14** Having heard however the apostles Barnabas and Paul having torn the garments (of them *NK(o)*) (rushed out *N(k)O*) into the crowd crying out **15** and saying; Men, why these things do you? Also we ourselves of like nature are with you men, evangelising to you from these vanities to turn to (*k*) God (who *k*) is living, who made the heaven and the earth and the sea and all the [things] in them, **16** who in the

having past generations allowed all the nations to go in the ways of them; **17** (and yet and yet *N(k)O*) not without witness (Himself *N(k)O*) He has left (doing good, *N(k)O*) from heaven (to you *N(k)O*) rains giving and seasons fruitful, filling with food and gladness the hearts (of you. *N(k)O*) **18** And these things saying hardly they stopped the crowds not sacrificing to them. **19** Came however from Antioch and Iconium Jews, and having persuaded the crowds and having stoned Paul they were dragging [him] outside the city (supposing *N(k)O*) him (to have died. *N(k)O*) **20** When were surrounding however the disciples him having risen up he entered into the city And on the next day he went away with Barnabas to Derbe. **21** Having evangelised then the city that and having disciplined many they returned to Lystra and (to *no*) Iconium and (to *no*) Antioch; **22** strengthening the souls of the disciples, exhorting [them] to continue in the faith and that through many tribulations it behooves us to enter into the kingdom of God. **23** Having chosen now for them in every church elders, having prayed with fasting they committed them to the Lord in whom they had believed. **24** And having passed through Pisidia they came to (*no*) Pamphylia, **25** and having spoken in Perga the word they went down to Attalia; **26** And from there And from there they sailed to Antioch, from where they had committed to the grace of God for the work that they had fulfilled. **27** Having arrived now and having gathered together the church (they were declaring *N(k)O*) how much did God with them and that He had opened to the Gentiles a door of faith. **28** They were remaining then (there *k*) time no little with the disciples.

15 And certain ones having come down from Judea were teaching the brothers that Only unless (you shall become circumcised *N(k)O*) according to the custom (*no*) of Moses, [then] not you are able to be saved. **2** When was hapening (then *N(k)O*) commotion and (controversy *N(k)O*) no small by Paul and Barnabas with them they appointed to go up Paul and Barnabas and certain others out from them to the apostles and elders to Jerusalem about question this. **3** They indeed therefore having been sent forward by the church were passing through (both *no*) Phoenicia and Samaria relating in detail

the conversion of the Gentiles and they were bringing joy great to all the brothers. 4 Having come then to Jerusalem (they were received by *N(k)O*) the church and the apostles and the elders, They declared then how much God did with them. 5 Rose up now certain of those of the sect of the Pharisees having believed saying that It is necessary to circumcise them to command [them] then to keep the law of Moses. 6 Were gathered together (then *N(k)O*) the apostles and the elders to understand about matter this. 7 Of much now (controversy *N(k)O*) having taken place, having risen up Peter said to them; Men brothers, you yourselves know that from days early among (you *N(K)O*) chose God through the mouth of mine to hear the Gentiles the word of the gospel and to believe. 8 And the heart-knowing God bore witness to them having given (to them *k*) the Spirit Holy even as also to us; 9 and no [thing] He made distinction between us also and them by the faith having purified the hearts of them. 10 Now therefore why are you testing God to put a yoke upon the neck of the disciples that neither the fathers of us nor we ourselves were able to bear? 11 But through the grace of the Lord Jesus (Christ *K*) we believe to be saved in [the] same manner [as] they also. they also. 12 Kept silent now all the multitude and were listening to Barnabas and Paul relating how much did God signs and wonders among the Gentiles through them. 13 After now being silent they answered James saying; Men brothers, do hear me. 14 Simeon has related even as first God visited to take out of [the] Gentiles a people (upon *k*) for the name of Him; 15 And with this agree the words of the prophets even as it has been written: 16 After these things I will return and will rebuild the tabernacle of David which having fallen and the (ruined *NK(o)*) of it I will rebuild and I will set upright it; 17 so that when may seek out the remnant of men the Lord and all the Gentiles, upon whom has been called the name of Me upon them, says [the] Lord (who *ko*) is doing these things (all *K*) 18 known from eternity' (is to God all the works of him. *K*) (aion g165) 19 Therefore I myself judge not to trouble those who from the Gentiles are turning to God, 20 but to write to them to abstain from (from *k*) the pollutions of the idols and sexual immorality and that which is strangled and from blood. 21 Moses for from generations of old in every city those proclaiming him he is in the synagogues on every Sabbath being read. 22 Then it seemed good to the apostles and to the elders with all the church having chosen men out from them to send to Antioch with Paul and Barnabas, Judas who (is being called *N(k)O*) Barsabbas and Silas, men leading among the brothers, 23 having written through [the] hand of them (these things: *k*) The apostles and the elders (and the *K*) brothers To those in Antioch and Syria and Cilicia to brothers among the Gentiles Greeting. 24 Inasmuch as we have heard that some from us went out troubled you by words upsetting the minds of you (saying to be circumcised and to keep the law *K*) to whom not we had given instructions, 25 it seemed good to us having come with one accord (having chosen *N(k)O*) men to send to you with the beloved of us Barnabas and Paul, 26 men having handed over the lives of them for the name of the Lord of us Jesus Christ. 27 We have sent therefore Judas and Silas, and they through word [of mouth] are telling [you] the same things. 28 It seemed good for to the Spirit (*no*) Holy and to us no further to lay upon you burden except these necessary things 29 to abstain from idol-sacrifices and from blood and (from a strangled [one] *N(k)O*) and from sexual immorality; From these keeping yourselves well you will do. Farewell! 30 They indeed therefore having been sent off (went *N(k)O*) to Antioch, and having gathered the multitude they delivered the letter. 31 Having read [it] now they rejoiced at the encouragement. 32 Judas both and Silas, also themselves prophets being, through talk much exhorted the brothers and strengthened [them]. 33 Having continued then a time they were sent away in peace from the brothers to those (having sent *N(K)O*) (them. *no*) 34 (It seemed good however to Silas to remain here. *K*) 35 Paul however and Barnabas were staying in Antioch teaching and evangelising with also others many the word of the Lord. 36 After now some days said to Barnabas Paul; Having turned back indeed let us look after the brothers (of us *k*) in city every in which we have announced the word of the Lord, how they are. 37 Barnabas now (was planning *N(k)O*) to take along (also *no*) John who is being called Mark; 38 Paul however was considering the [one] having withdrawn from them from Pamphylia and not having gone with them to the work not (to take

along *N(k)(o)* him. 39 Arose (therefore *N(k)O*) a sharp disagreement, so that separating they from one another, and Barnabas having taken Mark sailing to Cyprus. 40 Paul however having chosen Silas went forth having been committed to the grace of the (Lord *N(K)O*) by the brothers. 41 He was passing through then Syria and (*no*) Cilicia strengthening the churches.

16 He came then (both *no*) to Derbe and (to *no*) Lystra. And behold a disciple certain was there, named Timothy, [the] son of a woman (certain *k*) Jewish believing, father however a Greek; 2 who was well spoken of by the in Lystra and Iconium brothers. 3 This one wanted Paul with him to go forth, and having taken he circumcised him on account of the Jews those being in the parts those; they knew for all that a Greek (the father *N(k)O*) of him was. 4 While then they were passing through the cities, they were delivering to them to keep the decrees which [were] decided on by the apostles and (of the *k*) elders who [were] in Jerusalem. 5 The indeed therefore churches were strengthened in the faith and were increasing in number every day. 6 (they passed through *N(k)O*) then Phrygia and (the *k*) Galatian region having been forbidden by the Holy Spirit to speak the word in Asia, 7 having come (then *no*) down to Mysia they were attempting (into *N(k)O*) Bithynia (to go, *N(k)O*) and not did allow them the Spirit (of Jesus. *NO*) 8 having passed by then Mysia they came down to Troas. 9 And a vision during the night to Paul appeared: A man of Macedonia certain was already standing (and *no*) beseeching him and saying; Having passed over into Macedonia do help us. 10 When now the vision he had seen, immediately we sought to go forth to (*k*) Macedonia concluding that he has called us (God *N(K)O*) to evangelise to them. 11 Having sailed (then *N(K)O*) from (*k*) Troas we made a straight course to Samothrace, (and *N(k)O*) the following day to Nea Polis, 12 (and from there and from there *N(k)O*) to Philippi, which is ([the] leading [city] *N(k)O*) (of the *ko*) district (*NK*) of Macedonia [the] city, [and Roman] colony. We were now in (this *NK(o)*) city staying days some. 13 On the then day of the Sabbaths we went forth outside the (gate *N(K)O*) by a river where (we were accustomed *N(K)O*) (prayer *N(k)O*) to

have, And having sat down we were speaking to those having gathered women. 14 And a certain woman named Lydia, a seller of purple of [the] city of Thyatira worshiping God, was listening of whom the Lord opened the heart to attend to the [things] being spoken by Paul. 15 When then she was baptized and the house of her, she begged saying; If you have judged me faithful to the Lord to be, having entered into the house of mine (do remain; *N(k)O*) And she persuaded us. 16 It happened now going of us to (the *no*) [place of] prayer, a girl certain having a spirit (Python meeting by *N(k)O*) us, who gain much was bringing the masters of her by fortune-telling. 17 She (having followed *N(k)O*) after Paul and us was crying out saying; These men servants of the God Most High are, who proclaim (to you *N(K)O*) [the] way of salvation. 18 This then she was continuing for many days. Having been distressed then (*k*) Paul and having turned to the spirit he said; I command you in (the *k*) name of Jesus Christ to come out from her. And it came out on [the] same hour. 19 Having seen now the masters of her that was gone the hope of the profit of them, having taken hold of Paul and Silas they dragged [them] into the marketplace before the rulers, 20 and having brought up them to the magistrates they said; These men exceedingly trouble of us the city Jews being; 21 and preach customs that not it is lawful for us to accept nor to practice Romans being. 22 And rose up together the crowd against them, and the magistrates having torn off of them the garments were commanding to beat with rods; 23 Many (then *NK(o)*) having laid on them blows they cast [them] into prison having charged the to jailer strictly to keep them; 24 who an order such (having received *N(k)O*) threw them into the inner prison and the feet fastened of them in the stocks. 25 Toward now midnight Paul and Silas praying they were singing praises to God; Were listening now to them the prisoners. 26 Suddenly then earthquake there was a great so that shaking the foundations of the prison house; were opened (then *N(k)O*) immediately the doors all, and of all the chains were loosed. 27 Awoken then having been the jailer and was seeing having opened the doors of the prison, having drawn (*no*) [his] sword he was about himself to execute supposing to have escaped the prisoners. 28 Called out however in a loud voice Paul saying;

Not may do to yourself harm; all for we are here. **29** Having called for now lights he rushed in and terrified having become he fell down before Paul and Silas, **30** And having brought them out he was saying; Sirs, what of me is necessary to do that I may be saved? **31** And they said; do believe on the Lord Jesus (Christ *K*) and will be saved you yourself and the household of you. **32** And they spoke to him the word of the (Lord *NK(O)*) (along with *N(k)O*) all those in the house of him. **33** And having taken them in that [very] hour of the night he washed [them] from the wounds, and he was baptized he himself and the [household] of him (all *NK(o)*) immediately. **34** Having brought then them into the house (of him *ko*) he laid a table [for them] and (rejoiced *NK(o)*) with all [his] household having believed in God. **35** When day then having come sent the magistrates the officers saying; do release the men those. **36** Reported then the jailer words these to Paul that Have sent the captains that you may be let go; Now therefore having gone out do depart in peace. **37** But Paul was saying to them; Having beaten us publicly uncondemned men Romans being, they cast [us] into prison, and now secretly us do they throw out? No indeed! Instead having come themselves us they should bring out. **38** (Reported *N(k)O*) then to the magistrates the officers declarations these; (and *k*) They were afraid (then *no*) having heard that Romans they are, **39** And having come they appealed to them and having brought [them] out they were asking [them] (to go out *N(k)O*) (of *no*) the city. **40** Having gone forth then (out of *N(k)O*) the prison they came (to *N(k)O*) Lydia; and having seen [them] they exhorted the brothers (them *k*) and departed.

17 Having passed through then Amphipolis and (*no*) Apollonia they came to Thessalonica, where was (the *k*) a synagogue of the Jews. **2** According to now the being customary with Paul he went in to them, and for Sabbaths three (he reasoned *N(k)O*) with them from the Scriptures, **3** opening and setting forth that the Christ it was being necessary to have suffered and to have risen out from [the] dead and that this is the Christ (*no*) Jesus whom I myself preach to you. **4** And some of them were obedient and they joined themselves to Paul and to Silas, along with worshipping Greeks a multitude

great of women then leading not a few. **5** Having become jealous now (the *o*) ([being] disobedient *K*) Jews and having taken to [them] of the market-loungers men certain wicked and having collected a crowd they were setting in uproar the city, (and *N(k)O*) having assailed the house of Jason they were seeking them (to bring out *N(k)O*) to the people; **6** Not having found however them they were dragging (*k*) Jason and certain brothers before the city authorities crying out that The [ones] the world having upset these also here are come, **7** whom has received Jason; And these all contrary to the decrees of Caesar do king another proclaiming to be Jesus. **8** They stirred up then the crowd and the city authorities hearing these things; **9** And having taken security from Jason and the rest they let go them. **10** And the brothers immediately through (*k*) night sent away both Paul and Silas to Berea, who having arrived into the synagogue of the Jews were going. **11** These now were more noble than those in Thessalonica, who received the word with all readiness (*ko*) every day examining the Scriptures if would be these things so. **12** Many indeed therefore of them believed, and of the Grecian women prominent and men not a few. **13** When however knew those from Thessalonica Jews that also in Berea was proclaimed by Paul the word of God, they came there also there also stirring up (and agitating *NO*) the crowds. **14** Immediately also then Paul sent away the brothers to go (until *N(k)O*) to the sea; (remained but *N(k)O*) both Silas and Timothy there. **15** Those now (escorting *N(k)O*) Paul brought (him *k*) unto Athens, and having received a command unto Silas and (*no*) Timothy that as quickly as possible they may come to him they were departing. **16** In now Athens is waiting for them Paul was provoked the spirit of him in him (seeing *N(k)O*) utterly idolatrous to be the city. **17** He was reasoning indeed therefore in the synagogue with the Jews and with those worshiping and in the marketplace on every day with those meeting [him]; **18** Some then also of the Epicureans and (of the *k*) Stoics philosophers were encountering him; And some were saying; What maybe would intend babbler this to say? Others however; Of foreign gods he seems a proclaimer to be; because Jesus and the resurrection (to them *k*) he was evangelising. **19** Having taken hold (also *NK(o)*) of him to the Ares Hill they brought

[him] saying; Are we able to know what [is] new this which by you is spoken teaching? **20** Strange things for some you are bringing to the ears of us; We resolve therefore to know (what [things] *N(k)O*) (maybe *k*) (intends *N(k)O*) these things to be. **21** [The] Athenians now all and the visiting strangers in no [thing] else were spending their time than to tell something (and *N(k)O*) to hear something new. **22** Having stood then Paul in [the] midst of the Ares Hill he was saying; Men Athenians, in all things as very religious you I behold; **23** Passing through for and beholding the objects of worship of you I found even an altar on which had been inscribed: To an unknown God. (whom *N(k)O*) therefore not knowing you worship, (Him *N(K)O*) I myself proclaim to you. **24** The God who having made the world and all things that [are] in it, He of heaven and earth being Lord not in hand-made temples dwells, **25** nor by hands (human *N(k)O*) is He served as needing anything, Himself giving to all life and breath (and *N(K)O*) (the *N(k)O*) all; **26** He made then of one (blood *K*) every nation of men to dwell upon (all [the] face *N(k)O*) of the earth, determining (ordered *N(k)O*) times and the boundaries of the habitation of them **27** to seek (God, *N(K)O*) if perhaps indeed they would touch Him and would find [Him], And (indeed *N(k)O*) not far from one each of us He is. **28** In Him for we live and move and are; As also some of the among you poets have said; of [Him] For also offspring we are.' **29** Offspring therefore being of God not we ought to consider to gold or to silver or to stone, a graven thing of craft and imagination of man, the Divine Being to be like. **30** The indeed therefore times of ignorance having overlooked God now (He commands *NK(O)*) to men (all *N(k)O*) everywhere to repent; **31** (just as *N(k)O*) He set a day in which He is about to judge the world in righteousness by a man whom He appointed a guarantee having provided to all, having raised Him out from [the] dead. **32** Having heard of now a resurrection of [the] dead some indeed were mocking [him], some however said; We will hear you concerning this (also *no*) again. **33** (and *k*) Thus Paul went out from [the] midst of them. **34** Some however men having joined themselves to him believed, among whom also [were] Dionysius the Areopagite and a woman named Damaris and others with them.

18 And after (now *k*) these things having departed (*k*) (Paul *K*) from Athens he came to Corinth, **2** And having found a certain Jew named Aquila, of Pontus a native, recently having come from Italy, and Priscilla wife of him, because of (to have commanded *NK(o)*) Claudius to depart all the Jews (out of *N(k)O*) Rome, he came to them; **3** and due to of the same trade being he was staying with them and (he was working; *NK(O)*) they were for tentmakers (by trade; *N(k)O*) **4** he was reasoning now in the synagogue on every Sabbath, was persuading both Jews and Greeks. **5** When now came down from Macedonia both Silas and Timothy, was occupied with the (word *N(K)O*) Paul earnestly testifying to the Jews to be the Christ Jesus. **6** When are opposing however they and denigrating [him], having shaken out the garments he said to them; The blood of You [be] upon the head of you, clean I myself [am]; From now on to the Gentiles I will go. **7** And having departed from there (he entered *N(k)O*) to [the] house of a certain one named (Titius *N(O)*) Justus worshiping the God, of whom the house was adjoining to the synagogue. **8** Crispus now the ruler of the synagogue believed in the Lord with all the household of him, And many of the Corinthians hearing were believing and were baptized. **9** Said now the Lord in [the] night through a vision to Paul; Not do fear but do continue speaking and not may be silent, **10** because I myself am with you, and no [one] will lay a hand on you to harm you; because people there is to me many in city this; **11** He remained (now *N(k)O*) a year and months six teaching among them the word of God. **12** When Gallio however proconsul being of Achaia rose up with one accord the Jews against Paul and led him to the judgment seat, **13** saying that Contrary to the law persuades this [man] men to worship God. **14** When is being about to now Paul to open [his] mouth said Gallio to the Jews; If indeed (therefore *K*) it was unrighteousness some or crime wicked, O Jews, according to reason would (I have endured with *N(k)O*) you; **15** if however (questions *N(K)O*) it is about a word and names and law of yours, you will behold [to it] yourselves; a judge (for *k*) I myself of these things not resolve to be. **16** And he drove them from the judgment seat. **17** Having seized then all [of them] (the Greeks *K*) Sosthenes the ruler of the synagogue they were beating [him] before the

judgment seat; And no [thing] about these things to Gallio (was concerning. *NK(O)*) **18** Now Paul more having remained days many, of the brothers having taken leave he was sailing away to Syria — and with him Priscilla and Aquila — having shaved in Cenchrea the head; he had for a vow. **19** (They came *N(K)O*) now to Ephesus; and them and them left there, He himself then having entered into the synagogue (he reasoned *N(k)O*) with the Jews. **20** When are asking now they for [him] a longer time to remain (with them *k*) not he did consent; **21** but (having taken leave *N(k)O*) (and *no*) (to them *k*) having said (necessary *KO*) (me by all means the feast which is coming to do into Jerusalem; *K*) Again (now *k*) I will return to you God willing, (and *k*) he sailed from Ephesus. **22** and having landed at Caesarea, having gone up and having greeted the church he went down to Antioch; **23** And having stayed time some he went forth passing through successively the Galatian region and Phrygia, (strengthening *NK(o)*) all the disciples. **24** A Jew now certain Apollos named, of Alexandria a native, a man eloquent, came to Ephesus mighty being in the Scriptures. **25** He was instructed [in] the way of the Lord, And being fervent in spirit he was speaking and he was teaching earnestly the [things] concerning (Jesus *N(K)O*) knowing only the baptism of John; **26** He then began to speak boldly in the synagogue. Having heard however him Priscilla and Aquila they took to [them] him and more accurately to him they expounded the way of God. **27** When is resolving then he to pass through into Achaia, having encouraged [him] the brothers wrote to the disciples to welcome him; who having arrived he helped greatly those having believed through grace; **28** Powerfully for the Jews he was refuting publicly showing through the Scriptures to be the Christ Jesus.

19 It came to pass now while Apollos being in Corinth, Paul having passed through the upper parts (to come down *N(k)O*) to Ephesus and (finding *N(k)O*) certain disciples **2** he said (also *no*) to them; If [the] Spirit Holy did you receive having believed? And (they said *k*) to him; But not even that [a] Spirit Holy there is did we hear. **3** He said then (to them: *k*) Into what then were you baptized? And they said; Into John's baptism. **4** Said then Paul; John (indeed *k*) baptized a baptism of repentance

to the people telling about the [One] coming after him that they may believe, That is in (Christ *K*) Jesus. **5** Having heard then they were baptized in the name of the Lord Jesus; **6** And when was laying on them Paul the hands came the Spirit Holy upon them, they were speaking then in tongues and were prophesying. **7** There were then the in all men about (twelve. *N(k)O*) **8** Having entered then into the synagogue he was speaking boldly for months three reasoning and persuading concerning the kingdom of God. **9** When however some were hardened and they were disbelieving speaking evil of the Way before the multitude, having departed from them he took separately the disciples every day reasoning in the lecture hall of Tyrannus (a certain. *k*) **10** This then continued for years two, so that all those inhabiting Asia hearing the word of the Lord (Jesus *K*) Jews both and Greeks. **11** Miracles then not being ordinary God was doing through the hands of Paul, **12** so that even to the ailing (carrying *NK(O)*) from the skin of him handkerchiefs or aprons and departing from them the diseases the also spirits evil (coming out *N(k)O*) (from *k*) (of them. *K*) **13** Attempted now some of (also *N(k)O*) of the itinerant Jewish exorcists to invoke over those having spirits evil the name of the Lord Jesus saying; (I adjure *N(K)O*) you [by] Jesus whom (*k*) Paul proclaims. **14** They were now (of a certain *N(k)O*) of Sceva a Jewish a high priest seven (*k*) sons this were doing. **15** Answering however the spirit evil said (to them: *no*) (indeed *no*) Jesus I know and Paul I am acquainted with; you yourselves however who are you? **16** And (having leapt *N(k)O*) the man upon them in whom was the spirit evil, (and *k*) (having overpowered *NK(o)*) (them all *N(K)O*) he prevailed against them so that naked and wounded fleeing out of the house that. **17** This now became known to all Jews both also to Greeks who inhabiting Ephesus and (fell *NK(o)*) fear upon all them and was being magnified the name of the Lord Jesus, **18** Many then of those having believed were coming confessing and declaring the deeds of them. **19** Many now of those the magic arts having practiced having brought together the books were burning [them] before all; And they counted up the prices of them and found [it] of silverlings myriads five. **20** thus with might of the Lord the word was continuing to increase and was prevailing. **21**

After now were fulfilled these things, purposed Paul in the Spirit having passed through Macedonia and Achaia to go to Jerusalem having said that After being me there, it behooves me also Rome to see. 22 Having sent then into Macedonia two of those ministering to him, Timothy and Erastus, he himself remained for a time in Asia. 23 Arose now at the time same a disturbance not small concerning the Way. 24 Demetrius for a certain [man] named, a silversmith making shrines silver of Artemis, was bringing to the craftsmen no little business 25 whom having brought together also the in such things Workmen he said; Men, you know that from this business the wealth (of us *N(k)O*) is, 26 And you see and hear that not only in Ephesus but almost in all of Asia Paul this having persuaded [them] he has turned away a great many people saying that not they are gods through hands being made. 27 Not only but this is endangered to us the business into disrepute to come but also the of the great goddess Artemis temple as no [thing] to be reckoned, to be (and *N(k)O*) also deposing (the majesty *N(k)O*) of her whom all Asia and the world worship. 28 Having heard then and having become full of rage they were crying out saying; Great [is] Artemis of [the] Ephesians. 29 And was filled the city (all *K*) with confusion; they rushed and with one accord to the theatre having dragged off Gaius and Aristarchus Macedonians, fellow travelers (*k*) of Paul. 30 (*k*) Paul however intending to go in to the people not were allowing him the disciples; 31 Some then also of the Asiarchs being to him friends, having sent to him they were urging [him] not to venture himself into the theatre. 32 Others indeed therefore some thing were crying out; was for the assembly confused, and most not did know for what cause they had assembled. 33 Out of now the crowd (brought forward *N(k)O*) Alexander when were thrusting forward him the Jews; And Alexander having motioned with the hand was wanting to present a defense to the people. 34 (Having recognized *N(k)O*) however that a Jew he is, a cry there was one from all (about *NK(o)*) ongoing hours two crying out; Great [is] Artemis of [the] Ephesians. 35 having calmed then the town clerk the crowd he says; Men Ephesians, who for is there (of men *N(k)O*) who not knows the of [the] Ephesians city temple-keeper as being of the great (goddess *k*) Artemis and of

that fallen from the sky? 36 Undeniable therefore are being these things necessary it is for you quietened to be and nothing rash to do. 37 You brought for men these neither temple plunderers nor blaspheming the (goddess *N(k)O*) (of us. *N(K)O*) 38 If indeed therefore Demetrius and the with him craftsmen have against anyone a matter courts are conducted and proconsuls there are; they should accuse to one another. 39 If however anything (beyond this *N(K)O*) you inquire, in the lawful assembly it will be solved. 40 And for we are in danger of being accused of insurrection in regard to this day not one cause there is existing concerning which not we will be able (to render *NK(o)*) a reason (for *no*) commotion this. 41 And these things having said he dismissed the assembly.

20 After now ceasing the uproar (having summoned [him] *N(k)O*) Paul the disciples and (having encouraged *NO*) having said farewell he departed (to go *N(k)O*) to (*k*) Macedonia. 2 Having passed through then the districts those and having exhorted them with talk much he came to Greece; 3 Having continued then months three, having been made a plot against him by the Jews he being about to sail into Syria, arose (a purpose *N(k)O*) to return through Macedonia. 4 Was accompanied by then him (until Asia *KO*) Sopater ([son] of Pyrrhus *NO*) a Berean, of the Thessalonians now Aristarchus and Secundus and Gaius of Derbe and Timothy; [the] Asians now Tychicus and Trophimus, 5 These (also *no*) (having gone ahead *NK(o)*) were awaiting us in Troas; 6 We ourselves then sailed away after the days of the Unleavened Bread from Philippi and we came to them at Troas within days five (where *N(k)O*) we stayed days seven. 7 In then the first [day] of the week come together (we *N(K)O*) (disciples for the *K*) breaking of bread Paul was talking to them about to depart on the next day he was continuing then the talk until midnight; 8 There were now lamps many in the upper room where (we were *N(K)O*) assembled. 9 (sitting *N(k)O*) then a certain young man named Eutychus by the window, overpowered by sleep deep as is talking Paul on longer, having been overpowered by the sleep he fell from the third story down and was picked up dead. 10 Having descended however Paul fell upon him and having embraced [him] said;

Not do be alarmed; the for life of him in him is. **11** Having gone up then and having broken (the *no*) bread and having eaten, for long and having talked until daybreak, so he departed. **12** They brought then the boy alive and were comforted not a little. **13** We ourselves however (having gone ahead to *NK(o)*) the ship sailed (to *N(k)O*) Assos, there being about to take in Paul; Thus for having arranged himself he was readying himself to go on foot. **14** When now (he was meeting with *N(k)O*) us at Assos, having taken in him we came to Mitylene; **15** And from there And from there having sailed away on the following [day] we arrived (opposite *N(k)O*) Chios, on the then next [day] we arrived at Samos (and await in Trogyllium *K*) on the (and *no*) following [day] we came to Miletus. **16** (Had decided *N(k)O*) for Paul to sail by Ephesus, so that not it may happen to him to spend time in Asia; he was hastened for if possible (it would be *N(k)O*) for him on the day of Pentecost to be in Jerusalem. **17** From then Miletus having sent to Ephesus he called for the elders of the church. **18** When then they had come to him he said to them; You yourselves know from [the] first day on which I arrived in Asia how with you the whole time I was **19** serving the Lord with all humility and (many *K*) tears and trials that were happening to me in the plots of the Jews; **20** how no [thing] I did shrink back of that being profitable not to declare to you and to teach you publicly and from house to house, **21** earnestly testifying to Jews both and to Greeks in (*k*) God repentance and faith (*k*) in the Lord of us Jesus (Christ. *KO*) **22** And now behold bound I myself in the Spirit go to Jerusalem what in it will happen to me not knowing, **23** except that the Spirit Holy in every city fully testifies (to me *NO*) saying that chains and tribulations me await. **24** But not of any (account *N(k)O*) I make (nor I have *K*) the life (of mine *k*) dear to myself, so as (to finish *NK(o)*) the course of mine (with joy *K*) and the ministry that I received from the Lord Jesus, to testify fully the gospel of the grace of God. **25** And now behold I myself know that no longer no longer you will behold the face of me you yourselves all among whom I have gone about proclaiming the kingdom (of the God. *K*) **26** (therefore *N(k)O*) I testify to you in this day that innocent (I am *N(k)O*) of the blood of all; **27** not for I shrunk back not [from] declaring all the counsel of God to you. **28** do take heed (therefore *K*) to yourselves and to all the flock among which you the Spirit Holy has set overseers, to shepherd the church of the (Lord and *O*) God, which He purchased with blood the own. **29** I myself (for *k*) know (this *k*) that will come in after the departure of mine wolves grievous among you not sparing the flock, **30** and out from your own selves will rise up men speaking perverted [things] such that to draw away disciples after (them. *NK(o)*) **31** Therefore do watch remembering that three years night and day not I ceased with tears admonishing one each. **32** And now I commit you (brothers *K*) (to God *NK(O)*) and to the word of the grace of Him, who is being able (to build [it] *N(k)O*) and to give (to you *k*) (the *no*) inheritance among those sanctified all. **33** Silver or gold or clothing of no [one] I coveted; **34** You yourselves (now *k*) know that to the needs of me and to that [of those] being with me ministered to hands these. **35** In everything I showed you that by thus straining it behooves [us] to aid those being weak, to remember and also the words of the Lord Jesus, how He Himself said; Blessed it is more to give than to receive. **36** And these things having said having bowed the knee of him with all them he prayed. **37** Much then weeping there was among all, and having fallen upon the neck of Paul they were kissing him, **38** sorrowing especially over the word that he had spoken that no longer no longer they are about the face of him to see. They were accompanying then him to the ship.

21 After then it happened sailing our having drawn away from them, having run directly we came to Cos, and the next [day] to Rhodes, and from there and from there to Patara. **2** And having found a boat passing over into Phoenicia having gone on board we set sail. **3** (Having sighted *NK(o)*) then Cyprus and having left it on the left we were sailing to Syria and (we disembarked *N(k)O*) at Tyre; There for the ship was unloading the cargo. **4** (and *k*) Having sought out (then *no*) the disciples we remained there days seven, who to Paul were telling through the Spirit not (to go up *N(k)O*) to Jerusalem. **5** When then it happened that we [were] completing the days, having set out we were journeying while are accompanying us everyone with wives and children as far as outside

the city, And having bowed the knees on the shore (having prayed *N(k)O*) 6 (we greeted *N(k)O*) one another and (we went up *N(k)(o)*) into the boat, they then returned to [their] own. 7 We ourselves then the voyage having completed from Tyre came down to Ptolemais, and having greeted the brothers we stayed day one with them. 8 On the now next day having gone forth (those with Paul *K*) (we came *NK(O)*) to Caesarea, and having entered into the house of Philip the evangelist (who *K*) is being of the seven we stayed with him. 9 With this [man] now there were daughters four virgins prophesying. 10 Remaining now (of us *K*) days many came down a certain one from Judea a prophet named Agabus, 11 and having come to us and having taken the belt of Paul, having bound (both *K*) (of himself *N(k)O*) the feet and the hands he said; Thus says the Spirit Holy; The man of whom is belt this, in this way will bind in Jerusalem the Jews and will deliver [him] into [the] hands of [the] Gentiles. 12 When then we had heard these things, were begging we ourselves both and those of that place not to go up him to Jerusalem. 13 (Then *N(k)O*) answered Paul; What are you doing weeping and breaking my heart? I myself for not only to be bound but also to die at Jerusalem readiness have for the name of the Lord Jesus. 14 Not is being persuaded then he we were silent having said; Of the Lord the will (should be [done]). *N(k)O*) 15 After now days these having packed the baggage we were ascending to Jerusalem. 16 Went then also [some] of the disciples from Caesarea with us, bringing [one] with whom we may lodge, Mnason a certain Cypriot, an early disciple. 17 Having arrived now we at Jerusalem gladly (received *N(k)O*) us the brothers. 18 On the now following [day] was going in Paul with us unto James, all and arrived the elders. 19 And having greeted them he was relating by one each of the things did God among the Gentiles through the ministry of him. 20 Those then having heard were glorifying (God, *N(K)O*) (They said *NK(o)*) then to him; You see brother, how many myriads there are (among the *NO*) (Jews *N(k)O*) who having believed and all zealous ones for the law are. 21 They have been informed now about you that apostasy you teach from Moses those among the Gentiles all Jews telling not to circumcise them the children nor in the customs to walk. 22 What then is it? Certainly (should multitude to assemble *K*) they will hear (for *K*) that you have come. 23 This therefore do you what to you we say; There are with us men four a vow having (on *NK(o)*) themselves; 24 These [men] having taken do be purified with them and do bear expense for them so that (they will shave *N(k)O*) the head, and (will know *N(k)O*) all that of which they have been informed about you no [thing] is, but you walk orderly also yourself keeping the law. 25 Concerning now those having believed of the Gentiles we ourselves (wrote to *NK(O)*) having adjudged (nothing such to keep them only except *K*) to keep from them the both idol-sacrifices and (*K*) blood and what is strangled and sexual immorality. 26 Then Paul having taken the men on the following day with them having been purified was entering into the temple declaring the fulfillment of the days of the purification until that was offered for one each of them the sacrifice. 27 When now were about the seven days to be completed, the from Asia Jews having seen him in the temple were stirring up all the crowd and laid upon him hands 28 crying out; Men Israelites, do help. This is the man who against the people and the law and place this all those (everywhere *N(k)O*) teaching, besides and also Greeks he has brought into the temple and has defiled holy place this. 29 It was they for (having foreseen *NK(o)*) Trophimus the Ephesian in the city with him, whom they were supposing that into the temple had brought Paul. 30 Was thrown into commotion also the city whole and there was a rushing together of the people, And having laid hold of Paul they were dragging him outside the temple; and immediately were shut the doors. 31 Of them seeking (then *N(k)O*) him to kill there came a report to the commander of the cohort that all (are in an uproar *N(k)O*) Jerusalem; 32 who at once having taken with [him] soldiers and centurions ran down upon them. And having seen the commander and the soldiers they stopped beating Paul. 33 (Then *NK(o)*) having drawn near the commander laid hold of him and he commanded [him] to be bound with chains two and he was inquiring who (maybe *K*) he would be and what it is he having done. 34 Others however another [or] one thing (were crying out *N(k)O*) in the crowd. Not (is being able *N(k)O*) now (he *no*) to know the facts on account of the uproar he ordered to be brought him into the barracks. 35 When now he

came to the stairs, it happened that being carried he by the soldiers because of the violence of the crowd; **36** Were following for the multitude of the people (crying out; *N(k)O*) Away with him. **37** Being about then to be brought into the barracks Paul says to the commander; If is it permitted to me to say something to you? Then he was saying; Greek do you know? **38** Surely then you yourself are the Egyptian before these the days having led a revolt and having led out into the wilderness the four thousand men of the Assassins? **39** Said however Paul; I myself a man indeed am a Jew of Tarsus of Cilicia not [of an] insignificant city a citizen, I implore however you; do allow me to speak to the people. **40** When was permitting then he Paul having stood on the stairs made a sign with the hand to the people, great then silence having taken place (he addressed [them] *NK(o)*) in the Hebrew language saying:

22 Men brothers and fathers, do hear of me the to you (now *N(k)O*) defense. **2** Having heard then that in the Hebrew language he was addressing them, even more they became quiet. And he says; **3** I myself (indeed *k*) am a man Jewish born in Tarsus of Cilicia, brought up however in city this at the feet of Gamaliel instructed according to [the] exactness of the of our Fathers law, a zealous one being for God even as all you yourselves are this day, **4** who this Way persecuted as far as death binding and betraying to prisons men both and women, **5** as also the high priest bears witness to me and all the elderhood, from whom also letters having received to the brothers to Damascus I was on my way going to bring also those there being bound to Jerusalem in order that they may be punished. **6** It happened however to me journeying and drawing near to Damascus about noon suddenly out of heaven shining a light great around me myself; **7** I fell then to the ground and heard a voice saying to me; Saul Saul, why Me persecute you? **8** I myself then answered; Who are You Lord? He said then to me; I myself am Jesus of Nazareth whom you yourself are persecuting. **9** Those then with me myself being the indeed light beheld (and terrified they were *K*) the however voice not did they hear the [One] speaking to me. **10** I said then; What shall I do Lord? And the Lord said to me; Having risen up do go to Damascus, and there and there

you it will be told concerning all things that it has been appointed you to do. **11** While now not I was seeing because of the brightness of the light that, being led by the hand by those being with me I came to Damascus. **12** Ananias then certain, a man (devout *N(k)O*) according to the law, borne witness to by all the dwelling [there] Jews, **13** having come to me and having stood by [me] he said to me; Saul brother, do receive sight. And I myself And I myself on the same hour looked up at him. **14** And he said; The God of the fathers of us has appointed you to know the will of Him and to see the Righteous One and to hear [the] voice out of the mouth of Him; **15** For you will be a witness for Him to all men of what you have seen and heard. **16** And now why delay you? Having arisen do yourself be baptized and do yourself wash away the sins of you calling on the name (of Him. *N(K)O*) **17** It happened then to me having returned to Jerusalem and praying by me in the temple falling I into a trance **18** and seeing Him saying to me; do make haste and do go away with speed out of Jerusalem, because not they will receive your (*k*) testimony about Me. **19** And I myself And I myself said; Lord, they themselves know that I myself was imprisoning and beating in each of those synagogues those believing on You; **20** And when was poured out the blood of Stephen the witness of You, also I myself was already standing by and consenting (to the killing of him *K*) and watching over the garments of those executing him. **21** And He said to me; do go, for I myself to [the] Gentiles far away will send you. **22** They were listening now to him until this word and they lifted up the voice of them saying; Away from the earth [with] such; Not for (it was proper *N(k)O*) [for] him to live! **23** (While shouting out *NK(o)*) (then *N(k)O*) they and casting off the garments and dust throwing into the air **24** Ordered the commander (to be brought in *N(k)O*) him into the barracks having directed by flogging to be examined him, so that he may know for what cause like this they were crying out against him. **25** As however (they stretched forward *N(k)O*) him with the straps, said to the already standing by centurion Paul; If a man a Roman and uncondemned it is lawful to you to flog? **26** Having heard then the centurion having gone to the commander he reported [it] saying; (do you see *K*) what are you going to do? for man this a Roman is. **27** Having come near

then the commander said to him; do tell me, (if *k*) you yourself a Roman are? And he was saying; Yes. 28 Answered (then *N(k)O*) the commander; I myself with a great sum citizenship this bought. But Paul was saying; I myself however even has been born [so]. 29 Immediately therefore departed from him those being about him to examine. and the commander also was afraid having ascertained that a Roman he is and because him he had having bound. 30 On the now next day desiring to know for certain why he is accused (by *N(k)O*) the Jews, he unbound him (from the chains *K*) and commanded (to assemble *N(k)O*) the chief priests and (all *N(k)O*) the council (of them, *k*) And having brought down Paul he set [him] among them.

23 Having looked intently then Paul at the Council he said; Men brothers, I myself in all conscience good have lived as a citizen to God unto this day. 2 Then the high priest Ananias commanded to those standing by him to strike of him the mouth. 3 Then Paul to him said; To strike you is about God, wall whitewashed! And you yourself do you sit judging me according to the law, and violating law you command me to be struck? 4 Those who now standing by said; The high priest of God do you insult? 5 Was saying then Paul; Not I had known, brothers, that he is high priest; it has been written for (that *no*) [The] ruler of the people of you not you will speak evil [of]. 6 Having known then Paul that the one part consists of Sadducees but the other of Pharisees (he was crying out *N(k)O*) in the Council; Men brothers, I myself a Pharisee am, [the] son (of Pharisees; *N(K)O*) concerning [the] hope and resurrection of [the] dead I myself am judged. 7 This then of him (saying *N(k)o*) arose a dissension between the Pharisees and (of the *k*) Sadducees, and was divided the crowd. 8 Sadducees indeed for say not there to be resurrection (neither [to be] *N(k)O*) angel nor [to be] spirit; Pharisees however confess both. 9 Arose then a clamor great; and having risen up (some *NO*) (of the scribes *N(k)O*) of the party of the Pharisees they were contending saying; No [thing] evil we find in man this; What if now a spirit has spoken to him or an angel (Surely we shall be fighting God? *K*) 10 great then (is becoming *N(k)O*) dissension, (having feared *N(k)O*) the commander lest may be torn

to pieces Paul by them he commanded the troop (having gone down *NK(o)*) (and *k*) to take by force him from midst of them, to bring [him] then into the barracks. 11 But on the following night having stood by him the Lord said; Take courage (Paul; *k*) as for you have fully testified about Me at Jerusalem, thus you it behooves also in Rome to testify. 12 When it was becoming then day having made a conspiracy (the Jews *N(k)O*) put under an oath themselves declaring neither to eat nor to drink until that they may kill Paul. 13 There were now more than forty this plot (having made; *N(k)O*) 14 who having come to the chief priests and to the elders said; With an oath we have bound ourselves nothing to eat until that we may kill Paul. 15 Now therefore you yourselves do make a report to the commander along with the Council, so that (tomorrow *K*) he may bring down him (to *N(k)O*) you as being about to examine more earnestly the [things] about him; we ourselves then before drawing near of him ready we are to execute him. 16 Having heard however the son of the sister of Paul (of the ambush, *N(k)O*) having come near and having entered into the barracks he reported [it] to Paul. 17 Having called to [him] then Paul one of the centurions he was saying; young man this (do take *NK(o)*) to the commander; he has for to report something to him. 18 The [one] indeed therefore having taken him he brought [him] to the commander and he says; The prisoner Paul having called to me he asked [me] this (young man *N(k)O*) to lead to you having something to say to you. 19 Having taken hold then of the hand of him the commander and having withdrawn in private he was inquiring; What is it that you have to report to me? 20 He said then that The Jews have agreed to ask you that tomorrow Paul you may bring down into the Council as (it being about *N(K)O*) something more earnestly to inquire about him. 21 You yourself therefore not may be persuaded by them, Lie in wait indeed for him of them men more than forty, who was put under an oath themselves neither to eat nor to drink until that they may execute him and now they are ready awaiting the from you promise. 22 Indeed therefore [the] commander dismissed the (young man *N(k)O*) having instructed [him] No one to tell that these things you reported to me. 23 And having called to [him] two certain of the centurions he said; do prepare soldiers

two hundred so that they may go as far as Caesarea and horsemen seventy and spearmen two hundred for [the] third hour of the night, 24 Mounts then providing so that having set upon [them] Paul they may bring [him] safely to Felix the governor; 25 having written a letter (having *N(k)O*) form this: 26 Claudius Lysias To the most excellent governor Felix Greeting. 27 man this having been seized by the Jews and being about to be executed by them, having come up with the troop I rescued (him *k*) having learned that a Roman he is; 28 Resolving (then to know *N(k)O*) the charge on account of which they were accusing him I brought down (him *k*) to the council of them; 29 whom I found being accused concerning questions of the law of them, not however [of anything] worthy of death or of chains having accusation. 30 When was being disclosed then to me a plot that against the man (to be about to *k*) going to happen (by the Jews *K*) (at once *NK(O)*) I sent [him] to you having instructed also to the accusers to speak the [things] against him before you. (Farewell! *KO*) 31 Indeed therefore [the] soldiers according to that ordered them having taken Paul brought [him] through (*k*) night to Antipatris. 32 On the now next day having allowed the horsemen (to go *N(k)O*) with him they returned to the barracks; 33 who having entered into Caesarea and having delivered the letter to the governor presented also Paul to him. 34 Having read [it] then (governor *k*) and having asked from what province he is and having learned that from Cilicia [he is], 35 I will hear fully you, he was saying, when also the accusers of you may have arrived. (having commanded *N(k)O*) (then *k*) in the Praetorium of Herod to be guarded him.

24 After then five days came down the high priest Ananias with (of the *k*) elders (some *NO*) and an orator Tertullus certain, who made a representation to the governor against Paul. 2 When was invited then he began to accuse Tertullus saying; Great peace we are attaining through you and (excellent reforms *N(K)O*) are being done to the nation this [one] through your foresight 3 in every way both and everywhere we gladly accept [it], most excellent Felix, with all thankfulness. 4 In order that however not to any longer you I may be a hindrance, I implore to hear you us briefly in your kindness. 5 Having

found for man this a pest and stirring (insurrections *N(K)O*) among all the Jews in the world a leader then of the of the Nazarenes sect; 6 who even the temple attempted to profane, whom also we seized (and according to our own law we wanted to judge. *K*) 7 (having come up now Lysias the commander with great violence from the hands of us being carried away, *K*) 8 (having commanded the accusers of him to come upon you; *K*) From him you will be able yourself having examined [him] concerning all these things to know of which we ourselves accuse him. 9 (Agreed *N(k)O*) then also the Jews declaring these things so to be. 10 Answered (then *N(k)O*) Paul, when was signalling to him the governor to speak: For many years as being you judge to nation this knowing [these] encouraging things, concerning myself I present a defense; 11 Being able you (to know *N(k)O*) that not more there are to me days (than *k*) (twelve *N(k)O*) from which I went up to then worship (in *N(k)O*) Jerusalem; 12 And neither in the temple did they find me with anyone reasoning or (obstruction *N(k)O*) making of a crowd nor in the synagogues nor in the city; 13 (nor *N(k)O*) to prove are they able (to you *N(K)O*) concerning [the things] of which (now *N(k)O*) they accuse me. 14 I confess however this to you that according to the Way which they name a sect so I serve the ancestral God believing in all [things] throughout the law and (that in *no*) the Prophets written, 15 a hope having in God which also they themselves await, [that] a resurrection to ensue to then be (of [the] dead-*K*) of [the] just both and of [the] unjust; 16 In this (also *N(k)O*) I myself strive without offense a conscience (to have *NK(o)*) toward God and men (through *N(K)O*) (all [times]. *N(k)O*) 17 After years now many alms to then bring to the nation of mine I came and offerings, 18 during (which *N(k)O*) they found me purified in the temple not with a crowd nor in tumult, Some however [are] from Asia Jews 19 who (it was necessary *N(k)O*) before you to appear and to make accusation, if anything they would have against me myself. 20 Otherwise themselves it they should say (if *k*) any they found (in me myself *ko*) unrighteousness when was standing I before the Council, 21 [other] than concerning one this voice which I cried out among them standing that Concerning [the] resurrection of [the] dead I myself am judged this day (by *N(k)O*)

you. 22 (having heard these things *K*) deferred then them Felix more precisely knowing the [things] concerning the Way having said; When Lysias the commander may have come down, I will examine the [things] as to you. 23 having commanded (also *k*) to the centurion to keep (*k*) (him, *N(K)O*) to [let him] have then ease and not to forbid the private [friends] of him to minister (or to come near *K*) to him. 24 After then days some having arrived Felix with Drusilla the (own *N(k)O*) wife being a Jewess he sent for Paul and heard him concerning the in Christ (Jesus *NO*) faith. 25 When reasoning then he concerning righteousness and self-control and the judgment which is coming (to be [in the future] *K*) frightened having become Felix answered; For the present being do go away; opportunity then having found I will call for you; 26 At the same time (now *k*) also he is hoping that riches will be given to him by Paul (so that may release him *K*) Therefore also often him sending for he was talking with him. 27 When two years however having been completed he received [as] successor Felix Porcius Festus, wishing then (favor *N(k)O*) to acquire for himself with the Jews Felix left Paul imprisoned.

25 Festus therefore having arrived in the province after three days he went up to Jerusalem from Caesarea, 2 Made a presentation (then *N(k)O*) before him (the *N(k)O*) (chief priests *N(K)O*) and the chiefs of the Jews against Paul and they were begging him 3 asking a favor against him, that he may summon him to Jerusalem, an ambush forming to execute him on the way. 4 Indeed therefore Festus answered that is to be kept Paul (in Caesarea, *N(k)O*) he himself however ensuing with speed to set out; 5 Those therefore among you he says [in] power having gone down too, if anything there is in the man wrong, they should accuse him. 6 Having spent then with them days (not *NO*) more (than eight *NO*) or ten, having gone down to Caesarea, on the next day having sat on the judgment seat he commanded Paul to be brought. 7 When was arriving then he they stood around (him *NO*) the from Jerusalem having come down Jews many and weighty charges (presenting *N(k)O*) (concerning Paul *K*) which not they were able to prove, 8 (Paul *no*) was presenting a defense (of him *k*) that

Neither [I sinned] against the law of the Jews nor [I sinned] against the temple nor against Caesar [in] anything have I sinned. 9 Festus however wishing from the Jews a favor to lay, answering Paul said; Are you willing to Jerusalem having gone up there concerning these things (to be judged *N(k)O*) before me? 10 Said then Paul; Before the judgment seat of Caesar standing I am, where me it behooves to be judged. To [the] Jews no [thing] (I have done wrong, *NK(o)*) as also you yourself very well know; 11 If indeed (therefore *N(k)O*) I do wrong and worthy of death have done anything, not I do refuse to die; If however no [thing] there is of which they [can] accuse me, no [one] me can to them giving up. To Caesar I appeal! 12 Then Festus having conferred with the Council answered; To Caesar You have appealed, to Caesar you will go! 13 When days now having passed some Agrippa the king and Bernice came down to Caesarea (greeting *N(k)O*) Festus. 14 As now many days (they were staying *NK(o)*) there, Festus to the king laid before the [things] relating to Paul saying; A man certain there is left by Felix [as] a prisoner, 15 concerning whom having been of me in Jerusalem made a presentation the chief priests and the elders of the Jews asking against him (penalty; *N(k)O*) 16 to whom I answered that not it is [the] custom with Romans to give up any man (into punishment *K*) before than the [one] being accused to face he would be [able] the accusers [the] opportunity and of defense he would have concerning the accusation. 17 When were assembling therefore they here delay no having made, on the next [day] having sat on the judgment seat I commanded to be brought the man; 18 concerning whom having stood up the accusers no charge (were bringing *N(k)O*) of which I myself was suspect (crimes; *N(O)*) 19 Questions however certain concerning the own religion they had against him and concerning a certain Jesus having died whom was affirming Paul to be alive. 20 Being perplexed now I myself (into *k*) concerning (these *N(k)O*) inquiry was asking if he would be willing to go to Jerusalem and there and there to be judged concerning these things. 21 But Paul having appealed for to be kept himself for the Emperor's decision I commanded to be kept him until that (I may return *N(k)O*) him to Caesar. 22 Agrippa then to Festus (was saying: *k*) I was wanting also

myself the man to hear. (now *k*) Tomorrow he says you will hear him. 23 On the therefore next day when was coming Agrippa and Bernice with great pomp and having entered into the audience hall with both (to the *k*) commanders and to men who in prominence (being *k*) in the city and when was commanding Festus was brought in Paul. 24 And says Festus; Agrippa King and all you who [are] (being present with *NK(o)*) us men, you see this one concerning whom (all *N(k)O*) the multitude of the Jews (they pleaded *NK(o)*) with me in both Jerusalem and here (crying [that] *N(k)O*) not needing of him to live no longer. 25 I myself however (having grasped *N(k)O*) nothing worthy him of death to have done, (and *k*) himself and of this one having appealed to the Emperor I determined to send (him. *k*) 26 concerning whom definite anything to write to [my] lord not I have, Therefore I have brought him before you all and especially before you, King Agrippa, so that when the examination having taken place I may have something (I may write; *N(k)O*) 27 Absurd for to me it seems [in] sending a prisoner not also the against him charges to specify.

26 Agrippa then to Paul was saying; It is permitted you (for *N(k)O*) yourself to speak. Then Paul having stretched out the hand was presenting a defense: 2 Concerning all of which I am accused by [the] Jews, King Agrippa, I have esteemed myself fortunate before you being about today to present a defense; 3 Especially acquainted being you with all the of [the] Jews (customs *NK(o)*) and also controversies. therefore I implore (you *k*) patiently to hear me. 4 The indeed then manner of life of mine which [is] from youth from [its] beginning having been among the nation of mine in (also *no*) Jerusalem know all the Jews 5 knowing me from the first, if they may be willing to testify that according to the strictest sect of our own religion I lived [as] a Pharisee; 6 And now for [the] hope of the (to *N(k)O*) the fathers of us promise having been made by God I have stood being judged, 7 to which the twelve tribes of us in earnestness night and day serving they hope to attain, concerning which hope I am accused (Agrippa *K*) by (the *k*) Jews, O king, 8 Why incredible is it judged by you if God [the] dead raises? 9 I myself indeed therefore thought in myself to the name of Jesus of

Nazareth needing many things contrary to do, 10 which also I did in Jerusalem and many (also *no*) of the saints I myself (in *no*) prisons locked up the from the chief priests authority having received, when were being executed then they I cast against [them] a vote; 11 And in all the synagogues often punishing them I was compelling [them] to blaspheme, Excessively then being furious against them I was persecuting [them] as far as even to foreign cities. 12 during which (and *k*) journeying to Damascus with [the] authority and commission which [is] (from *k*) the chief priests 13 At day mid on the road I saw, O king, from heaven above the brightness of the sun having shone around me a light and those with me myself journeying. 14 All (and *N(k)O*) when were falling down we to the ground I heard a voice (saying *N(k)O*) to me (and saying *k*) in the Hebrew language; Saul Saul, why Me persecute you? [It is] hard for you against [the] goads to kick. 15 I myself then said; Who are You Lord? And (the Lord *no*) said; I myself am Jesus whom you yourself are persecuting. 16 But do rise up and do stand on the feet of you; to this [purpose] for I have appeared to you to appoint you a servant and a witness of that which both you have seen (of Me *NO*) of the things in which then I will appear to you, 17 delivering you out from the people and (from *no*) the Gentiles, to whom (I myself *N(K)O*) am sending you 18 to open eyes of them, that (to turn *NK(o)*) from darkness to light and from the power of Satan to God, [that] to receive they forgiveness of sins and [an] inheritance among those sanctified by faith which [is] in Me myself. 19 So then, O king Agrippa, not I was disobedient to the heavenly vision, 20 but to those in Damascus first (both *no*) also in Jerusalem (into *k*) all both the region of Judea, and to the Gentiles (I was declaring *N(k)O*) to repent and to turn to God worthy of repentance works doing. 21 On account of these things me (the *k*) Jews having seized (being *n*) in the temple they were attempting to kill. 22 Help therefore having obtained (from *N(k)O*) God unto day this I have stood (bearing witness *N(k)O*) to small both and to great, no [thing] other saying than what both the prophets said was about to happen and Moses, 23 that would suffer the Christ, as first through resurrection from [the] dead light He is about to preach (to both *no*) our people and to the Gentiles. 24 These things now when he is presenting

a defense Festus in a loud voice (said; *N(k)O*) You are insane Paul! The great of you learning to insanity turns [you]! 25 But (Paul; *no*) Not I am insane says most excellent Festus, but of truth and sobriety declarations I utter. 26 Understands for concerning these things the king to whom also using boldness I speak; Hiding for him any of these things not I am persuaded no [thing]; not for is in a corner done of these things. 27 Believe you, King Agrippa, in the prophets? I know that you believe. 28 Then Agrippa to Paul (was saying: *k*) Within so little [time] me you [seek to] persuade a Christian (to become! *N(k)O*) 29 And Paul (said; *k*) I would wish may God both in a little and in (much *N(k)O*) not only you but also all those hearing me this day to become such as also I myself am except chains these. 30 (and these things when was speaking he *K*) rose up (then *no*) the king and the governor and Bernice and those sitting with them; 31 and having withdrawn they were speaking to one another saying that No [thing] of death or of chains worthy (any *NO*) is doing man this. 32 Agrippa then to Festus was saying; to have been released was able man this, only unless he had appealed to Caesar.

27 When now was determined sailing our to Italy, they were delivering both Paul and certain other prisoners to a centurion named Julius of the cohort of Augustus. 2 Having boarded then on a ship of Adramyttium (being about *N(k)O*) to sail (to *no*) the along Asia places we set sail — while was being with us Aristarchus a Macedonian of Thessalonica. 3 On the then next [day] we landed at Sidon, Considerately then Julius Paul was treating he allowed [him] to [his] friends (may be going *N(k)O*) care to receive. 4 And from there And from there having set sail we sailed under Cyprus because of the winds being contrary, 5 And then along Cilicia and Pamphylia having sailed across [the sea] we came to Myra of Lycia. 6 And there And there having found the centurion a ship of Alexandria sailing to Italy he placed us into it. 7 For many now days sailing slowly and with difficulty having arrived off Cnidus not is permitting us the wind we sailed under Crete off Salmone, 8 With difficulty and coasting along it we came to a place certain being called Fair Havens, to which near [the] city was of Lasea. 9 When much now time having

passed and is being already dangerous the voyage because of even the Fast already being over, was admonishing [them] Paul 10 saying to them; Men, I understand that with disaster and much loss not only of the (burden *N(k)O*) and of the ship but also the lives of us ensuing to be the voyage. 11 But the centurion by the pilot and by the ship owner rather was persuaded than by the [things] by (*k*) Paul spoken. 12 Unsuitable now the harbor being to winter in the majority reached a decision to set sail (from there, *N(k)O*) if somehow they would be able having arrived at Phoenix to winter [there] — a harbor of Crete looking toward [the] southwest and toward [the] northwest. 13 When was blowing gently now a south wind having thought the purpose to have obtained, having weighed [anchor] very near they were coasting along Crete. 14 After not long however it threw down from it a wind tempestuous which is being called [the] Northeaster. 15 When was being seized then the ship and not being able to face to the wind having given way we were driven along. 16 An Island then certain having run under being called (Cauda *N(K)O*) we were able with difficulty control to gain of the lifeboat, 17 which having taken up supports they were using undergirding the ship; Fearing then lest into the sandbars of Syrtis they may fall having lowered the gear, thus they were driven along. 18 Violently now being storm-tossed of us on the next [day] a jettison of cargo they were making; 19 and on the third [day] with [their] own hands the tackle of the ship (they cast away; *N(K)O*) 20 Neither now sun nor stars appearing for many days, tempest and no small afflicted [us] from then on was abandoned hope all of being saved us. 21 Much (also *N(k)O*) time without food there being at that time having stood up Paul in midst of them he said; It was necessary [for you] indeed, O men, having been obedient to me not to have set sail from Crete, to have incurred then disaster this and loss. 22 And yet now I exhort you to keep up your courage; loss for of life none there will be from among you only of the ship. 23 Stood by for me this night of God whose am (I myself *n*) whom and I serve an angel 24 saying; Not do fear, Paul, to Caesar you it behooves to stand before, And behold has granted to you God all those sailing with you. 25 Therefore take courage men; I believe for in God that thus it will be according to the way it has been said to

me. 26 Upon an island however certain it behooves us to fall. 27 When then [the] fourteenth night had come being driven about of us in the Adriatic, toward [the] middle of the night were sensing the sailors to be drawing near some to them land; 28 And having taken soundings they found fathoms twenty, A little then having gone farther and again having taken soundings they found fathoms fifteen; 29 Fearing then lest perhaps (on *N(k)O*) rocky places (we may fall, *NK(O)*) out of [the] stern having cast anchors four they were praying for day to come. 30 Of the then sailors seeking to flee out of the ship and having let down the lifeboat into the sea under pretense as from [the] bow anchors being about to cast out 31 said Paul to the centurion and to the soldiers; Only unless these shall remain in the ship, [then] you yourselves to be saved not you are able. 32 Then cut away the soldiers the ropes of the lifeboat and allowed her to fall away. 33 Until then that day was about to come, was urging Paul all to partake of food saying; [the] fourteenth today [is] day watching without eating you continue nothing having taken. 34 Therefore I exhort you (to partake *N(k)O*) of food; this indeed for of you preservation is; not [one] for of you a hair (of *N(k)O*) the head (will perish. *N(K)O*) 35 Having said now these things and having taken bread he gave thanks to God before all, and having broken [it] he began to eat. 36 Encouraged then having been all also themselves they took food; 37 (we were *N(k)O*) then the altogether souls in the boat (two hundred *NK(O)*) seventy six. 38 Having been filled then (*o*) with food they were lightening the ship casting out the wheat into the sea. 39 When now day it was, the land not they were recognizing, a bay however certain they were noticing having a shore, on which (they were determining *N(k)O*) if (they would be able, *NK(o)*) (to drive [aground] *NK(O)*) the ship. 40 And the anchors having cut away they were leaving [them] in the sea, at the same time having loosened the ropes of the rudders And having hoisted the foresail to the blowing [wind] they were making for the shore. 41 Having fallen however into a place between two seas they ran aground the vessel; and the indeed bow having stuck fast it remained immovable, however the stern was being broken up by the violence of the waves. 42 Of the now soldiers [the] plan was that the prisoners they may kill, lest anyone having swum

away (may escape. *N(k)O*) 43 But the centurion desiring to save Paul hindered them of the purpose, he commanded then those being able to swim having cast [themselves] off first on the land to go out, 44 and the rest some indeed on boards, some however on things from the ship. And thus it came to pass that all being saved to the land.

28 And having been saved then (we found out *N(K)O*) that Malta the island is called; 2 (And *N(k)O*) the natives were showing not [just] the ordinary kindness to us; (Having kindled *N(k)O*) for a fire they received all of us because of the rain which already coming on and because of the cold. 3 When having gathered now Paul of sticks (some *no*) quantity and having laid [them] on the fire a viper (out from *N(k)O*) the heat having come fastened on the hand of him. 4 When then saw the natives hanging the beast from the hand of him, to one another they were saying: By all means a murderer is man this, whom having been saved from the sea Justice to live not has permitted. 5 The [one] indeed then (having shaken off *NK(o)*) the creature into the fire he suffered no [thing] injurious. 6 But they were expecting him to be about to become inflamed or to fall down suddenly dead; A while great however when they are waiting and seeing nothing amiss to him happening (having changed their opinion *N(k)O*) they were declaring him to be a god. 7 In now the [parts] around the place that [one] were lands [belonging] to the chief of the island, named Publius, who having received us three days hospitably entertained [us]. 8 It came to pass then the father of Publius with fevers and (with dysentery *N(k)O*) oppressed [was] lying; to whom Paul having entered and having prayed, having laid the hands on him, healed him. 9 Of this (then *N(k)O*) having taken place also the rest in the island having infirmities were coming and were healed; 10 who also with many honors honored us, and on setting sail they laid on [us] the [things] for (the needs. *N(k)O*) 11 After then three months (we set out *NK(o)*) in a ship having wintered in the island, Alexandrian, with a figurehead of [the] Dioscuri; 12 And having put in at Syracuse we stayed days three, 13 from where (having taken off *N(K)O*) we arrived at Rhegium And after one day when was coming on a south wind on the second day we came

to Puteoli; **14** where having found [some] brothers we were entreated (with *N(k)O*) them to remain days seven; And so to Rome we came. **15** And from there And from there the brothers having heard the [things] concerning us (they came out *N(k)O*) to meet us as far as of Appius [the] market and [the] Three Taverns, whom having seen Paul having given thanks to God took courage. **16** When now (we came *N(k)O*) to Rome, (the centurion delivered prisoners to the commanders *K*) was allowed (Now *k*) Paul to stay by himself with who is guarding him soldier. **17** It came to pass then after days three calling together (*k*) (he *N(K)O*) those being of the Jews leaders; When they were assembling then they he was saying to them; I myself, men brothers no [thing] against having done the people or against the customs of our fathers, a prisoner from Jerusalem was delivered into the hands of the Romans, **18** who having examined me they were wanting to let [me] go on account of not one cause of death existing in me myself; **19** When were objecting however the Jews I was compelled to appeal to Caesar not as if the nation of mine having anything (to lay against. *N(k)O*) **20** For this therefore cause I have called you to see and to speak to [you]; because of for the hope of Israel chain this I have around [me]. **21** And to him they said; We ourselves neither letters concerning you received from Judea, nor having arrived any of the brothers reported or he said anything concerning you evil. **22** We deem it worthy however from you to hear what you think; concerning truly for sect this known to us it is that everywhere it is spoken against. **23** Having appointed then to him a day (came *N(k)O*) to him to the lodging many, to whom he was expounding fully testifying to the kingdom of God, persuading then them (*k*) concerning Jesus from both the law of Moses and the Prophets from morning to evening. **24** And some indeed were persuaded by the [things] he is speaking, some however were disbelieving. **25** Discordant then being with one another they were leaving when was speaking Paul declaration one that Rightly the Spirit Holy spoke through Isaiah the prophet to the fathers (of you *N(K)O*) **26** (he is saying: *N(k)O*) do go to people this and do say; In hearing you will hear and certainly not may understand, and in looking you will look and certainly not may perceive; **27** Has grown dull for the heart of the people this, and with the ears barely they hear and the eyes of them they have closed; otherwise otherwise they may see with the eyes and with the ears they may hear and with the heart they may understand and may turn and (I will heal *N(k)O*) them.' **28** Known therefore it should be to you that to the Gentiles has been sent (this *no*) salvation of God, they themselves then will listen! **29** (and these things of him saying they went away the Jews much having in themselves discussion. *K*) **30** (He abided *N(k)O*) then (Paul *k*) two years whole in his own rented house and was welcoming all those coming unto him **31** proclaiming the kingdom of God and teaching the [things] concerning the Lord Jesus Christ with all boldness unhinderedly.

Romans

1 Paul a servant of Christ Jesus a called apostle set apart for [the] gospel of God, **2** which He promised beforehand through the prophets of Him in [the] Scriptures Holy **3** concerning the Son of Him, who having come of [the] seed of David according to flesh, **4** who having been declared Son of God in power according to [the] Spirit of holiness by resurrection [from the] dead, Jesus Christ the Lord of us, **5** through whom we have received grace and apostleship unto obedience of faith among all the Gentiles on behalf of the name of Him, **6** among whom are also you yourselves called of Jesus Christ; **7** To all those being in Rome beloved of God to [those] called saints: Grace to you and peace from God [the] Father of us and [the] Lord Jesus Christ. **8** First indeed I thank the God of mine through Jesus Christ (for *N(k)O*) all of you because the faith of you is being proclaimed in all the world; **9** Witness for me is God, whom I serve in the spirit of mine in the gospel of the Son of Him, how unceasingly mention of you I make always upon the prayers of mine **10** imploring, if somehow now at last I will succeed by the will of God to come to you; **11** I long for to see you, that some I may impart gift to you spiritual to the strengthening of you, **12** that now is to be encouraged together among you through the among one another faith of you both and of me. **13** Not I do want now you to be ignorant, brothers, that many times I purposed to come to you and was hindered until the present, that some fruit I may have also among you even as even among the other Gentiles. **14** To Greeks both and to barbarians, to [the] wise both and to [the] foolish a debtor I am; **15** Thus as to me myself [there is] readiness also to you who [are] in Rome to evangelise. **16** Not for I am ashamed of the gospel (of the Christ; *K*) [the] power for of God it is unto salvation to everyone who is believing — to Jew both first and to Greek. **17** [The] righteousness for of God in it is revealed from faith to faith even as it has been written: And the righteous by faith will live. **18** Is revealed for [the] wrath of God from heaven upon all ungodliness and unrighteousness of men the truth by unrighteousness suppressing, **19** because the known of God manifest is among them; God for to them has revealed [it]. **20** The for invisible qualities of Him from

[the] creation of [the] world by the things made being understood are clearly seen, the both eternal of Him power and divinity, for to be them without excuse. (aidios g126) **21** For having known God not as God they glorified [Him] or were thankful, but they became futile in the thinking of them, and was darkened the foolish of them heart; **22** Professing to be wise they became fools **23** and they changed the glory of the immortal God into a likeness of an image of mortal man and birds and quadrupeds and creeping things. **24** Therefore (and *k*) gave up them God in the desires of the hearts of them to impurity to dishonor the bodies of them between (themselves, *N(k)O*) **25** who changed the truth of God into the falsehood, and they revered and they served the created thing beyond the [One] having created [it], who is blessed to the ages! Amen. (aiōn g165) **26** Because of this gave up them God to passions of dishonor; Even for females of them changed the natural use into that contrary to nature, **27** Likewise then also the males having left the natural use of the female were inflamed in the desire of them toward one another, males with males the shame working out, and the recompense which was fitting of the error of them in themselves receiving. **28** And even as not they did see fit God to have in [their] knowledge, gave up them God to a depraved mind to do the [things] not being proper, **29** filled with all unrighteousness (sexual immorality *K*) wickedness, covetousness, malice, full of envy, murder, strife, deceit, maliciousness, gossips **30** slanderers, hateful to God, insolent arrogant, boastful, inventors of evil things, to parents disobedient, **31** foolish, untrustworthy, heartless (implacable, *K*) unmerciful, **32** who the righteous decree of God having known that those such things doing worthy of death are, not only them they are practicing but also they are approving of those practicing [them].

2 Therefore inexcusable you are, O man everyone you who [are] judging; In that which for you judge the other, yourself you are condemning; for the same things you do who are judging. **2** We know however that the judgment of God is according to truth upon those such things practicing; **3** Suppose you now this, O man you who [are] judging those such things practicing and doing them [yourself], that you yourself will escape the judgment of God? **4** Or the riches

of the kindness of Him and the forbearance and the patience despise you not knowing that the kindness of God to repentance you leads? **5** Because of however the hardness of you and unrepentant heart you are treasuring up to yourself wrath in [the] day of wrath and revelation (and *O*) of justice of God, **6** who will give to each according to the works of him, **7** to those who indeed with endurance in work good glory and honor and immortality are seeking life eternal; (aiōnios g166) **8** to those however of self-interest and disobeying (indeed *k*) the truth, being persuaded about however unrighteousness, wrath and anger **9** tribulation and distress upon every soul of man which is working the evil, of Jew both first and also of Greek; **10** glory however and honor and peace to everyone who is doing good, to Jew both first and to Greek; **11** Not for there is partiality with God. **12** As many as for without [the] Law have sinned, without [the] Law also will perish; and as many as in [the] Law have sinned, through [the] Law will be judged; **13** not for the hearers (*k*) of [the] law [are] righteous with God, but the doers (*k*) of [the] law will be justified. **14** When for Gentiles not the law having by nature the [things] of the law (they may do, *N(k)O*) these [the] Law not having to themselves are a law, **15** who show the work of the law written in the hearts when they are bearing witness to them their conscience and between one another the thoughts accusing or also presenting a defense **16** on day (when *NK(o)*) (judges *N(k)O*) God the secrets of men according to the gospel of mine through Christ Jesus. **17** (If *N(K)O*) (however *no*) you yourself a Jew are called and you rely on (the *k*) law and you boast in God **18** and know the will and approve the [things] being superior being instructed out of the law; **19** you are confident then [that] you yourself a guide being of [the] blind, a light to those in darkness, **20** an instructor of [the] foolish, a teacher of infants, having the embodiment of knowledge and of the truth in the law; **21** You who [are] then teaching another yourself not do you teach? You who [are] preaching not to steal do you steal? **22** You who [are] saying not to commit adultery do you commit adultery? You who [are] abhorring idols do you rob temples? **23** You who in law boast, through the transgression of the law God dishonor you? **24** For the name of God through you is blasphemed among the Gentiles

even as it has been written. **25** Circumcision indeed for profits if [the] law you shall do; if however a transgressor of law you shall be, the circumcision of you uncircumcision has become. **26** If therefore the uncircumcision the requirements of the law shall keep, (surely *N(k)O*) the uncircumcision of him for circumcision will be reckoned? **27** And will judge the by nature uncircumcision the law fulfilling you who with [the] letter and circumcision [are] a transgressor of law. **28** Not for the [one] on the outward a Jew is, neither the [one] outwardly the outward in flesh [is] circumcision, **29** but he who [is] on the inward a Jew [is one], and circumcision [is] of heart in spirit not in letter, of whom the praise [is] not of men but of God.

3 What then [is] the superiority of the Jew? Or what [is] the benefit of the circumcision? **2** Much in every way; Chiefly indeed for for they were entrusted with the oracles of God. **3** What for if disbelieved some? Surely not the unbelief of them the faithfulness of God will nullify? **4** Never would it be! should it be however God true, every now man a liar (even as *NK(o)*) it has been written: That then You may be justified in the words of You and (will prevail *N(k)O*) in judging You. **5** If however the unrighteousness of us God's righteousness shows, what will we say? Surely not [is] unrighteous God who is inflicting the wrath? According to man I speak; **6** Never would it be! Otherwise how will judge God the world? **7** If (however *N(k)O*) the truth of God in my lie abounded to the glory of Him, why still also I myself also I myself as a sinner am judged? **8** And surely even as we are denigrated and even as affirm some [that] we to say that Let us do the [things] evil that may come the good things? Their condemnation just is. **9** What then? Are we better? Not at all; We have already charged for Jews both and Greeks all under sin to be **10** Even as it has been written that None there is righteous not even one; **11** none there is who is understanding, none there is who is seeking after God; **12** All turned away, together they became worthless; none there is (who *n*) is practicing good, not there is so much as one. **13** A grave opened [is] the throat of them, with the tongues of them they were practicing deceit; [the] venom of vipers [is] under the lips of them; **14** of whom the mouth of cursing and of bitterness is full. **15** swift [are] the feet of them to

shed blood; 16 ruin and misery [are] in the paths of them; 17 and [the] way of peace not they have known. 18 Not there is fear of God before the eyes of them. 19 We know now that as much as the law says to those under the law it speaks, so that every mouth may be stopped, and under judgment may be all the world to God. 20 Therefore by works of [the] Law not will be justified any flesh before Him; through for [the] Law [is] knowledge of sin. 21 Now however apart from law [the] righteousness of God has been revealed being borne witness to by the Law and the Prophets, 22 [the] righteousness now of God through faith from Jesus Christ toward all (and upon all *K*) those believing; Not for there is distinction. 23 All for have sinned and they fall short of the glory of God 24 being justified freely by the of Him grace through the redemption that [is] in Christ Jesus, 25 whom set forth as God a propitiation through faith in His blood for a showing forth of the righteousness of Him because of the forbearance of the having taken place beforehand sins — 26 in the forbearance of God; for (of the *no*) showing forth the righteousness of Him in the present time for to be Him just and justifying the [one] of faith of Jesus. 27 Where then [is] the boasting? It has been excluded. Through what principle? That of works? No, but through [the] principle of faith. 28 We reckon (therefore *N(k)O*) to be justified by faith a man apart from works of the Law. 29 Or of Jews [is He] the God only, surely [is] (now *k*) also of Gentiles? Yes also of Gentiles, 30 (if indeed if indeed *N(k)O*) One God [is] who will justify [the] circumcision by faith and [the] uncircumcision through the [same] faith. 31 Law then do we nullify through faith? Never would it be! Instead law we uphold.

4 What then will we say to have discovered Abraham the (ancestor *N(k)O*) of us according to [the] flesh? 2 If for Abraham by works was justified, he has ground of boasting but not toward (*k*) God. 3 What for the Scripture says? Believed then Abraham in God, and it was reckoned to him for righteousness. 4 To the [one] now working the reward not is reckoned according to grace but according to (*k*) debt; 5 To the [one] however not working, believing however on the [One] justifying the ungodly, is reckoned the faith of him for righteousness. 6 just as also David declares the blessedness of the man to whom God

credits righteousness apart from works: 7 Blessed [are] they of whom are forgiven the lawless deeds and of whom are covered the sins; 8 blessed [is] [the] man (of whom *N(k)O*) certainly not may reckon [the] Lord sin. 9 [Is] the blessing then this on the circumcision or also on the uncircumcision? We are saying for (that: *k*) was credited to Abraham the faith as righteousness. 10 How then was it credited? In circumcision being or in uncircumcision? Not in circumcision but in uncircumcision; 11 And [the] sign he received of circumcision, a seal of the righteousness of the faith that [he had] [while] in the uncircumcision; for the to be him father of all those believing in uncircumcision, for to be credited also to them the righteousness, 12 and father of circumcision to those not of circumcision only but also to those walking in the steps during (the *k*) uncircumcision (of the *k*) faith of the father of us Abraham. 13 Not for through [the] Law [was] the promise to Abraham or to the descendants of him that heir he being (of the *k*) world but through [the] righteousness of faith. 14 If for those of [the] Law [are] heirs, has been made void faith and has been nullified the promise; 15 For law wrath brings; where (now *N(k)O*) no there is law, neither [is] transgression. 16 Therefore it [is] of faith, that [it may be] according to grace, for to be sure the promise to all the seed, not to that of the law only but also to that of [the] faith of Abraham, who is [the] father of all of us — 17 even as it has been written that A father of many nations I have made you, before whom he believed God, who is giving life to the dead and calling the [things] not [into] being as existing; 18 who against hope in hope believed for to become him [the] father of many nations according to that spoken; So will be the offspring of you; 19 And not having become weak in the faith (not *K*) he considered his own body already expired, a hundred years old about being, and the lifelessness of the womb of Sarah, 20 About however the promise of God not he did waver through unbelief, but was strengthened in faith, having given glory to God 21 and having been fully assured that what He has promised able He is also to do; 22 Therefore also it was credited to him unto righteousness. 23 Not it was written now on account of him alone that it was credited to him, 24 but also on account of us to whom it is about to be credited, to those believing on the [One] having

raised Jesus the Lord of us out from [the] dead, 25 who was delivered over for the trespasses of us and was raised for the justification of us.

5 Having been justified therefore by faith peace (we have *NK(o)*) with God through the Lord of us Jesus Christ, 2 through whom also access we have had by faith into grace this in which we have stood, and we boast in hope of the glory of God. 3 Not only [so] now, but also (we glory *NK(o)*) in tribulations knowing that tribulation perseverance produces, 4 And perseverance character, and character hope; 5 And hope not does make [us] ashamed, because the love of God has been poured out into the hearts of us through [the] Spirit Holy the [One] having been given to us. 6 (Yet *NK(O)*) (for *NK(o)*) Christ being of us without strength (still *NO*) according to [the] right time for [the] ungodly died; 7 Rarely indeed for a righteous [man] anyone will die, on behalf of though the good [man] perhaps someone even would dare to die; 8 Demonstrates however the His own love to us God, that still sinners when being we Christ for us died. 9 Much therefore more having been justified now by the blood of Him we will be saved through Him from the wrath! 10 If for enemies being we were reconciled to God through the death of the Son of Him, much more having been reconciled will we be saved in the life of Him! 11 Not only [so] now, but also we are rejoicing in God through the Lord of us Jesus Christ through whom now the reconciliation we have received. 12 Because of this just as through one man sin into the world entered and through sin death, also thus to all men death passed, for that all sinned; 13 Until for [the] law sin was in [the] world, sin however not is imputed not there being law; 14 Nevertheless reigned death from Adam until Moses even over those not having sinned in the likeness of the transgression of Adam who is a type of the coming [One]. 15 But [is] not like the trespass so also the gift. If for by the of the one trespass the many died, how much more the grace of God and the gift in grace which [is] of the one man Jesus Christ to the many did abound! 16 And [is] not as through one having sinned the gift; That indeed for judgment [was] of one [was] unto condemnation, however the gift [is] out of many trespasses unto justification. 17 If for by the of the one trespass death reigned through the one, how

much more those the excess of grace and of the gift of righteousness receiving in life will reign through the one Jesus Christ! 18 So then just as through one trespass to all men [it is] unto condemnation, so also through one act of righteousness to all men [it is] unto justification of life. 19 For as for through the disobedience of the one man sinners were made the many, so also through the obedience of the One righteous will be made the many. 20 [The] law now entered, so that may abound the trespass; where however abounded sin, overabounded grace, 21 so that just as reigned the sin in death, so also grace may reign through righteousness unto life eternal through Jesus Christ the Lord of us. (aiōnios g166)

6 What then will we say? (Shall we continue *N(k)(o)*) in sin that grace may abound? 2 Never would it be! Who we died to sin, how still will we live in it? 3 Or are you unaware that as many as were baptized into Christ Jesus, into the death of Him were baptized? 4 We were buried therefore with Him through baptism into death, so that just as was raised up Christ out from [the] dead through the glory of the Father, so also we ourselves in newness of life may walk. 5 If for united we have become in the likeness of the death of Him, certainly also of the resurrection we will be; 6 this knowing that the old of us self was crucified with [Him], so that may be annulled the body of sin [that] no longer being enslaved we to sin. 7 The [one] for having died he has been freed from sin. 8 If now we died with Christ, we believe that also we will live with Him, 9 knowing that Christ having been raised up out from [the] dead no longer no longer dies; Death over Him no longer no longer rules. 10 That which for He died, to sin He died once for all; that which however He lives, He lives to God. 11 So also do consider yourselves to be dead indeed to sin living however to God in Christ Jesus (the Lord of us. *K*) 12 Not therefore should reign sin in the mortal of you body in order to obey (it in *K*) the desires of it, 13 Neither do yield the members of you [as] instruments of unrighteousness to sin, but do yield yourselves to God (as *N(k)O*) out from [the] dead living and the members of you [as] instruments of righteousness to God. 14 Sin for you not will rule over; not for you are under law but under grace. 15 What then? (Shall we sin *N(k)O*) because not we are under law but under

grace? Never would it be! **16** Not know you that to whom you yield yourselves [as] slaves for obedience, slaves you are to him whom you obey, whether of sin to death or of obedience to righteousness? **17** Thanks [be] however to God that you were slaves of sin, you have become obedient now from [the] heart to which you were handed over to the form of teaching. **18** Having been set free now from sin you have become slaves to righteousness. **19** In human terms I speak on account of the weakness of the flesh of you. For as for you yielded the members of you [as] slaves to impurity and to lawlessness unto lawlessness, so now do yield the members of you [as] slaves to righteousness unto sanctification. **20** When for slaves you were of sin, free you were from righteousness. **21** What therefore fruit had you then in the [things] of which now you are ashamed? The for end of those things [is] death. **22** Now however having been set free from sin having become slaves now to God you have the fruit of you unto sanctification, now the end [is] life eternal. (αἰῶnios g166) **23** The for wages of sin [is] death, but the gift of God life eternal in Christ Jesus the Lord of us. (αἰῶnios g166)

7 Or are you ignorant, brothers — to those knowing for law I speak — that the law rules over the man for as long as [the] time he is alive? **2** The for married woman to the living husband has been bound by law; if however shall die the husband, she has been cleared from the law of the husband. **3** Then therefore while is living the husband an adulteress she will be called if she shall become [married] to man another; if however shall die the husband, free she is from the law which not to be her an adulteress having become [married] to man another. **4** Likewise, brothers of mine, also you yourselves were put to death to the law through the body of Christ for to belong you to another, to the [One] out from [the] dead having been raised, so that we may bear fruit to God. **5** While for we were in the flesh, the passions of sins that [were] through the law were at work in the members of us to the bringing forth of fruit to death; **6** Now however we have been released from the law having died to that which we were bound, in order for to serve us in newness of [the] Spirit and not in oldness of [the] letter. **7** What then will we say? [Is] the law sin? Never would it be! But sin not I have known

only except through law; then for covetousness not I had known, only except the law was saying; Not you will covet; **8** An occasion however having taken sin through the commandment it produced in me myself all covetousness; apart from for [the] Law sin [is] dead; **9** I myself however was alive apart from law once; when was coming however the commandment the sin revived, I myself then died, **10** And proved to be me the commandment that [was] to life this to death; **11** The for sin an occasion having taken through the commandment deceived me and through it put [me] to death; **12** So indeed the law [is] holy and the commandment [is] holy and righteous and good. **13** That which then [is] good to me myself (became *N(k)O*) death? Never would it be! But sin, in order that it may be shown as sin, through that which [is] good to me is working out death, so that may become beyond excess sinful sin through the commandment. **14** We know for that the Law spiritual is, I myself however (fleshly *N(k)O*) am sold under sin. **15** What for I do not I understand; not for what I want this I do, but what I hate this I do. **16** If now that which not I do want this I do, I consent to the law that [it is] good; **17** In that case now no longer no longer I myself am doing it but that which (is dwelling *NK(o)*) in me myself sin. **18** I know for that nothing dwells in me myself, That is in the flesh of mine, good; for to wish [to do] is present with me, but to do the good not (find. *K*) **19** Not for that I desire I do good, but that not I do want evil this I practice. **20** If now what not I do want (I myself *NK*) this do, no longer no longer I myself who do it but that which is dwelling in me myself sin. **21** I find so the principle that which is desiring me myself to do good that me myself evil is present with. **22** I delight for in the law of God according to the inward man, **23** I see however another law in the members of mine warring against the law of the mind of mine and making captive me (to *no*) the law of sin which is being in the members of mine. **24** O wretched I myself [am] man! Who me will deliver out of the body of death this? **25** (Thanks [be] *N(K)O*) (then *no*) to God through Jesus Christ the Lord of us! Then so myself I myself with the indeed mind serve law of God but [with] the flesh [the] law of sin.

8 No therefore now condemnation to those in Christ Jesus (not according to flesh walk but according

to spirit. *K*) 2 For the law of the Spirit of life in Christ Jesus has set free (you *N(K)O*) from the law of sin and of death. 3 For powerless [being] the law, in that it was weak through the flesh, God His own Son having sent in likeness of flesh of sin and for sin condemned sin in the flesh, 4 so that the righteousness of the law may be fulfilled in us not according to [the] flesh walking but according to [the] Spirit. 5 Those for according to flesh being the [things] of the flesh mind those however according to Spirit the [things] of the Spirit. 6 The for mind of the flesh [is] death, the but mind of the Spirit life and peace. 7 because the mind of the flesh [is] hostility toward God; for the law of God not it is subject, nor even for can it [be]; 8 Those now in flesh being God to please not are able; 9 You yourselves now not are in flesh but in Spirit, if indeed if indeed Spirit of God dwells in you. if however anyone [the] Spirit of Christ not has, he not is of Him. 10 If now Christ [is] in you, the indeed body [is] dead on account of sin the however Spirit [is] life on account of righteousness. 11 If now the Spirit of the [One] having raised up (*no*) Jesus out from [the] dead dwells in you, the [One] having raised up (*k*) Christ out from [the] dead (Jesus *O*) will give life also to the mortal bodies of you on account of (the dwelling *N(k)O*) of His (Spirit *N(k)O*) in you. 12 So then, brothers, debtors we are not to the flesh according to flesh to live; 13 If for according to flesh you live, you are about to die; if however by [the] Spirit the deeds of the body you put to death, you will live. 14 As many as for by [the] Spirit of God are led, these sons of God are. 15 Not for you have received a spirit of bondage again to fear, but you have received [the] Spirit of divine adoption as sons by whom we cry; Abba O Father! 16 Himself the Spirit bears witness with the spirit of us that we are children of God. 17 If now children, also heirs; heirs indeed of God joint-heirs however of Christ; if indeed if indeed we suffer with [Him] so that also we shall be glorified together. 18 I reckon for that not comparable the sufferings of the present time [are] to the coming glory to be revealed to us. 19 The for earnest expectation of the creation the revelation of the sons of God awaits; 20 To the for futility the creation was subjected, not willingly but because of the [One] having subjected [it], in hope 21 for also itself the creation will be set free from the bondage of decay into the freedom of the glory of the children of God. 22 We know for that all the creation groans together and it travails together until now; 23 Not only [so] now, but even ourselves the firstfruit of the Spirit having we ourselves also ourselves in ourselves groan divine adoption as sons awaiting, the redemption of the body of us. 24 In this for hope we were saved; hope however being seen not is hope; what for sees any (why also *KO*) does he hope for [it]? 25 If however what not we see we hope for, in patience we await. 26 Likewise now also the Spirit joins to help (the *N(k)O*) (weakness *N(K)O*) of us; the for things which (we may pray for *NK(o)*) as it behooves not we know, but Himself the Spirit makes intercession (for *k*) (of us *K*) with groanings inexpressible; 27 The [One] now searching hearts knows what [is] the mindset of the Spirit, because according to God He intercedes for [the] saints. 28 We know now that to those loving God all things works together (God *O*) for good, to those according to [His] purpose called being. 29 For those whom He foreknew, also He predestined [to be] conformed to the image of the Son of Him for to be Him firstborn among many brothers; 30 Those whom then He predestined, these also He called; and whom He called, these also He justified; whom then He justified, these also He glorified. 31 What then will we say to these things? If God [is] for us, who [can be] against us? 32 He who indeed [his] own Son not spared, but for us all gave up Him, how surely also with Him the [things] all us will He grant? 33 Who will bring an accusation against [the] elect of God? God [is] who is justifying; 34 Who [is] the [one] condemning? [For it is] Christ (Jesus *NO*) the [one] having died rather now (also *k*) having been raised up (from dead *O*) who also is at [the] right hand of God, who and is interceding for us. 35 Who us will separate from the love of Christ? Tribulation or distress or persecution or famine or nakedness or danger or sword? 36 Even as it has been written that For the sake of you we face death all the day, we were regarded as sheep of slaughter. 37 But in these things all we more than conquer through the [One who] having loved us; 38 I have been persuaded for that neither death nor life nor angels nor principalities nor things being present nor things to come nor powers 39 nor height nor depth nor any created thing other will be able us to

separate from the love of God in Christ Jesus the Lord of us.

9 [The] truth I speak in Christ, Not I am lying, while is bearing witness with me the conscience of mine in [the] Spirit Holy, **2** that grief to me is great and unceasing sorrow in the heart of me. **3** was wishing for a curse to be [my]self I myself separated from Christ for the brothers of mine the kinsmen of mine according to [the] flesh; **4** who are Israelites, whose [is] the divine adoption as sons and the glory and the covenants and the lawgiving and the service and the promises, **5** whose [are] the patriarchs and from whom [is] Christ according to the flesh, who is being over all God blessed to the ages, Amen. (aiōn g165) **6** [It is] not as however that has failed the word of God. Not for all who [are] of Israel [are] these Israel; **7** Nor because they are seed of Abraham [are] all children, rather In Isaac will be named to you offspring. **8** That is not the children of the flesh these [are] children of God, but the children of the promise are regarded as offspring. **9** Of [the] promise for the word [is] this: At time this I will come and there will be to Sarah a son. **10** Not only then, but also Rebecca by one conception having Isaac the father of us; **11** not yet not yet for having been born nor having done anything good or (evil, *N(k)O*) so that the according to election purpose of God may stand, not of works but of the [One] calling, **12** it was said to her that The older will serve the younger; **13** (Even as *NK(o)*) it has been written: Jacob I loved, but Esau I hated. **14** What then will we say? Not injustice with God [is there]? Never would it be! **15** To Moses for He says: I will show mercy to whom maybe I may show mercy and I will have compassion on whom maybe I may have compassion. **16** So then [it is] not of the [one who is] willing nor of the [one who is] running but of the [one who is] showing mercy of God. **17** Says for the Scripture to Pharaoh that For this very therefore I have raised up you so that I may show in you the power of Mine and that may be declared the name of Me in all the earth. **18** So then to whom He wants He shows mercy, whom now He wants He hardens. **19** You will say to me then: Why (then *NO*) still does He find fault? The for purpose of Him who has been resisting? **20** O man, but rather, you yourself who are who is answering against to God? Not will say

the thing formed to the [One] having formed [it]; Why me did you make like this? **21** Or not has authority the potter over the clay out of the same lump to make one indeed unto honor vessel one however unto dishonor? **22** What if now desiring God to show the wrath and to make known the power of Him bore with much patience [the] vessels of wrath fitted for destruction, **23** also that He may make known the riches of the glory of Him upon [the] vessels of mercy which He prepared beforehand for glory? **24** whom even He has called us not only out from [the] Jews but also out from [the] Gentiles, **25** As also in Hosea He says: I will call that which [is] not people of Mine people of Mine and her who not loved loved. **26** and It will happen that in the place where it was said to them; Not people of Mine [are] You yourselves, there they will be called sons of God [the] living. **27** Isaiah also cries out concerning Israel: Though shall be the number of the sons of Israel as the sand of the sea, [only] the (vestige *N(k)O*) will be saved; **28** [The] sentence for concluding and bringing swiftly (in righteousness for word brought swiftly *K*) will perform [the] Lord upon the earth. **29** And even as has foretold Isaiah: only unless [the] Lord of Hosts had left us descendants, like Sodom then we should have become and like Gomorrah then would we have been made. **30** What then will we say? That Gentiles not pursuing righteousness have grasped righteousness, righteousness now that [is] by faith; **31** Israel however pursuing a law of righteousness to [that] law (righteousness *k*) not did attain. **32** Because of why? Because [it was] not by faith but as by works (of law; *K*) They stumbled (for *k*) over the stone of stumbling **33** even as it has been written: Behold I lay in Zion a stone of stumbling and a rock of offense, and (everyone *K*) who is believing on Him never will be put to shame.

10 Brothers, the indeed desire of my heart and the supplication (they [are] *k*) to God on behalf (*k*) (of them *N(K)O*) (is *k*) for salvation. **2** I bear witness for about them that zeal for God they have but not according to knowledge. **3** Being ignorant of for the of God righteousness and the [their] own righteousness seeking to establish to the righteousness of God not they submitted. **4** [The] end for of law [is] Christ unto righteousness to

everyone who is believing. **5** Moses for writes [of] the righteousness that [is] of the law that The having done these things man will live by (these [things]). *NK(O*) **6** The however of faith righteousness thus speaks: Not you may say in the heart of you; Who will ascend into heaven? That is Christ to bring down; **7** or Who will descend into the abyss? That is Christ out from [the] dead to bring up. (Abyssos g12) **8** But what says it? Near you the declaration is in the mouth of you and in the heart of you; That is the declaration of faith which we proclaim; **9** for if you shall confess (the declaration *O*) with the mouth of you (that *o*) (Lord Jesus [is] *NK(o)*) and may believe in the heart of you that God Him raised out from [the] dead, you will be saved; **10** In the heart for is belief unto righteousness, in the mouth now is confession unto salvation. **11** Says for the Scripture; Everyone who is believing on Him not will be put to shame. **12** Not for there is difference Jew between and Greek; for the same Lord of all is rich toward all those calling Him. **13** Whoever for that maybe may call upon the name of [the] Lord will be saved. **14** How then (shall they call *N(k)O*) on [Him] whom not they believed? How now (shall they believe *N(k)O*) of whom not they have heard? How now (shall they hear *N(k)O*) apart from preaching? **15** How now (shall they preach *N(k)O*) only unless they shall be sent? (Even as *NK(o)*) it has been written: How beautiful the feet of those evangelising [about] (peace of those evangelising *K*) the good [things]! **16** But not all heeded the good news; Isaiah for says; Lord, who has believed the report of us? **17** So faith [is] from hearing and hearing through declaration (of Christ. *N(K)O*) **18** But I ask; certainly surely did they hear? Indeed Into all the earth has gone out the voice of them and to the ends of the world the declarations of them. **19** But I ask; surely not Israel not did know First Moses says: I myself will provoke to jealousy you by [those] not a nation by a nation without understanding I will anger you. **20** Isaiah then is very bold and says: I was found (by *no*) those Me myself not seeking, manifest I became (by *o*) those Me myself not inquiring after. **21** As for however Israel he says: All the day I have stretched out the hands of Mine to a people disobeying and contradicting.

11 I ask then; not did reject God the people of Him? Never would it be! Also for I myself an

Israelite am, of [the] seed of Abraham, of [the] tribe of Benjamin. **2** Not did reject God the people of Him whom He foreknew. Or not know you in Elijah what says the Scripture, how he pleads with God against Israel (saying *k*) **3** Lord, the prophets of You they have killed, (and *k*) the altars of You they have torn down, and I myself and I myself were left alone, and they are seeking the life of me. **4** But what [was] spoken to him the divine answer? I have left to Myself seven thousand men who not bowed [the] knee to Baal. **5** Thus then also in the present time a remnant according to [the] election of grace there has been. **6** If now by grace no longer no longer from works, otherwise grace no longer no longer would be grace (if *KO*) (now from works no longer no longer is grace since the work no longer no longer is work. *K*) **7** What then? What is seeking Israel, (this *N(k)O*) not it has obtained, but the elect obtained [it]; The now rest were hardened **8** (even as *NK(o)*) it has been written: Gave to them God a spirit of stupor, eyes not to see and ears not to hear unto the today day. **9** And David says: should be the table of them for a snare and for a trap and for a stumbling block and for a retribution to them; **10** should be darkened the eyes of them not to see, and the backs of them (for *N(K)O*) (all [times] *N(k)O*) do bend over. **11** I say then, surely not they did stumble so that they may fall? Never would it be! But in the of them trespass [is] salvation to the Gentiles so as to provoke to jealousy them. **12** If however the trespass of them [is] riches of [the] world and the failure of them [is the] riches of [the] Gentiles, how much more the fullness of them? **13** To you (now *N(k)O*) I am speaking Gentiles; Upon as much as indeed (therefore *NO*) am I myself of [the] Gentiles apostle, the ministry of mine I magnify, **14** if at all I will provoke to jealousy of me the flesh and will save some of them. **15** If for the rejection of them [is the] reconciliation of [the] world, what [will be] the acceptance only except life out from [the] dead? **16** If now the firstfruit [is] holy, also the lump; and if the root [is] holy, also the branches. **17** If however some of the branches were broken off, you yourself now a wild olive tree being you were grafted in among them and a fellow-partaker of the root (and *ko*) of the fatness of the olive tree you have become, **18** not do boast over the branches; If now you boast against [them], not you yourself the

root support but the root you. 19 You will say then; Were broken off (*k*) branches that I myself may be grafted in. 20 Rightly so; by the unbelief they were broken off, you yourself however by faith have stood. Not high do be minded but do be afraid; 21 If for God the according to nature branches not spared, surely (perhaps *NK*) neither you (will He spare. *N(k)O*) 22 Behold therefore [the] kindness and severity of God; upon indeed those having fallen (severity, *N(k)O*) toward however you (kindness *N(k)O*) (of God, *NO*) if (you shall continue in *NK(O)*) the kindness; otherwise also you yourself will be cut off. 23 And they And they now only unless (they shall continue *N(k)O*) in unbelief, [then] they will be grafted in; able for is God again to graft in them; 24 If for you yourself out of the according to nature were cut off a wild olive tree and contrary to nature were grafted into a cultivated olive tree, how much more these who according to nature [are] will be grafted into their own olive tree? 25 Not for I want you to be ignorant, brothers, of the mystery this, that not you may be (beside *NK(o)*) yourselves wise, that a hardening in part to Israel has happened until that the fullness of the Gentiles may come in, 26 and so all Israel will be saved even as it has been written: Will come out of Zion the [One] Delivering, (and *k*) He will remove ungodliness from Jacob; 27 And this [is] to them the from Me covenant, when I may take away the sins of them. 28 As regards indeed the gospel [they are] enemies on account of you As regards however the election beloved on account of the patriarchs; 29 Irrevocable for [are] the gifts and the calling of God. 30 Just as for (and *k*) you yourselves once were disobedient to God now however were shown mercy to them through their disobedience, 31 so also these now were disobedient to your mercy so that also they themselves (now *NO*) may have mercy shown [them]. 32 Has bound up for God all in disobedience that all He may show mercy to. (eleēsē g1653) 33 O [the] depth of riches both of wisdom and knowledge of God! How unsearchable the judgments of Him and untraceable the ways of Him! 34 Who for has known [the] mind of [the] Lord? or who counselor of Him has been? 35 Or who has first given to Him, and it will be recompensed to him? 36 For from Him and through Him and unto Him [are] all things; To Him [be] the glory to the ages! Amen. (aiōn g165)

12 I exhort therefore you, brothers, through the compassions of God, to present the bodies of you a sacrifice living holy well-pleasing to God which is the reasonable service of you. 2 And not (do be conformed *NK(o)*) to the age this, but (do be transformed *NK(o)*) by the renewing of the mind (of you *k*) for to prove by you what [is] the will of God good and well-pleasing and perfect. (aiōn g165) 3 I say for through the grace which having been given to me to everyone who is being among you, not to be high-minded above what it behooves [you] to think, but to think so as to be sober-minded, to each as God has allotted a measure of faith. 4 Just as for in one body many members we have, now the members all not the same have function, 5 so the many one body we are in Christ, (*N(k)O*) and individually one of another members. 6 We are having however gifts according to the grace which having been given to us different, if prophecy according to the proportion of the faith, 7 or service in the service, or the [one] teaching in the teaching, 8 or the [one] exhorting in the exhortation, the [one] giving in generosity, the [one] leading with diligence, the [one] showing mercy with cheerfulness. 9 [Let] love [be] unfeigned. abhorring evil, cleaving to good; 10 in brotherly love to one another devoted in honor one another esteeming, 11 in diligence not lagging, in spirit being fervent, the (Lord *NK(O)*) serving, 12 in hope rejoicing, in tribulation being patient, in prayer being constant, 13 to the needs of the saints contributing, hospitality pursuing; 14 do bless those persecuting you; do bless and not do curse. 15 to rejoice with the rejoicing, (and *k*) to weep with the weeping. 16 the same thing toward one another minding, not the [things] haughty minding, but with the lowly going along. Not do be wise in yourselves. 17 To no one evil for evil repaying, providing right before all men; 18 if possible of you with all men living at peace, 19 never yourselves avenging, beloved, instead do give place to wrath; it has been written for: Mine [is] vengeance, I myself will repay, says [the] Lord. 20 (On the contrary *N(K)O*) If shall hunger the enemy of you, do feed him; if he shall thirst, do give drink him; this for doing coals of fire you will heap upon the head of him. 21 Not do be overcome by evil but do overcome with good evil.

13 Every soul to the authorities being above [him] [one] not eating not he should despise, (and *k*) the should be subject. Not for there is authority only [one] (now *no*) not eating him eating not he should except (by *N(k)O*) God, those however existing judge; God for him has received. 4 You yourself who (authorities *k*) by (*k*) God instituted are. 2 are who is judging another's servant? To the own Therefore the [one] resisting the authority the of God master he stands or falls. He will be upheld however, ordinance has resisted; those now having resisted (able is *N(k)O*) for (is *k*) the (Lord *N(K)O*) to upon themselves judgment will bring. 3 The for rulers to uphold him. 5 One indeed (for *no*) judges a day [to not are a terror (to the good *N(k)O*) (work *N(K)O*) be] above [another] day, one [other] however judges but (to the evil. *N(k)O*) Do you desire now not to every day [alike]; Each in the own mind should be fear the authority? The good do perform and you fully assured. 6 The [one] regarding the day to [the] will have praise from him; 4 Of God for servant he Lord regards [it] (and the [one] not regarding the day is to you for good. If however evil you shall do, do to [the] Lord not regards [it]; *K*) (And *no*) the [one] be afraid; not for in vain the sword he bears. of God eating to [the] Lord eats, he gives thanks for to God; for a servant He is an avenger for wrath to the [one] and the [one] not eating to [the] Lord not he eats, evil doing. 5 Therefore necessary [it is] to be subject, and he gives thanks to God. 7 No [one] for of us to not only on account of the wrath but also on account himself lives and no [one] to himself dies. 8 If both of the conscience. 6 Because of this for also taxes for we shall live, to the Lord we live, if also we shall pay you; servants for of God they are upon this very die, to the Lord we die. If both therefore we shall thing attending continually. 7 do render (therefore *K*) live, if also we shall die, the Lord's we are. 9 Unto to all their dues, to whom the tax the tax, to whom this for Christ (and *k*) died (and rose up *K*) and the revenue the revenue, to whom the respect the (lived again, *N(k)O*) that both over [the] dead and respect, to whom the honor the honor. 8 To no one living He may rule. 10 You yourself however why nothing do owe only except one another to love; the judge you the brother or you? or also you yourself [one] for loving the other [the] Law has fulfilled; 9 For why do despise the brother of you? All for we will Not you will commit adultery, Not you will murder, stand before the judgment seat (of God. *N(K)O*) 11 Not you will steal (not will you bear false witness *K*) It has been written for: Live I myself, says [the] Lord, that to Me myself will bow every knee, and every tongue will confess to God. 12 So then each of us concerning his own account (will give *NK(o)*) to God. 13 No longer therefore one another shall we judge, but this do determine rather, not to put [any] stumbling block before [your] brother or snare. 14 I know and I have been persuaded in [the] Lord Jesus that nothing [is] unclean through (itself, *NK(o)*) only except by the [one] reckoning anything unclean to be, to that one unclean [it is]; 15 If (for *N(k)O*) on account of food the brother of you is grieved, no longer no longer according to love are you walking. Not with the food of you that one do destroy for whom Christ died. 16 Not should be denigrated therefore your good. 17 Not for is the kingdom of God eating and drinking but righteousness and peace and joy in [the] Spirit Holy; 18 The [one] for in (this thing *N(K)O*) serving Christ [is] well-pleasing to God and approved by men. 19 So then the [things] of peace we may pursue and the [things] for edification among each other. 20 Not for the sake of food do destroy

14 The [one] now being weak in the faith do receive not for passing judgment on reasonings. 2 One indeed believes to eat all things, the [one] however being weak vegetables eats. 3 The [one] eating the

the work of God. All things indeed [are] clean but [it is] evil to the man through a stumbling block eating; 21 [It is] good neither to eat meat nor to drink wine nor [anything] in which the brother of you stumbles (or is led into sin or is weak *KO*) 22 You yourself [the] faith (that *no*) you have to yourself do keep before God; Blessed [is] the [one] not judging himself in what he approves. 23 The [one] however doubting if he shall eat has been condemned, because [it is] not of faith; everything now that [is] not of faith sin is.

15 We ought now we ourselves who [are] strong the weaknesses of the weak to bear and not ourselves to please; 2 Each (for *k*) of us the neighbour should please unto the good for edification. 3 Even for Christ not Himself pleased but even as it has been written: The reproaches of those reproaching You (fell *N(k)O*) on Me myself. 4 As much as for was written in the past (all things *O*) for our own instruction (was written, *N(k)O*) so that through endurance and through the encouragement of the Scriptures hope we may have. 5 The now God of endurance and encouragement would He give you the same to be of mind with one another according to Christ Jesus 6 so that with one accord with one mouth you may glorify the God and Father of the Lord of us Jesus Christ. 7 Therefore do receive one another even as also Christ received (you *N(k)O*) to [the] glory (*no*) of God. 8 I say (for *N(k)O*) Christ (Jesus *K*) a servant (to have become *NK(o)*) of [the] circumcision for [the] truth of God in order to confirm the promises given to the fathers, 9 and [for] the Gentiles for mercy to glorify God even as it has been written: Because of this I will praise You among [the] Gentiles and to the name of You will I sing. 10 And again it says: do rejoice you Gentiles with the people of Him. 11 And again: do praise all you who [are] Gentiles the Lord, and (they should praise *N(k)O*) Him all the peoples. 12 And again Isaiah says: There will be the root of Jesse, and the [One] arising to rule over Gentiles, in Him [the] Gentiles will hope. 13 And the God of hope would fill you with all joy and peace in believing for to abound you in hope in [the] power [of the] Spirit Holy. 14 I have been persuaded now, brothers of mine, also myself I myself concerning you that also you yourselves full are of goodness filled with all (*no*) knowledge, being able also (one another

NK(O)) to admonish. 15 More boldly however I have written to you (brothers *k*) in part as reminding you because of the grace which having been given to me (by *NK(o)*) God 16 for to be me a minister of Christ Jesus to the Gentiles administering the sacred service of the gospel of God, so that may become the offering of the Gentiles acceptable sanctified in [the] Spirit Holy. 17 I have therefore (the *no*) boasting in Christ Jesus the [things] pertaining to God; 18 Not for will I dare anything to speak of what except has accomplished Christ through me unto [the] obedience of [the] Gentiles by word and by deed, 19 in [the] power of signs and wonders, in [the] power of [the] Spirit (of God, *NK(O)*) so as for me from Jerusalem and around unto Illyricum to have fully proclaimed the gospel of Christ. 20 thus now (being ambitious *NK(o)*) to evangelise not where was named Christ, so that not upon another's foundation I may build 21 Rather even as it has been written: To whom not it was proclaimed concerning Him they will behold and those that not have heard will understand. 22 Therefore also I was being hindered many [times] to come to you, 23 Now however no longer a place having in regions these a great desire now having had to come to you for (many *NK(O)*) years, 24 whenever (maybe *N(k)O*) I shall go to Spain (I will come to you *K*) I hope for going through to see you and by you to be equipped there, if of you first in part I shall be filled. 25 Now however I am going to Jerusalem ministering to the saints. 26 Were pleased for Macedonia and Achaia a contribution certain to make for the poor among the saints in Jerusalem; 27 They were pleased for, and debtors they are of them; If for in the [things] spiritual of them shared the Gentiles, they ought also in the material things to minister to them. 28 This therefore having finished and having sealed to them fruit this I will set off through you into (*k*) Spain. 29 I know now that coming to you in [the] fullness of the blessing (of the gospel *K*) (*k*) of Christ I will come. 30 I exhort now you, brothers, through the Lord of us Jesus Christ and through the love of the Spirit, to strive together with me in the prayers for me to God, 31 so that I may be delivered from those refusing to be persuaded in Judea and (so that *K*) the service of mine which [is] in Jerusalem acceptable to the saints may become 32 so that in joy (having come *N(k)O*) to you through

[the] will of God (and *ko*) I may be refreshed with you. 33 And the God of peace [be] with all of you, Amen.

16 I commend now to you Phoebe the sister of us being (also *no*) a servant of the church in Cenchrea, 2 that her you may receive in [the] Lord worthily of the saints and you may assist her in whatever maybe of you she may need matter; Also for she a patroness of many has been and of me myself. 3 do greet (Prisca *N(k)O*) and Aquila the fellow workers of mine in Christ Jesus — 4 who for the life of mine for it their own neck laid down, whom not I myself only thank but also all the churches of the Gentiles — 5 and the at house of them church. do greet Epenetus the beloved of mine, who is a firstfruit (of Asia *N(K)O*) for Christ. 6 do greet Mary, who much toiled for (you. *N(K)O*) 7 do greet Andronicus and (Junia *NK(o)*) the kinsmen of mine and fellow prisoners with me, who are of note among the apostles, who also before me were in Christ. 8 do greet Ampliatius the beloved of mine in [the] Lord. 9 do greet Urbanus the fellow worker of us in Christ and Stachys the beloved of mine. 10 do greet Apelles the approved in Christ. do greet those of the [household] of Aristobulus. 11 do greet Herodion the kinsman of mine. do greet those of the [household] of Narcissus who are being in [the] Lord. 12 do greet Tryphena and Tryphosa those toiling in [the] Lord. do greet Persis the beloved, who much toiled in [the] Lord. 13 do greet Rufus the chosen in [the] Lord and the mother of him and of me. 14 do greet Asyncritus, Phlegon, Hermes Patrobas, Hermas and the with them brothers. 15 do greet Philologus and Julia, Nereus and the sister of him and Olympas and the with them all saints. 16 do greet one another with a kiss holy. Greet you the churches (all *NO*) of Christ. 17 I exhort now you, brothers, to watch out for those divisions and obstacles contrary to the teaching that you yourselves have learned causing and (do turn away *N(k)(o)*) from them. 18 For such the Lord of us (Jesus *K*) Christ not serve but the their own belly, and through smooth talk and flattery they deceive the hearts of the naive. 19 The for of you obedience to all has reached; (*k*) Over you therefore I rejoice. I wish however you wise (indeed *ko*) to be to good innocent however to evil. 20 The now God

of peace will crush Satan under the feet of you with speed. The grace of the Lord of us Jesus (Christ *KO*) [be] with you. 21 (Greets *N(k)O*) you Timothy the fellow worker of mine also Lucius and Jason and Sosipater the kinsmen of mine. 22 Greet you I myself Tertius the [one] having written down this letter in [the] Lord. 23 Greets you Gaius the host of mine and of all the church. Greets you Erastus the steward of the city and Quartus the brother. 24 (the grace of the Lord of us Jesus Christ with all of you. Amen. *KO*) 25 To Him now being able you to strengthen according to gospel of mine and the preaching of Jesus Christ according to [the] revelation of [the] mystery in times of the ages kept secret, (aiōnios g166) 26 having been made manifest however now through also Scriptures prophetic according to [the] commandment of the Eternal God unto [the] obedience of faith — to all the Gentiles having been made known — (aiōnios g166) 27 [to the] only wise God through Jesus Christ which [is] [be] the glory to the ages Amen (to Romans it was written from Corinth through Phoebe the servant in Cenchrea church. *K*) (aiōn g165)

1 Corinthians

1 Paul a called apostle of Christ Jesus through [the] will of God and Sosthenes the brother **2** To the church of God which is being in Corinth, sanctified in Christ Jesus called holy, together with all those calling on the name of the Lord of us Jesus Christ in every place, both theirs (then *k*) and ours: **3** Grace to you and peace from God Father of us and [the] Lord Jesus Christ. **4** I thank the God of mine always concerning you for the grace of God which having been given you in Christ Jesus **5** for in everything you have been enriched in Him in all speech and in all knowledge, **6** even as the testimony about Christ was confirmed in you, **7** so as for you not to be lacking in not one gift eagerly awaiting the revelation of the Lord of us Jesus Christ; **8** who also will sustain you to [the] end blameless in the day of the Lord of us Jesus Christ. **9** Faithful [is] God, through whom you were called into fellowship with the Son of Him Jesus Christ the Lord of us. **10** I exhort now you, brothers, through the name of the Lord of us Jesus Christ that the same thing you may speak all and not there may be among you divisions, you may be however knit together in the same mind and in the same judgment. **11** It was shown for to me concerning you, brothers of mine, by those of Chloe that quarrels among you there are. **12** I mean now this, that each of you says; I myself indeed am of Paul, I myself however of Apollos, I myself however of Cephas, I myself however of Christ. **13** Has been divided Christ? Surely not Paul was crucified for you? Or into the name of Paul were you baptized? **14** I thank God that no [one] of you I baptized only except Crispus and Gaius, **15** so that not anyone may say that into my name (you were baptized. *N(K)O*) **16** I baptized now also the of Stephanas household; as to the rest not I know whether any other I baptized. **17** Not for sent me Christ to baptize but to evangelise; not in wisdom of discourse, that not may be emptied of power the cross of the Christ. **18** The message for of the cross to those indeed perishing foolishness is, to those however being saved to us power of God it is. **19** It has been written for: I will destroy the wisdom of the wise, and the intelligence of the intelligent I will frustrate. **20** Where [is the] wise? Where [the] scribe? Where [the]

debater of the age this? Surely has made foolish God the wisdom of the world (this? *k*) (aiōn g165) **21** Since for in the wisdom of God not knew the world through the wisdom God, was pleased God through the foolishness of the proclamation to save those believing; **22** Seeing that both Jews (signs *N(K)O*) ask for and Greeks wisdom seek, **23** we ourselves however preach Christ crucified, to [the] Jews indeed a stumbling block (to Gentiles *N(K)O*) however foolishness **24** to them however to those called, Jews both and to Greeks, Christ of God [the] power and of God [the] wisdom. **25** For the foolishness of God wiser than men is and the weakness of God stronger than men (is. *k*) **26** Consider for the calling of you, brothers, that not many wise according to flesh [were], not many powerful, not many of noble birth, **27** But the foolish things of the world has chosen God that He may shame the wise and the weak things of the world chose God that He may shame the strong, **28** and the low-born of the world and the [things] despised chose God, (and *ko*) the [things] not being, that the [things] being He may annul, **29** so that not may boast all flesh before (God. *N(K)O*) **30** Out of Him however you yourselves are in Christ Jesus, who has been made wisdom unto us from God, righteousness and also sanctification and redemption, **31** in order that even as it has been written: The [one] boasting in [the] Lord he should boast.

2 And I myself And I myself having come to you, brothers, came not according to excellency of speech or wisdom proclaiming to you the (mystery *N(k)O*) of God. **2** Nothing for I decided (of the *k*) anything to know among you only except Jesus Christ and Him crucified. **3** And I myself And I myself in weakness and in fear and in trembling much was with you; **4** And the message of mine and the preaching of mine [were] not in persuasive (of human *K*) of wisdom words but in demonstration of [the] Spirit and of power, **5** so that the faith of you not may be in wisdom of men but in power of God. **6** Wisdom however we speak among the mature, wisdom however not age of this nor of the rulers age of this who are coming to naught; (aiōn g165) **7** But we speak of God wisdom in a mystery which hidden, which foreordained God before the ages for glory of us, (aiōn g165) **8** which none of the rulers age of this

has understood; if for they had understood [it], not then would the Lord of glory they crucified, (aion g165) 9 but even as it has been written: What eye not has seen and ear not has heard and into heart of man not has entered, (what *NK(O)*) has prepared God for those loving Him. 10 To us (and *NK(o)*) revealed [it] God through the Spirit (of him; *k*) The for Spirit all things searches, even the depths of God. 11 Who for knows among men the [things] of the man only except the spirit of the man that [is] within him? So also the [things] of God no [one] (has known *N(k)O*) only except the Spirit of God. 12 We ourselves now not the spirit of the world have received but the Spirit who [is] from God, that we may know the [things] by God having been granted to us; 13 which also we speak not in taught of human wisdom words but in [those] taught of [the] Spirit (Holy *K*) by spiritual [means] spiritual things communicating. 14 [The] natural however man not accepts the [things] of the Spirit of God, foolishness for to him they are, and not he is able to understand [them], because spiritually they are discerned. 15 He who [is] however spiritual judges (*N(k)O*) all things he himself however by no [one] is judged. 16 Who for has known [the] mind of [the] Lord? Who will instruct Him? We ourselves however [the] mind of Christ have.

3 And I myself And I myself brothers not was able to speak to you as to spiritual but as (to fleshly, *N(k)O*) as to infants in Christ. 2 Milk you I gave to drink, (and *k*) not solid food; not yet for were you able, In fact (not *N(k)O*) still now are you able; 3 still for fleshly you are. Where for [are] among you jealousy and strife (and dissensions *K*) surely fleshly are you and according to man are walking? 4 When for may say one; I myself indeed am of Paul, another however I myself of Apollos, (surely *N(k)O*) (human *N(K)O*) are you? 5 (who *N(k)O*) then is Apollos (who *N(k)O*) now (is *no*) Paul (other than *K*) Servants through whom you believed, also to each as the Lord has given. 6 I myself planted, Apollos watered, but God was [it] growing; 7 So neither the [one] planting is anything nor the [one] watering, but [only] the [One] giving growth — God; 8 The [one] planting now also the [one] watering one are, each now [his] own reward will receive according to [his] own labor. 9 Of God for we are fellow workers;

God's field, God's building you are. 10 According to the grace of God which having been given to me as a wise master builder [the] foundation (I laid, *N(k)O*) another however is building upon [it]. Each one however should take heed how he builds upon [it]. 11 Foundation for another no [one] is able to lay besides the [one] being already laid, which is Jesus (*k*) Christ. 12 If now anyone builds upon foundation (this *k*) (gold, silver, *NK(o)*) stones precious, wood, hay, straw, 13 of each the work manifest will become; the for day will disclose [it], because in fire it is revealed, and of each the work what sort it is the fire (itself *no*) will prove. 14 If of anyone the work will remain which he built up, a reward he will receive; 15 If of anyone the work will be burned up, he will suffer loss, he himself however will be saved so however as through fire. 16 Surely you know that temple of God you yourselves are, and the Spirit of God dwells in you 17 If anyone the temple of God destroys, will destroy him God; for the temple of God holy is, which are you yourselves. 18 No one himself should deceive; if anyone thinks [himself] wise to be among you in age this, foolish he should become so that he may become wise. (aion g165) 19 The for wisdom of the world this foolishness with God is. It has been written for: [He is] the [One] catching the wise in the craftiness of them; 20 And again; [The] Lord knows the thoughts of the wise that they are futile. 21 Therefore no one should boast in men; All things for of you are, 22 whether Paul or Apollos or Cephas or [the] world or life or death or things being present or things to come — all yours (is — *k*) 23 you now of Christ, Christ now of God.

4 So us should regard a man as servants of Christ and stewards of the mysteries of God. 2 (In this case *N(k)O*) moreover it is required in the stewards that faithful one may be found. 3 Me myself however to [the] smallest matter it is that by you I may be examined or by a human court; In fact neither myself do I examine. 4 No [thing] for against myself I have been conscious of; yet not by this have I been justified; the [One] however judging me [the] Lord is. 5 So then not before [the] time anything do judge until when may have come the Lord, who both will bring to light the hidden things of darkness and will make manifest the motives of the hearts; and then the praise will come to

each from God. **6** These things now, brothers, I have applied to myself and Apollos on account of you, so that in us you may learn not beyond (what [things] *N(k)O*) has been written (to think *k*) that not one for one you be puffed up over the other. **7** Who for you makes different? What now have you which not you did receive? If now even you did receive [it], why boast you as not having received [it]? **8** Already satiated you are, already you have been enriched, apart from us you reigned; and I wish that really you did reign, so that also we ourselves you may reign with. **9** I think for (that *k*) God us apostles last has exhibited as appointed to death, because a spectacle we have become to the world both to angels and to men. **10** We ourselves [are] fools on account of Christ you yourselves however wise in Christ; we ourselves weak you yourselves however strong; You yourselves honored we ourselves however without honor. **11** As far as the present hour both we hunger and thirst and are poorly clad and are buffeted and wander homeless **12** and we toil working with [our] own hands; Being reviled we bless, being persecuted we endure, **13** (being defamed *N(k)O*) we entreat, As [the] scum of the earth we have become, of all [the] refuse until now. **14** Not shaming you do I write these things, but as children of mine beloved (admonishing [you], *N(k)O*) **15** If for ten thousand guardians you shall have in Christ yet not many fathers; in for Christ Jesus through the gospel I myself you begot. **16** I exhort therefore you, imitators of mine do become. **17** On account of this I sent to you Timothy, who is my child beloved and faithful in [the] Lord, who you will remind of the ways of mine that [are] in Christ (Jesus, *NO*) even as everywhere in every church I teach. **18** As to not coming now of me to you were puffed up some; **19** I will come however soon to you, if the Lord wishes, and I will find out not the talk of those puffed up but the power. **20** Not for in word the kingdom of God [is] but in power. **21** What desire you? With a rod I may come to you or in love a spirit then of gentleness?

5 Actually is reported among you sexual immorality, and such sexual immorality as not even among the pagans (is named *K*) so as for [the] wife one of the father to have; **2** And you yourselves puffed up are and not rather mourned so that (may be taken

N(k)O) out of midst of you the [one] the deed this (having performed? *N(k)O*) **3** I myself indeed though (as *K*) being absent in body being present however in spirit already have judged as being present the [one] so this having produced **4** in the name of the Lord our Jesus (Christ *KO*) having been gathered together you and me in spirit with the power of the Lord of us Jesus (Christ *K*) **5** to deliver such a one to Satan for destruction of the flesh, so that the spirit may be saved in the day of the Lord (Jesus. *KO*) **6** Not good [is] the boasting of you. Not know you that a little leaven all the lump leavens? **7** do cleanse out (therefore *K*) the old leaven, that you may be a new lump even as you are unleavened; Also for the Passover lamb of us (for us *K*) has been sacrificed Christ. **8** so that we may celebrate the feast not with leaven old not with leaven of malice and wickedness but with unleavened [bread] of sincerity and of truth. **9** I wrote to you in the letter not to associate with [the] sexually immoral, **10** (and *k*) not at all with the sexually immoral world of this or with the covetous (and *N(k)O*) with swindlers or with idolaters — since (you have been obliged *N(k)O*) then would from the world to depart. **11** (now *N(k)O*) however I wrote to you not to associate with [him] if anyone a brother being designated he shall be sexually immoral or a coveter or an idolater or verbal abuser or a drunkard or swindler; with such a one not even to eat. **12** What for [is it] to me (and *k*) those outside to judge? Surely those within you yourselves do judge? **13** Those however outside God (will judge? *NK(o)*) (and *k*) (do yourselves expel *N(k)O*) the evil out from you them.

6 Dare anyone of you a matter having against the other go to law before the unrighteous and not [go] before the saints? **2** (Or *NO*) surely you know that the saints the world will judge? And if by you is to be judged the world, unworthy are you of cases of the smallest? **3** Surely you know that angels we will judge? Surely not ever even [the] things of this life? **4** Things of this life indeed so judgment [as to] if you shall have, the [ones] despised in the church, those set you up! **5** For shame to you I say this. Thus not (is there *N(k)O*) among you (no [one] *N(k)O*) wise, who will be able to decide in between the brother of him? **6** Instead brother against brother

goes to law, and this before unbelievers! 7 Already indeed therefore altogether a defeat (in *k*) you it is for lawsuits you have among yourselves. Because of why surely rather suffer wrong? Because of why surely rather be defrauded? 8 But you yourselves do wrong and defraud, and (this [thing] *N(k)O*) to brothers! 9 Or surely you know that [the] unrighteous ones of God [the] kingdom not will inherit? Not do be deceived: neither [the] sexually immoral nor idolaters nor adulterers nor effeminate nor homosexuals 10 nor thieves nor coveters (not *N(k)O*) drunkards nor revilers nor swindlers [the] kingdom of God (not *k*) will inherit. 11 And such some [of] you were; but you were washed but you were sanctified but you were justified in the name of the Lord (of us *O*) Jesus (Christ *NO*) and by the Spirit of the God of us. 12 All things to me are lawful but not all things do profit; All things to me are lawful but not I myself will be mastered by anything. 13 The foods for the belly and the belly the for foods; but God both this and these will destroy. and the body [is] not for sexual immorality but for the Lord, and the Lord for the body; 14 And God both the Lord has raised up and us He will raise out through the power of Him. 15 Surely you know that the bodies of you members of Christ are? Having taken then the members of the Christ shall I make [them] of a prostitute members? Never would it be! 16 Or surely you know that who is being joined to the prostitute one body is? Will become for it says the two into flesh one; 17 The [one] however being joined to the Lord one spirit is. 18 do flee sexual immorality. Every sin whatever if shall do a man, outside the body is; the [one] however sinning sexually against [their] own body sins. 19 Or surely you know that the body of you a temple of the in you Holy Spirit is whom you have from God? And not you are your own? 20 you were bought for with a price; do glorify therefore God in the body of you (and in the spirit of you which is of God. *K*)

7 Concerning now [the] things about which you wrote (to me *KO*) [It is] good for a man a woman not to touch; 2 Because of however sexual immorality each man his own wife should have, and each [woman] the [her] own husband should have. 3 To the wife the husband the (debt *N(k)O*) (good will *K*) should fulfill; likewise now also the wife to the husband. 4

The wife [her] own body not has authority over but the husband; likewise now also the husband [his] own body not has authority over but the wife. 5 Not do deprive one another if surely even when by mutual agreement for a time, that (you may be devoted to *N(k)O*) (to fastings and *K*) to prayer and again together the same (may be, *N(k)O*) so that not may tempt you Satan through the lack of self-control of you. 6 This now I say by way of concession not by way of command. 7 I wish (now *N(k)O*) all men to be like even myself; But each [their] own has gift from God, (one [has] *N(k)O*) indeed this, (one *N(k)O*) however that. 8 I say now to the unmarried and to the widows, good for them (it is *k*) if they shall remain as also I. myself also I. myself 9 If however not they have self-control, they should marry; better for it is (to marry *NK(o)*) than to burn with passion. 10 To those now having married I give this charge — not I myself but the Lord — A wife from a husband not is to be separated; 11 if however indeed she shall be separated, she should remain unmarried or to the husband she should be reconciled; and a husband a wife not is to send away. 12 To the now rest say I myself — not the Lord: If any brother a wife has unbelieving and she consents to dwell with him, not he should divorce her; 13 And a woman (if *NO*) (any *N(k)O*) has a husband unbelieving and (he *N(k)O*) consents to dwell with her, not she should divorce (the *no*) (husband. *N(k)O*) 14 Has been sanctified for the husband unbelieving in the wife, and has been sanctified the wife unbelieving in the (brother; *N(k)O*) else then the children of you unclean are, now however holy they are. 15 If however the unbeliever separates himself, he should separate himself; not has bee under bondage the brother or the sister in such [cases]; Into however peace has called (you *N(K)O*) God. 16 How for know you, wife, if the husband you will save? Or how know you, husband, if the wife you will save? 17 only except to each as (has assigned *NK(o)*) the Lord to each as has called God so he should walk; And thus in the churches all I prescribe. 18 circumcised anyone was called? Not he should become uncircumcised; In uncircumcision (has been called *N(k)O*) anyone Not he should d be circumcise. 19 Circumcision no [thing] is and uncircumcision no [thing] is but keeping [the] commandments of God. 20 Each in the calling in

which he has been called, in this he should abide. 21 Slave [being] were you called? not you should it concern; but if even you are able free to become, rather do take advantage. 22 The [one] for in [the] Lord having been called [being] a slave a freedman of [the] Lord is; likewise (and *k*) the [one] free having been called a slave is of Christ. 23 With a price you were bought; not do become slaves of men. 24 Each wherein that he was called, brothers, in that he should abide with (*k*) God. 25 Concerning now the virgins a commandment of [the] Lord not I have, judgment however I give as received mercy from [the] Lord trustworthy to be. 26 I think therefore this good being because of the being present necessity, that [it is] good for a man in the same manner to remain. 27 Have you been bound to a wife? Not do seek to be loosed; Have you been loosed from a wife? Not do seek a wife. 28 If however also you shall marry, not you did sin; and if shall marry the virgin, not she did sin; tribulation however in the flesh will have such; I myself now you am sparing. 29 This now I say, brothers: The season shortened (is; *no*) From now on (is *k*) that both those having wives as none having may be, 30 and those weeping as not weeping, and those rejoicing as not rejoicing, and those buying as not possessing, 31 and those using (world *N(k)O*) (this *K*) as not using [it] as their own. Is passing away for the present form of the world this; 32 I desire now you without concern to be. The unmarried man cares for the [things] of the Lord, how (he may please *N(k)O*) the Lord; 33 the [one] however having been married he cares for the [things] of the world, how (he may please *N(k)O*) the wife, 34 (and *no*) has he been divided. And the woman unmarried and virgin cares for the [things] of the Lord, that she may be holy both (in *no*) body and (in the *no*) spirit; the [one] however having been married she cares for the [things] of the world, how (she may please *N(k)O*) the husband. 35 This now for the of you yourselves ([your] benefit *N(k)O*) I say, not that a restraint you I may place upon but for what [is] seemly and devoted to the Lord without distraction. 36 If however anyone to be behaving improperly to the virgin of him supposes, if she shall be beyond youth, and so it ought to be, what he wills he should do; not he does sin, they should marry. 37 He who however has stood in the heart (of him *no*)

firm not having necessity, authority however having over the own will, and this has judged in the (own *N(k)O*) heart (*k*) to keep his own virgin, well (he will do. *N(k)O*) 38 So then also the [one] (now *o*) (giving in marriage *N(k)O*) (his own virgin *NO*) well does, (and *N(k)O*) the [one] not (giving in marriage *N(k)O*) better (will do. *N(k)O*) 39 A wife has been bound (to [the] law *K*) for as long as time may live the husband of her; if however (and *o*) shall have died the husband (of her *k*) free she is to whom she wills to be married, only in [the] Lord. 40 More blessed however she is if in the same manner she shall remain, according to my judgment; I think (now *NK(o)*) myself also myself also [the] Spirit of God to have.

8 Concerning now the idol-sacrifices, we know indeed all knowledge we have. Knowledge puffs up, but love builds up. 2 If (now *k*) anyone thinks (to have known *N(k)O*) anything, (not yet *N(k)O*) (no [thing] *k*) (he knew *N(k)O*) even as it is necessary to know; 3 If however anyone loves God, he has known by Him. 4 Concerning the eating therefore of the idol-sacrifices we know that no [thing] an idol [is] in [the] world and that [there is] no God (other *k*) only except one. 5 Even truly if indeed if indeed there are [those] named gods whether in heaven or on (*k*) earth, as there are gods many and lords many; 6 yet to us [there is] one God the Father of whom [are] the [things] all and we ourselves for Him, and one Lord Jesus Christ through whom [are] the [things] all and we ourselves through Him. 7 But not in all [is] this knowledge; Some now (by custom *N(K)O*) until now of the idol as of an idol-sacrifice eat, and the conscience of them weak being it is defiled. 8 Food however us not (will commend *N(k)O*) to God; neither (for *ko*) if not we shall eat [still] do we come short [then] nor if we shall eat (have we an advantage. *NK(o)*) 9 do be careful however lest perhaps the right of you this an occasion of stumbling may become to those (weak. *N(k)O*) 10 If for anyone shall see you who is having knowledge in an idol's temple eating, surely the conscience of him weak being he will be encouraged the idol-sacrifices to eat? 11 (Is destroyed *N(K)O*) (for *N(k)O*) the [one] who is being weak (through *N(k)O*) your knowledge, (the *no*) brother for whom Christ died. 12 Thus

then sinning against the brothers and wounding their conscience being weak, against Christ you sin. **13** Therefore if food snares the brother of mine, certainly not shall I eat meat to the age so that not the brother of mine I may snare. (αἰὼν 9165)

9 Surely I am free? Surely I am an apostle Surely Jesus (Christ *K*) the Lord of us have I seen? Surely the work of mine you yourselves are in [the] Lord? **2** If to others not I am an apostle, yet at least to you I am; the for seal (of my *N(k)O*) apostleship you yourselves are in [the] Lord. **3** My defense to those me myself examining is this: **4** certainly surely we have [the] right to eat and to drink? **5** certainly surely we have authority a sister a wife to take about as also the other apostles and the brothers of the Lord and Cephas? **6** Or only I myself and Barnabas not have permission (*k*) not to work? **7** who serves as a soldier at [his] own expense at any time? Who plants a vineyard and (from *k*) (the fruit *N(k)O*) of it not does eat? Or who shepherds a flock and from the milk of the flock not does drink? **8** Not according to man these things do I speak? Or also the law these things (not *N(k)O*) says? **9** In for the of Moses law it has been written: Not you will muzzle an ox treading out grain. Surely not for the oxen is there care with God? **10** Or because of us entirely is He speaking? For sake of us for it was written because ought in hope the [one] plowing to plow, and the [one] threshing (of the hope of him *K*) in hope ([that he] *no*) is to partake. **11** If we ourselves among you spiritual things sowed, [is it] a great thing if we ourselves from you material things will reap? **12** If others of the over you authority partake, surely more we ourselves? But not we did use right this, Instead all things we bear so that not any hindrance we may place to the gospel of Christ. **13** Surely you know that those in the sacred [things] working (the [things] *no*) of the temple eat? those at the altar attending at the altar partake? **14** So also the Lord has prescribed to those the gospel proclaiming from the gospel to live. **15** I myself however (not *no*) (have used *N(k)O*) not any of these; Neither have I written now these things that thus it may become with me myself; good for me rather to die than the boasting of mine (so that *K*) (no [one] will make void. *N(k)O*) **16** If for I shall evangelise, nothing there is to me boasting;

necessity for me is laid upon; Woe (however *N(k)O*) to me be if not (I shall evangelise. *N(k)O*) **17** If for willingly this I do, a reward I have; if however unwillingly, a stewardship I have been entrusted with. **18** What then (of me *N(k)O*) is the reward? That in evangelising free of charge I may offer the gospel (of the Christ *K*) so as not to use up the right of me in the gospel. **19** Free for being from all to all myself I became servant so that the more I may gain; **20** And I became to the Jews like a Jew so that Jews I may win; To those under [the] Law as under [the] law (not being myself *NO*) under [the] law so that those under [the] law I may win; **21** To those outside [the] Law like outside [the] Law — not being outside [the] law (of God *N(k)O*) but under [the] law (of Christ — *N(k)O*) so that I may win (those *no*) outside [the] Law. **22** I became to the weak (as *K*) weak that the weak I may win; The [things] to all I have become (*k*) all so that by all means some I may save. **23** (All [things] *N(K)O*) now I do on account of the gospel that a fellow partaker with it I may become. **24** Surely you know that those in a race course running all indeed run, one however receives the prize? Thus do run that you may grasp [it]. **25** Everyone now who is striving in all things controls himself; they indeed then that a perishable crown they may receive, we ourselves however an imperishable. **26** I myself therefore thus run as not uncertainly, so I fight as not [the] air beating; **27** But I batter my body and bring [it] into servitude, lest perhaps to others having preached myself disqualified I may be.

10 Not I want (for *N(k)O*) you to be ignorant, brothers, that the fathers of us all under the cloud were and all through the sea passed, **2** and all into Moses (were baptized *N(k)O*) in the cloud and in the sea **3** and all the same spiritual food ate **4** and all the same spiritual they drank drink they were drinking for from [the] spiritual accompanying [them] rock, the rock then was Christ; **5** Nevertheless not with the most of them was well pleased God; they were strewn for in the wilderness. **6** These things now types to us have become for not to be us desirers of evil things even as they also they also desired. **7** Neither idolaters do become even as some of them (as *N(k)O*) it has been written: Sat down the people to eat and to drink and rose up to play. **8** Neither

shall we commit sexual immorality even as some of them committed sexual immorality, and fell (in *k*) one day twenty three thousand. 9 Neither shall we test the (Christ *NK(O)*) even as (and *k*) some of them tested, and by serpents (were destroyed. *N(k)O*) 10 Neither do grumble (just as *N(k)O*) (and *k*) some of them grumbled, and perished by the Destroyer. 11 These things now (all *K*) (typologically it was happening *N(k)O*) to them, were written then for admonition of us to whom the ends of the ages (has come. *N(k)O*) (αἰὼν g165) 12 Therefore the [one] thinking to have stood he should take heed lest he may fall. 13 Temptation you not has seized only except what is common to man; faithful now [is] God, who not will allow you to be tempted beyond what you are able, but will provide with the temptation also the escape to be able (you *k*) to endure [it]. 14 Therefore, beloved of mine, do flee from idolatry. 15 As to sensible [ones] I speak, do judge for yourselves what I say. 16 The cup of blessing that we bless, surely a participation it is in the blood of Christ The bread that we break, surely a participation in the body of Christ it is? 17 Because [there is] one loaf one body the many we are; for all of the one loaf we partake. 18 do consider Israel according to flesh: (Surely *N(k)O*) those eating the sacrifices fellow partakers in the altar are? 19 What then do I mean? That an idol-sacrifice anything is or that an idol anything is? 20 Rather that what (they sacrifice *N(k)O*) (the *ko*) (gentiles *KO*) to demons and not to God (they sacrifice; *N(k)O*) Not I do wish now you fellow partakers with demons to be. 21 Not you are able [the] cup of [the] Lord to drink and [the] cup of demons; Not you are able of [the] table of [the] Lord to partake and of [the] table of demons. 22 Or do we provoke to jealousy the Lord? Surely not stronger than He are we? 23 All things (to me *K*) are lawful but not all things are profitable; All things (to me *K*) are lawful but not all edify. 24 No one the [good] of himself should seek but that of the other (each. *K*) 25 Everything in the meat market being sold do eat nothing inquiring on account of conscience; 26 The Lord's for [is] the earth and the fullness of it. 27 If (now *k*) anyone invites you of the unbelieving and you wish to go, everything which is being set before you do eat nothing inquiring on account of conscience; 28 If however anyone to you shall say; This (temple-sacrifice *N(k)O*) is, not do

eat on account of him which having shown [it] and conscience; (of the for Lord [is] the earth and the fullness of her. *K*) 29 [the] conscience now I am saying [is] not your own but that of the other. so why so why for the freedom of mine is judged by another's conscience? 30 If (now *k*) I myself with thankfulness partake, why am I denigrated for that which I myself give thanks? 31 Whether therefore you eat or drink or whatever you perform, all things to the glory of God do perform. 32 Without offense both to Jews do you be and to Greeks and to the church of God — 33 even as I myself also I myself also all in all things please not seeking the of myself (profiting *N(k)O*) but that of the many that they may be saved.

11 Imitators of me do be even as I myself also [am] I myself also [am] of Christ. 2 I commend now you (brothers *k*) that in all things me you have remembered, and even as I delivered to you the teachings you are keeping. 3 I want however you to know that of every man the head Christ is, [the] head now of [the] woman [is] the man; [the] head now (*no*) of Christ God. 4 Every man praying or prophesying [anything] on [his] head having he dishonors the head of him. 5 Every now woman praying or prophesying uncovered with the head dishonors the head (of her; *N(k)O*) one for it is and the same with which shaven. 6 If for not covers her head a woman, also she should be shorn; If [it is] now disgraceful to a woman to be shorn or to be shaven, she should cover her head. 7 A man indeed for not ought to cover the head image and glory of God being; (the *no*) woman however [the] glory of man is; 8 Not for is man of woman but woman of man; 9 Truly for not was created man on account of the woman but woman on account of the man; 10 Because of this ought the woman authority to have on the head on account of the angels. 11 However neither [is] woman without man nor man without woman in [the] Lord; 12 Just as for the woman of the man [is] so also the man through the woman [is], the however all things of God. 13 In you yourselves do judge: Becoming is it for a woman revealed to God to pray? 14 (or *K*) Not even nature itself does teach you that a man indeed if he shall have long hair, a dishonor to him it is, 15 a woman however if she shall have long hair, glory to her it is? For the long hair instead of a

covering has been given to her; **16** If now anyone is inclined contentious to be, we ourselves such custom no [other] have nor the churches of God. **17** In this now (instructing *NK(o*)) not I do praise because not for the better but for the (worse *N(k)O*) you come together. **18** First indeed for coming together you in (*k*) an assembly I hear divisions among you there to be, and in part it I believe; **19** It behooves for also factions among you there to be, so that (also *no*) the approved evident may become among you. **20** Coming therefore of you together in one place not it is [the] Lord's supper to eat; **21** One for [their] own supper takes first in eating, and this [one] indeed is hungry, that [one] however is drunken. **22** Surely not indeed houses surely you have in which to eat and to drink? Or the church of God do you despise and put to shame those nothing having? What shall I say to you shall I praise you in this? Not I praise [you]! **23** I myself for received from the Lord that which also I delivered to you that the Lord Jesus in the night in which He was betrayed took bread, **24** and having given thanks He broke [it] and said (do take *KO*) (do eat: *K*) This of Me is the body which [is] for you (being broken; *K*) this do perform in of Me remembrance. **25** Likewise also the cup after having supped saying; This cup the new covenant is in My blood; this do perform, as often as (when *N(k)O*) you shall drink [it], in of Me remembrance. **26** As often as for (when *N(k)O*) you shall eat bread this and cup (this *K*) may drink, the death of the Lord you proclaim until that (when *k*) He may come. **27** Therefore who[ever] maybe may eat bread (this *K*) or may drink the cup of the Lord unworthily (of the-Lord *O*) guilty will be of the body and of the blood of the Lord. **28** should examine however a man himself, and in this manner of the bread he should eat and of the cup he should drink; **29** The [one] for eating and drinking (unworthily *K*) judgment on himself he eats and he drinks not discerning the body (of the *k*) (Lord. *K*) **30** Because of this among you many [are] weak and sick, and are fallen asleep many. **31** If (for *N(k)O*) ourselves we were judging, not then would we were come under judgment; **32** Being judged however by (the *no*) Lord we are disciplined, so that not with the world we may be condemned. **33** So then, brothers of mine, coming together in order to eat one another do wait for; **34** If (now *k*) anyone is hungry,

at home he should eat, so that not for judgment you may come together. And the other things as soon as when I may come I will set in order.

12 Concerning now spiritual [gifts], brothers, not I do want you to be ignorant. **2** You know that (when *NO*) pagans you were to idols mute even as maybe you were led being carried away. **3** Therefore I make known to you that no [one] in [the] Spirit of God speaking says: Accursed [is] (Jesus, *N(k)O*) and no [one] is able to say: (Lord Jesus [is], *N(k)O*) only except in [the] Spirit Holy. **4** Varieties now of gifts there are, but the same Spirit; **5** and varieties of services there are, but the same Lord; **6** and varieties of workings there are, the (but *NK(o)*) same (is *k*) God who is working the all things in everyone. **7** To each now is given the manifestation of the Spirit for the common profiting. **8** To one indeed for through the Spirit is given a word of wisdom, to another however a word of knowledge according to the same Spirit, **9** to a different one (now *k*) faith by the same Spirit, to another now gifts of healing in that (one *N(K)O*) Spirit, **10** to another now working of miracles, to another now prophecy, to another now distinguishing of spirits, to a different one (now *k*) various kinds of tongues, to another now interpretation of tongues; **11** All now these things works the one and the same Spirit apportioning individually to each even as He wills. **12** Just as for the body one is and members many has all now the members of the body (of the one *K*) many being one are body, so also [is] Christ. **13** Also for in one Spirit we ourselves all into one body were baptized, whether Jews or Greeks whether slaves or free, and all (into *k*) one Spirit we were made to drink. **14** Also for the body not is one member but many. **15** If shall say the foot; Because not I am a hand, not I am of the body, not on account of this not is it of the body? **16** And if shall say the ear; Because not I am an eye, not I am of the body, not on account of this not is it of the body? **17** If all the body [were] an eye, where [would be] the hearing? If all [were] hearing, where [would be] the sense of smell? **18** (now *NK(o)*) however God has arranged the members, one each of them in the body even as He desired. **19** If now were all one member, where [would be] the body? **20** Now however many indeed [are the] members, [there is] one however body. **21**

Not is able now the eye to say to the hand; Need of you not I have, Or again the head to the feet; Need of you not I have; **22** But much rather those seeming members of the body weaker to be indispensable are, **23** and those which we think less honorable to be of the body, these honor more excessive we bestow, and the unpresentable [parts] of us decorum more excessive have; **24** and the presentable [parts] of us no need have. but God [who] has composed the body to that which (is become lacking *N(k)O*) more excessive having given honor, **25** so that not there may be (division *N(k)O*) in the body, but the same for one another may have concern the members; **26** And (if *NK(o)*) suffers one member, suffer with [it] all the members; if is honored one member, rejoice with [it] all the members. **27** You yourselves now are [the] body of Christ and members in particular. **28** And some indeed has appointed God in the church first apostles, secondly prophets, third teachers, then miracles, (then *N(k)O*) gifts of healing, helping, administrating, various kinds of tongues. **29** Surely not all [are] apostles? Surely not all [are] prophets? Surely not all [are] teachers? Surely not all [do] miracles? **30** Surely not all gifts have of healings? Surely not all in tongues do speak? Surely not all do interpret? **31** do be desirous of however the gifts (greater. *N(K)O*) And now according to a more surpassing way to you I show.

13 If in the tongues of men I shall speak and of angels, love however not may have, I have become a brass sounding or a cymbal clanging. **2** And if I shall have prophecy and understand the mysteries all and all the knowledge, And if I shall have all the faith so as mountains to remove, love however not may have, no [thing] I am. **3** Even if Even if I shall give away all the possessions of mine, And if I shall deliver up the body of mine that (I may boast, *N(K)(o)*) love however not may have, no [thing] I am profited. **4** Love is patient, is kind, love not is envious, love not is boastful, not is puffed up, **5** not acts unbecomingly, not seeks the [things] of its own, not is easily provoked, not it keeps account of wrongs, **6** not delights at unrighteousness, rejoices however in the truth, **7** All things it bears, all things believes, all things hopes, all things endures. **8** Love never (falls. *N(k)O*) if however [there are] prophesies, they will

be abated; if tongues, they will cease; if knowledge it will be abated. **9** In part (for *NK(o)*) we know and in part we prophesy; **10** when however may come the perfect, (then *K*) the in part will be done away. **11** When I was a child, I was speaking like a child, I was thinking like a child, I was reasoning like a child; when (now *k*) I became a man, I have done away with the [things] of the child. **12** We see for presently through a glass in obscurity, then however face to face; presently I know in part, then however I will know fully even as also I have been fully known. **13** Now however abide faith, hope, love, three these; [the] greatest however of these [is] love.

14 do earnestly pursue love; do earnestly desire now spiritual gifts, especially now that you may prophesy. **2** The [one] for speaking in a tongue not to men speaks but (*k*) to God; no [one] for hears, in the Spirit however he utters mysteries; **3** The [one] however prophesying to men speaks [for] edification and encouragement and consolation. **4** The [one] speaking in a tongue himself edifies, the [one] however prophesying [the] church edifies. **5** I desire now all you to speak in tongues, rather however that you may prophesy; greater [is] (now *N(k)O*) the [one] prophesying than the [one] speaking in tongues except only unless (he shall interpret, *NK(o)*) so that the church edification may receive. **6** (now *N(k)O*) however brothers, if I shall come to you in tongues speaking, what you will I profit, only unless to you I shall speak either in revelation or in knowledge or in prophecy or in teaching? **7** Even lifeless things a sound giving, whether flute or harp, if distinction to the sounds not (they shall give, *NK(O)*) how will it be known what is being piped or what is being harped? **8** Also for if indistinct [the] trumpet sound shall give, who will prepare himself for battle? **9** So also you yourselves with the tongue only unless intelligible speech you shall give, how will it be known what [is] being spoken? You will be for into [the] air speaking. **10** So many if it would be kinds of languages (there are *N(k)O*) in [the] world, and none (of them *k*) without meaning; **11** If therefore not I shall know the power of the sound, I will be to the [one] speaking a foreigner and the [one] speaking to me myself a foreigner; **12** So also you yourselves, since zealous you are of spiritual gifts, for the edification of the

church do seek that you may exceed. **13** (For *N(k)O*) for [one] speaking in a tongue he should pray that he may interpret. **14** If for I shall pray in a tongue, the spirit of mine prays, but the mind of mine unfruitful is. **15** What then is it? I will pray with the spirit, I will pray however also with the mind; I will sing praise with the spirit, I will sing praise however also with the mind. **16** Otherwise if (you shall bless in [the] *N(k)O*) spirit, the [one] filling the place of the uninstructed how will he say the Amen at your thanksgiving? since what you say [is that] not he knows; **17** You yourself truly for well are giving thanks, but the other not is edified. **18** I thank the God (of mine *k*) than all of you more (in tongues *NK(O)*) (speaking; *N(k)O*) **19** but in [the] church I desire five words (through *k*) (the with mind *N(k)O*) of mine to speak that also others I may instruct, rather than ten thousand words in a tongue. **20** Brothers, not children do be in the minds, Yet in the evil do be little children, in the however thinking full grown do be. **21** In the law it has been written that By other tongues and by lips (of others *N(K)O*) I will speak to the people this, and not even thus will they hear Me, says [the] Lord. **22** So then tongues for a sign are not to those believing but to the unbelieving, but prophecy [is] not to the unbelieving but to the believing. **23** If therefore shall gather the church whole together the place and all shall speak in tongues may come in however uninstructed ones or unbelievers, surely they will say that you are mad? **24** If however all shall prophesy, shall come in then some unbeliever or uninstructed, he is convicted by all, he is examined by all, **25** (and thus *K*) the secrets of the heart of him manifest become, And thus having fallen upon [his] face he will worship God declaring that certainly God among you is. **26** What then is it, brothers? When you may come together, each (of you *K*) a psalm has, a teaching has, a revelation has, a tongue has, an interpretation has; All things for edification (should be. *N(k)O*) **27** If with a tongue anyone speaks, [let it be] by two or the most three and in turn; and one should interpret; **28** If however not there shall be an interpreter, he should be silent in [the] church, to himself then he should speak and to God. **29** Prophets then two or three should speak, and the others should discern; **30** If however to another a revelation shall be made sitting by, the first should be silent. **31** You are able

for [one] by one all to prophesy, so that all may learn and all may be exhorted; **32** And spirits of prophets to prophets are subject; **33** Not for He is of disorder the God but of peace, as in all the churches of the saints. **34** the women (of you *K*) in the churches they should be silent; Not for (it is allowed *N(k)O*) to them to speak, but (they should be submitted *N(k)O*) even as also the law says. **35** If however anything (to learn *NK(o)*) they desire, at home [their] own husbands they should ask; shameful for it is (for a woman *N(K)O*) to speak in [the] church. **36** Or from you the word of God has gone out? Or to you only has it come? **37** If anyone considers a prophet himself to be or spiritual, he should recognize [the] things I write to you that (of the *k*) Lord (is [the] command; *N(K)O*) **38** If however anyone is ignorant, (him is ignored. *N(k)O*) **39** So, brothers (of mine, *no*) do earnestly desire to prophesy, and to speak not do forbid in tongues. **40** All things (however *no*) properly and with order should be done.

15 I make known now to you, brothers, the gospel that I evangelised to you, which also you received, in which also you have stood **2** through which also you are being saved, to the word I evangelised to you if you hold fast, unless only except in vain you have believed. **3** I delivered for to you in [the] foremost what also I received that Christ died for the sins of us according to the Scriptures **4** and that He was buried and that He has been raised on the day the third according to the Scriptures **5** and that He appeared to Cephas, then to the Twelve. **6** Thereafter He appeared to above five hundred brothers at once of whom the greater part remain until now, some however (and *k*) were fallen asleep. **7** Then He appeared to James, then to the apostles all. **8** Last then of all as an untimely birth He appeared also to me. also to me. **9** I myself for am the least of the apostles who not am fit to be called an apostle, because I persecuted the church of God; **10** By [the] grace however of God I am what I am, and the grace of Him toward me myself not void has been, Rather more excessive than them all I toiled, not I myself however, but the grace of God that [was] with me myself. **11** Whether therefore I myself or they, thus we preach and thus you believed. **12** If now Christ is preached that out from [the] dead He has been

raised, how say among you some that a resurrection of [the] dead not there is? 13 If however a resurrection of [the] dead not there is, neither Christ has been raised; 14 if then Christ not has been raised, [is] void then (also *no*) the preaching of us, void (now *k*) also the faith (of you. *NK(O)*) 15 We are found then also false witnesses of God, because we have witnessed concerning God that He raised up Christ whom not He has raised if indeed if indeed then [the] dead not are raised; 16 If for [the] dead not are raised, neither Christ has been raised; 17 if then Christ not has been raised, [is] futile the faith of you (is; *o*) still you are in the sins of you; 18 Then also those having fallen asleep in Christ have perished. 19 If in life this in Christ already hoping we are only, more to be pitied than all men we are. 20 Now however Christ has been raised out from [the] dead, firstfruit of those having fallen asleep (he became. *K*) 21 Since for through a man [came] (*k*) death also through a man resurrection of [the] dead. 22 For as indeed in Adam all die, so also in Christ all will be made alive. 23 each however in the own order: [the] firstfruit Christ, then those of Christ at the coming of Him; 24 then the end, when (He may hand over *N(k)(o)*) the kingdom to the God and Father, when He may have annulled all dominion and all authority and power; 25 It behooves for Him to reign until that (when *k*) He may have put all the enemies under the feet of Him. 26 [The] last enemy to be abolished [is] death. 27 All things for He has put in subjection under the feet of Him; When however it may be said that all things have been put in subjection, [it is] evident that [is] excepted the [One who] having put in subjection to Him all things; 28 When now shall have been subjected to Him all things, then also Himself the Son will be put in subjection to the [One] having put in subjection to Him all things, so that may be God all in all. 29 Otherwise what will they do who are baptized for the dead? If at all [the] dead not are raised; why also are they baptized for (*k*) (them? *N(K)O*) 30 Why also we ourselves are in danger every hour? 31 Every day I die, as surely as (in you *NK(O)*) boasting, (brothers *NO*) which I have in Christ Jesus the Lord of us. 32 If according to man I fought wild beasts in Ephesus, what to me the profit? If [the] dead not are raised, Let us eat and let us drink, tomorrow for we die. 33 Not do be misled: Do corrupt morals good companionships bad. 34 do sober up righteously and not do sin; ignorance for of God some have; to [the] shame of you (I speak. *N(k)O*) 35 But will say someone; How are raised the dead? With what then body do they come? 36 Fool you yourself What you sow not does come to life only unless it may die; 37 And what you sow, not the body that will be you sow but a bare grain, if it would be of wheat or of some of the rest; 38 But God gives to it a body even as He has willed and to each of the seeds (*k*) [its] own body. 39 Not all flesh [is] the same flesh but one indeed (flesh *k*) of men, another however flesh of beasts, another however (flesh *no*) of birds another however of fish. 40 And bodies [there are] heavenly and bodies earthly; But one indeed [is] the of the heavenly glory, another however that of the earthly. 41 One [is] [the] glory of [the] sun, and another [the] glory of [the] moon, and another [the] glory of [the] stars; star for from star differs in glory. 42 So also [is] the resurrection of the dead. It is sown in decay, it is raised in immortality; 43 It is sown in dishonor, it is raised in glory; It is sown in weakness, it is raised in power; 44 It is sown a body natural, it is raised a body spiritual. (If *NO*) there is a body natural, there is also (body *k*) spiritual. 45 So also it has been written: Became the first man Adam into a soul living; the last Adam into a spirit life-giving. 46 However not first [was] the spiritual but the natural, then the spiritual. 47 The first man [was] from [the] earth made of dust, the second man ([is] the Lord *K*) from heaven. 48 As the [one] made of dust, so also [are] those of the earth, and as the heavenly [one], so also those of heaven; 49 And even as we have born the image of the earthly, (we will bear *NK(o)*) also the image of the heavenly. 50 This now I say, brothers, that flesh and blood [the] kingdom of God to inherit not (is able, *N(k)O*) nor the decay the immortality does inherit. 51 Behold a mystery to you I tell; All (indeed *k*) not we will sleep, all however we will be changed — 52 in an instant in [the] twinkling of an eye at the last trumpet; [The] trumpet will sound for, and the dead will be raised imperishable, and we ourselves will be changed. 53 It behooves for perishable this to put on imperishable and mortal this to put on immortality. 54 When now perishable this may have put on [the] imperishable and mortal this may have put on (*o*) immortality, then will come to pass the word which written: Has been swallowed

up death in victory. **55** Where of you, O death, the victory Where of you, (O Hades, *N(K)O*) the sting (Hades g86) **56** And the sting of death [is] sin, and the power of sin the law. **57** however to God [be] thanks who is giving us the victory through the Lord of us Jesus Christ. **58** Therefore, brothers of mine beloved, steadfast do be, immovable, abounding in the work of the Lord always, knowing that the toil of you not is in vain in [the] Lord.

16 Concerning now the collection which [is] for the saints as I have directed the churches of Galatia, so also you yourselves do perform. **2** Every first (Sabbath *N(k)O*) each of you aside of his own should put treasuring up (which one *NK(o)*) (maybe *N(k)O*) he shall be successful, so that not when I may come then collections there may be. **3** When then I may have arrived, whomever (maybe *NK(o)*) you shall approve, with letters these I will send to carry the bounty of you to Jerusalem; **4** If then suitable it shall be for me also me also to go, with me myself they will go. **5** I will come however to you when Macedonia I may have gone through; Macedonia for I am going through, **6** With you then possibly (I will continue *NK(o)*) or even I will winter, so that you yourselves me may equip wherever if I shall go. **7** Not I want for you now in passing to see; I hope (for *N(k)O*) a time certain to remain with you, if the Lord (shall permit. *N(k)O*) **8** (I will remain *NK(o)*) however in Ephesus until Pentecost; **9** A door for to me has opened great and productive and are opposing many. **10** If now may come Timothy, do see that without fear he shall be with you; the for work of [the] Lord he is doing as also I myself. also I myself. **11** Not anyone therefore him may despise; do equip however him in peace, so that he may come to me; I am expecting for him with the brothers. **12** Concerning now Apollos the brother, greatly I exhorted him that he may go to you with the brothers; and at all not was [his] will that now he may come, he will come however when he may have opportunity. **13** do watch, do stand firm in the faith, do act like men, do be strong. **14** All things of you in love should be done. **15** I exhort now you, brothers; you know the house of Stephanas that it is firstfruit of Achaia and to service to the saints they have devoted themselves; **16** that also you yourselves may be subject to such as these and to everyone

who is joining in the work and laboring. **17** I rejoice however at the coming of Stephanas and Fortunatus and Achaicus, because (your *N(k)O*) deficiency these filled up; **18** They refreshed for my spirit and yours. do recognize therefore such as these. **19** Greet you the churches of Asia. (he greets *N(K)O*) you in [the] Lord heartily Aquila and (Prisca *N(k)O*) with the at house of them church. **20** Greet you the brothers all. do greet one another with a kiss holy. **21** The greeting by my own hand of Paul; **22** If anyone not loves the Lord (Jesus Christ *K*) he should be accursed. (Marana tha! *N(k)O*) **23** The grace of the Lord Jesus (Christ *K*) [be] with you. **24** The love of Mine [be] with all you in Christ Jesus. (Amen *KO*) (to Corinthians first it was written from Philippi through of Stephanas and Fortunatus and Achaicus and Timothy. *K*)

2 Corinthians

1 Paul apostle of Christ Jesus through [the] will of God and Timothy the brother To the church of God which is being in Corinth with the saints all who are being in all Achaia; **2** Grace to you and peace from God [the] Father of us and [the] Lord Jesus Christ. **3** Blessed [be] the God and Father of the Lord of us Jesus Christ, the Father of compassions and God of all comfort, **4** who is comforting us in all the tribulation of us for to be able us to comfort those in every tribulation through the comfort with which we are comforted ourselves by God; **5** because even as abound the sufferings of the Christ toward us, thus so through Christ abounds also the comfort of us. **6** If however we are constricted, [it is] for your comfort and salvation if we are encouraged, [it is] for your comfort (and salvation *KO*) which is operating in [the] endurance of the same sufferings that also we ourselves suffer, **7** And the hope of us [is] steadfast for of you; knowing that (as *N(k)O*) partners you are of the sufferings, so also of the comfort. **8** Not for do we want you to be ignorant brothers, (as to *NK(o)*) the affliction of us having happened (to us *k*) in Asia that against excessively beyond [our] power we were weighed so as to despair for us even to live; **9** But we in ourselves the sentence of death has, in order that not having trusted we may be in ourselves but in God who is raising the dead; **10** who from such a great a death has delivered us and (will deliver [us] *N(k)O*) in whom we have hope that also still He will deliver [us] **11** joining together also of you for us by supplication, so that by many persons for the toward us grace bestowed through many thanks may be given for (us. *NK(O)*) **12** For boasting of us this is, the testimony of the conscience of us, that in (openness *NK(O)*) and sincerity (*no*) of God, (and *no*) not in wisdom fleshly but in [the] grace of God we have conducted ourselves in the world, more abundantly now toward you. **13** No for other things we write to you, other than what you read or even understand; I hope now that (and *k*) to [the] end you will understand, **14** even as also you have understood us in part that boasting of you we are, even as also you [are] ours in the day of the Lord (of us *NO*) Jesus. **15** And with this confidence I

was planning (*o*) previously to you to come so that secondly (grace *NK(O)*) (you may have *N(k)O*) **16** and through you to pass through into Macedonia and again from Macedonia to come to you and by you to be set forward to Judea. **17** Thus therefore (deciding *N(k)O*) surely not ever then levity did I use? Or what I purpose according to flesh do I purpose, so that there may be with me myself Yes yes and No no? **18** Faithful however God [is], that the word of us to you not (was *N(k)O*) Yes and No; **19** The of God for Son Jesus Christ the [One] among you through us having been proclaimed through me and Silvanus and Timothy, not was Yes and No, but Yes in Him it has always been; **20** As many as for promises of God [there are], in Him [is] the Yes; (Therefore *NO*) also (thorough Him *N(k)O*) the Amen to God [is] for glory through us. **21** The [One] now establishing us with you unto Christ and having anointed us [is] God, **22** the [One] also having sealed us and having given the pledge of the Spirit in the hearts of us. **23** I myself however as witness God call upon my soul that sparing you no longer no longer have I come to Corinth; **24** Not for we lord it over your faith, but fellow workers are of the joy with you; in the for faith you have stood firm.

2 I judged (for *N(k)O*) within myself this not again in grief to you to come. **2** If for I myself grieve you again who (is *k*) the [one] gladdening me except not the [one] being grieved by me? **3** And I wrote (to you *k*) this same thing, so that not having come grief (I may have *N(k)O*) from [those] of whom it was necessary me to rejoice having trusted in all you that my joy of all of you is. **4** Out of for much affliction and anguish of heart I wrote to you through many tears, not that you may be grieved, but the love that you may know that I have more abundantly toward you. **5** If however anyone has caused grief, not me myself has he grieved but in part — that not I may burden all you. **6** Sufficient to such a one [is] the punishment this which [is] by the majority, **7** so that on the contrary rather for you to forgive and to comfort [him], lest perhaps by more excessive sorrow may be overwhelmed such a one. **8** Therefore I exhort you to confirm toward him love. **9** For this indeed also did I write, so that I may know the proof of you, whether to everything obedient you are. **10** To

whomever now anything you forgive, I also myself; I also myself; and for I myself (to whom *N(k)O*) I have forgiven, if anything I have forgiven, [it is] for you in [the] presence of Christ, **11** so that not we may be outwitted by Satan; not for of his schemes we are ignorant. **12** Having come now to Troas for the gospel of Christ also a door to me having been opened in [the] Lord, **13** not I have had rest in the spirit of mine in the not finding my Titus the brother of mine, instead having taken leave of them I went out to Macedonia. **14** However to God [be] thanks to the [One] always leading in triumph us in Christ and the fragrance of the knowledge of Him making manifest through us in every place, **15** For of Christ a sweet perfume we are to God in those being saved and in those perishing, **16** to one indeed an odor (from *no*) death to death, to one however a fragrance (from *no*) life to life. And for these things who [is] sufficient? **17** Not for we are like the (many *NK(O)*) peddling the word of God, but as of sincerity, but as of God, (before *N(k)O*) (*k*) God in Christ we speak.

3 Are we beginning again ourselves to commend? (Or *N(k)O*) surely not we need like some commendatory letters to you or from you (commendatory [letters]? *k*) **2** The letter of us you yourselves are inscribed in the hearts of us, being known and being read by all men, **3** being revealed that you are a letter of Christ having been ministered to by us inscribed not in ink but with [the] Spirit of God [the] living, not on tablets of stone but on tablets (of hearts *N(k)O*) human. **4** Confidence now such we have through Christ toward God; **5** Not for from ourselves sufficient we are to reckon anything as of (ourselves, *NK(O)*) but the sufficiency of us [is] of God, **6** who also has made competent us [as] ministers of a new covenant, not of [the] letter but of [the] Spirit; the for letter kills, but the Spirit gives life. **7** If now the ministry of death in (letters *NK(o)*) engraved (in *k*) stones was produced in glory, so as for not to be able to look intently the sons of Israel into the face of Moses on account of the glory of the face of him which is fading, **8** how surely more the ministry of the Spirit will be in glory? **9** If for (to the *N(k)O*) ministry of condemnation [was] glory, much more abounds the ministry of righteousness (in *k*) glory! **10** Even for (not *N(k)O*) has been

glorified that glorified in this respect on account of the surpassing [it] glory. **11** If for that which is fading away [was] through glory, much more [is] that remaining in glory! **12** Having therefore such hope great boldness we use, **13** and not as Moses was putting a veil over the face (of himself *N(k)O*) for not to look intently the sons of Israel into the end of that fading away; **14** But were hardened the minds of them. Until for the present (day *no*) the same veil at the reading of the old covenant remains not being lifted, (for *N(k)O*) in Christ is being removed, **15** But unto this day when (ever *no*) (may be read *N(k)O*) Moses, a veil over the heart of them lies; **16** When however (ever *N(k)O*) [one] shall have turned to [the] Lord, is taken away the veil. **17** The now Lord the Spirit is; where now the Spirit of [the] Lord [is] (there *k*) [is] freedom. **18** We ourselves now all unveiled in face the glory of [the] Lord beholding as in a mirror, the same image are being transformed into from glory to glory even as from [the] Lord [the] Spirit.

4 Because of this having ministry this even as we received mercy, not we lose heart, **2** But we have renounced the hidden things of shame not walking in craftiness nor falsifying the word of God, but by the manifestation of the truth commending ourselves to every conscience of men before God. **3** If however even is concealed the gospel of us, to those perishing it is concealed; **4** in whom the god of the age this has blinded the minds of the unbelieving so as for not to beam forth (to them *k*) the illumination of the gospel of the glory of Christ, who is [the] image of God. (aion g165) **5** Not for ourselves do we proclaim but Jesus Christ Lord, ourselves now servants of you for the sake of Jesus. **6** For [it is] God having said Out of darkness light (will shine, *N(k)O*) who shone in the hearts of us for [the] radiance of the knowledge of the glory of God in [the] face of Jesus Christ. **7** We have now treasure this in earthen vessels, that the surpassingness of the power may be from God and not from us, **8** in every [way] being hard pressed but not being crushed, being perplexed but not despairing, **9** being persecuted but not being forsaken, being struck down but not being destroyed; **10** always the death of the (Lord *K*) Jesus in [our] body carrying around, so that also the life of Jesus in the body of us may be manifested; **11** always for we

ourselves the living to death are being delivered on account of Jesus, so that also the life of Jesus may be manifested in the mortal flesh of us. **12** So then (indeed *k*) death in us works, however life in you. **13** Having however the same spirit of faith according to that written: I believed, therefore I have spoken, also we ourselves believe, therefore also speak; **14** knowing that the [One] having raised up the Lord Jesus also us (with *N(k)O*) Jesus He will raise up and He will present [us] with you. **15** For all things [are] for the sake of you, so that the grace having abounded through more and more the thanksgiving may increase to the glory of God. **16** Therefore not we lose heart; but if even the outward of us man is being brought to decay, yet the (inner *N(k)O*) (of us *no*) is being renewed by day and by day. **17** The for momentary lightness the affliction of us far surpassing to excessiveness an eternal weight of glory is producing for us, (aionios g166) **18** not are looking at we the [things] being seen but the [things] not being seen; The [things] for being seen [are] temporary, the [things] however not being seen [are] eternal. (aionios g166)

5 We know for that if the earthly of us house the tent shall be destroyed, a building from God we have, a house not made with hands eternal in the heavens. (aionios g166) **2** And indeed in this we groan, the dwelling of us which [is] from heaven to be clothed with longing; **3** (If even *NK(o)*) even (having put off *N(K)O*) not naked we will be found. **4** And for those being in the tent we groan being burdened, (because *N(k)O*) that not we do wish to be unclothed but to be clothed, that may be swallowed up the mortal by life. **5** The [One] now having prepared us for very this [is] God, (and *k*) having given to us the pledge of the Spirit. **6** being confident therefore always and knowing that being at home in the body, we are absent from the Lord; **7** through faith for we walk, not through sight, **8** We are confident now and we are pleased rather to be absent out of the body and to be at home with the Lord. **9** Therefore also we are ambitious, whether being at home or being away, well-pleasing to Him to be; **10** For all of us to be revealed it behooves before the judgment seat of Christ, that may receive back each the [things done] in the body according to what he did, whether good

or (evil. *N(k)O*) **11** Knowing therefore the fear of the Lord men we persuade to God and we have been made manifest; I hope now also in the consciences of you to have been made manifest. **12** Not (for *k*) again ourselves are we commending to you, but occasion are giving to you of boasting on behalf of us, so that you may have [an answer] toward those in appearance boasting and (not *N(k)O*) (in *no*) [the] heart. **13** If for we are crazy, [it is] for God; or if we are sober-minded [it is] for you. **14** The for love of Christ compels us having concluded this, that (if *k*) One for all has died; therefore all have died. **15** And for all He died, that those living no longer to themselves may live but to the [One] for them having died and having been raised again. **16** Therefore we ourselves from now no [one] know according to [the] flesh; If (now *k*) even we have regarded according to flesh Christ, yet now no longer no longer we regard [Him thus]. **17** Therefore if anyone [is] in Christ, [he is] a new creation; The old things have passed away, behold has come into being new (all things. *K*) **18** And all things [are] of God the [One who] having reconciled us to Himself through (Jesus *K*) Christ and having given to us the ministry of reconciliation, **19** how for God was in Christ [the] world reconciling to Himself, not reckoning to them the trespasses of them, and having put into us the word of reconciliation. **20** For Christ therefore we are ambassadors, as though God is beseeching through us; We implore on behalf of Christ: do be reconciled to God. **21** The [One] (for *k*) not having known sin for us sin He made, so that we ourselves (may become *N(k)O*) [the] righteousness of God in Him.

6 Working together now also we exhort not in vain the grace of God to receive you; **2** He says for: In a time acceptable I listened to you and in a day of salvation I helped you; Behold now [is the] time of favor, behold now [is the] day of salvation; **3** Nothing before no one placing an obstacle, so that not may be blemished the ministry, **4** rather in everything we are commending ourselves as God's servants in endurance great, in tribulations, in hardships, in distresses, **5** in beatings, in imprisonments, in riots, in labors, in watchings, in fastings, **6** in purity, in knowledge, in patience, in kindness, in [the] Spirit Holy, in love genuine, **7** in [the] word of truth, in [the]

power of God, with the weapons of righteousness for the right hand and for [the] left, **8** through glory and dishonor, through bad report and good report, as imposters and yet true, **9** as being unknown and yet being well-known, as dying and yet behold we live, as being disciplined and yet not being killed, **10** as being sorrowful always yet rejoicing, as poor many yet enriching, as nothing having and yet all things possessing. **11** The mouth of us has been opened to you, Corinthians, the heart of us has been expanded; **12** Not you are restrained by us, you are restrained however in the affections of you; **13** Now [as] the same recompense, as to children I speak, do open [yourselves] also you. **14** Not do become unequally yoked together with unbelievers; what for partnership [have] righteousness and lawlessness? (Or *N(k)O*) what fellowship light with darkness? **15** What now harmony [has] (Christ *N(k)O*) with Belial? Or what part [has] a believer with an unbeliever? **16** What now agreement [the] temple of God with idols? (We ourselves *N(K)O*) for [the] temple of God (we are *N(K)O*) [the] living, even as has said God that I will dwell in them and will walk among [them], and I will be their God and they themselves will be (to Me *N(k)O*) a people. **17** Therefore do come out from [the] midst of them and do be separate, says [the] Lord, and unclean nothing do touch; and I myself and I myself will receive you, **18** and I will be to you for a father and you yourselves will be to Me for sons and daughters, says [the] Lord Almighty.

7 These therefore having promises, beloved, we may cleanse ourselves from every defilement of flesh and spirit perfecting holiness in [the] fear of God. **2** do make room for us; no [one] we have wronged, no [one] we have corrupted, no [one] we have exploited. **3** For condemnation not I speak; I have before said for that in the hearts of us you are for [us] to die together and to live together. **4** Great [is] my boldness toward you, great my boasting on behalf of you; I have been filled with encouragement, I overabound with joy upon all the affliction of us. **5** And for when were coming we into Macedonia none (did have *NK(o)*) rest the flesh of us but in every [way] we are being pressed: outside conflicts, within fears. **6** But the [One] comforting the downcast comforted us God by the coming of Titus; **7** not only now by the coming of him, but also by

the comfort with which he was comforted as to you relating to us your earnest desire, your mourning, your zeal for me, so as for me [the] more to rejoice. **8** For if even I have grieved you in the letter, not I do regret [it]; If even I was regretting [it], I see indeed that the letter that if even for an hour grieved you, **9** Now I rejoice, not that you were grieved, but that you were grieved unto repentance; you were grieved for according to God, so that in nothing you may suffer loss through us. **10** The for according to God grief repentance to salvation without regret (produces, *N(k)O*) and the of the world grief death produces. **11** Behold for this very same [thing] according to God to have been grieved (by you *K*) how much has produced in you earnestness, but instead reasoned defense, but indignation, but fear, but longing, but zeal, but vindication? In everything you have proved yourselves innocent to be (in *k*) this matter. **12** So if even I wrote to you, [it was] not for the sake of the [one] having done wrong (but *O*) nor for the sake of the [one] having suffered wrong, but rather for the sake of being revealed the earnestness of you which [is] for us to you before God. **13** On account of this we have been comforted. Besides also the comfort (of us *N(K)O*) [the] more abundantly (now *k*) rather we have rejoiced at the joy of Titus, because has been refreshed the spirit of him by all of you, **14** For if anything to him about you I have boasted, not I was put to shame, but as all things in truth we have spoken to you, so also the boasting of us to Titus, truth became; **15** And the affections of him more abundantly toward you are remembering the of all of you obedience, how with fear and trembling you received him. **16** I rejoice that in everything I am confident in you.

8 We make known now to you, brothers, the grace of God which bestowed among the churches of Macedonia **2** that in much proof of tribulation the excess of the joy of them and of deep poverty of them abounded into (the riches *N(k)O*) of the generosity of them, **3** For according to [their] ability, I testify [that], and (beside *N(k)O*) [their] ability [they were] willing of themselves, **4** with much entreaty imploring of us for the grace and the fellowship of the service among the saints (to receive us, *K*) **5** And not [only] even as we had hoped, but themselves they gave first

to the Lord and then to us through [the] will of God 6 Accordingly exhorting we Titus, that even as he had begun so also he may complete with you as well grace this. 7 But even as in every [way] you abound, in faith and in speech and in knowledge and in all earnestness and in the from (of us *N(K)O*) in (you *N(K)O*) love, that also in this grace you may abound. 8 Not as a command do I speak but through the of others earnestness also the of your love genuineness proving; 9 You know for the grace of the Lord of us Jesus Christ that for the sake of you He became poor rich being, so that you yourselves through that poverty may be enriched. 10 And a judgment in this [matter] I give; this indeed for you is profitable, who not only to act but also to will you began before before a year ago. 11 Now then also the doing do complete so that just as [there was] the readiness of the to will so also the to complete out of that which [you] having. 12 If for the readiness is present, as if he shall have (anyone *k*) acceptable, not as not he does have. 13 Not for that to others [there may be] ease but for you (now *k*) affliction, 14 but of equality; At the present time your excess [will be] for the of those need, so that also their excess may be for the of you need, so that there may become equality 15 Even as it has been written: He the much not did abound and he the little not lacked. 16 Thanks however to God the [One] (gave *N(k)O*) the same earnestness for you into the heart of Titus, 17 For indeed [our] appeal he accepted, very earnest however being of his own accord he has gone out to you. 18 We have sent now with him the brother whose praise [is] in the gospel through all [times] of the churches. 19 not only now, but also having been chosen by the churches fellow traveler of us (with *NK(o)*) grace this that [is] being administered by us toward the himself of the Lord glory and readiness (of us. *N(K)O*) 20 avoiding this, lest anyone us may blame in abundance this which is being administered by us; 21 (We plan *N(k)O*) (for *no*) what is right not only before [the] Lord but also before men. 22 We sent now to them the brother of us, whom we have proven in many things often earnest to be, now however much earnest by [his] confidence more which [is] in you. 23 Whether as regards Titus, [he is] partner of mine and for you a fellow worker; or brothers our, [they are] apostles of [the] churches, [the] glory of Christ. 24 Therefore the

proof of the love of you and of our boasting about you to them (is showing *N(k)O*) (and *k*) in face of the churches.

9 Concerning now for the service for the saints excessive for me it is to write to you; 2 I know for the readiness of you which concerning you I boast of to Macedonians, that Achaia has prepared itself from a year ago, and (*N(k)O*) (from *k*) your zeal has been provoking the greater number. 3 I have sent however the brothers, that not the boasting of us which [is] about you may be made void in matter this, that even as I was saying having prepared yourselves you may be, 4 lest perhaps maybe shall come with me myself Macedonians and shall find you unprepared, shall be put to shame we ourselves — that not (I may say *N(k)O*) you yourselves — in confidence this (of boasting. *K*) 5 Necessary therefore I esteemed [it] to exhort the brothers that they may go before (into *NK(o)*) you and may complete beforehand the (having pre-promised *N(K)O*) blessing of you this ready to be thus as a blessing and not (as *N(k)O*) covetousness. 6 This now: The [one] sowing sparingly sparingly also will reap, and the [one] sowing upon blessings upon blessings also will reap. 7 each even as (he himself has purposed *N(k)O*) in the heart, not out of regret or of necessity; a cheerful for giver loves God. 8 (is able *N(k)O*) now God all grace to make abound to you, so that in every [way] always all sufficiency having you may abound in every work good 9 Even as it has been written: He has scattered abroad, He has given to the poor, the righteousness of Him abides to the age. (αἰὼν g165) 10 The [One] now supplying (seed *N(k)O*) to him sowing and bread for food (will supply *N(k)O*) and (will multiply *N(k)O*) the seed for sowing of you and (will increase *N(k)O*) the (fruits *N(k)O*) of the righteousness of you. 11 in every [way] enriching you to all generosity, which produces through us thanksgiving to God, 12 For the ministry of the service this not only is completely filling up the needs of the saints but also is overflowing through many thanksgivings to God; 13 through the proof of the service this [they] glorifying God at the submission of the of confession of you to the gospel of Christ and to [the] generosity of the participation toward them and toward all, 14 and by their supplication for you a longing for you on account

of the surpassing grace of God upon you. **15** Thanks [be] (now *k*) to God for the indescribable of Him gift!

10 Myself now I myself Paul exhort you through the meekness and gentleness of Christ, who as to appearance indeed [am] humble among you, being absent however I am bold toward you; **2** I implore [you] now that not being present to be bold with the confidence with which I reckon to be daring toward some those reckoning us as according to flesh walking. **3** In flesh for walking not according to flesh do we wage war, **4** The for the weapons of the warfare of us [are] not fleshly but powerful divinely to [the] demolition of strongholds, **5** arguments overthrowing and every high thing lifting itself up against the knowledge of God and taking captive every thought into the obedience of Christ **6** and in readiness having to avenge all disobedience, when may have been fulfilled your obedience. **7** The [things] according to appearance are you looking. If anyone is persuaded in himself of Christ to be, this he should reckon again (within *N(k)O*) himself that even as he [is] of Christ, so also [are] we ourselves (of Christ. *k*) **8** If even for (and *k*) more excessive somewhat I shall boast concerning the authority of us which has given the Lord (to us *k*) for building [you] up and not for tearing down you, not I will be ashamed; **9** that not [I] may seem as if to frighten you through the letters. **10** For the letters indeed they say [are] weighty and strong, however the presence of the body weak and the speech ignored. **11** This should realise type of [person] that such as we are in word through letters being absent, such [we are] also being present in action. **12** Not for dare we to classify or to compare ourselves [with] some themselves commending; but these by themselves themselves measuring and comparing themselves with themselves not understand. **13** We ourselves however (not *N(k)O*) into the [things] beyond measure will boast but according to the measure of the area that has assigned to us God a measure to reach as far as also you. **14** Not for as not reaching to you we are overextending ourselves; as far as for also you we came in the gospel of Christ; **15** not to the [things] beyond measure boasting in others' labors, hope however having increasing the faith of you among you to be enlarged according to the area of us to excess, **16** so as that beyond

you to evangelise, not in another's area in [things] ready to boast. **17** The [one] however boasting in [the] Lord he should boast; **18** Not for the [one] himself commending, this [one] is approved, but [the one] whom the Lord commends.

11 I wish you were bearing with me little (a *no* (*k*)) (of foolishness; *N(k)O*) but indeed you do endure me. **2** I am jealous as to for you of God with [the] jealousy; I have betrothed for you to one husband a virgin pure to present to Christ, **3** I am afraid however lest perhaps as the serpent deceived Eve in the craftiness of him, (thus *k*) may be corrupted the minds of you from the simplicity (and the purity *NO*) in Christ. **4** If indeed for the [one] coming another Jesus proclaims whom not we did proclaim, or a spirit different you receive which not you did receive, or glad tidings different which not you did accept, well (you are enduring [it]. *N(k)O*) **5** I reckon for in nothing to have been inferior to those most eminent most eminent apostles. **6** If however even unpolished in speech [I am], yet not in knowledge, but in every [way] (were manifested *N(k)O*) in all things to you. **7** Or a sin did I commit myself humbling so that you yourselves may be exalted, because freely the of God gospel I evangelised to you? **8** Other churches I robbed having received support for the toward you service, **9** And being present with you and having been in need not I did burden no [one]; for the need of mine completely filled up the brothers having come from Macedonia, and in everything unburdensome myself to you I kept and will keep. **10** Is [the] truth of Christ in me myself that boasting this not (will be stopped *N(k)O*) of mine in the regions of Achaia. **11** Because of why? Because surely I do love you? God knows [I do]! **12** What however I do, also I will do, so that I may cut off the opportunity of those desiring an opportunity that in what they are boasting, they may be found even as also we ourselves. **13** For such [are] false apostles, workers deceitful, disguising themselves as apostles of Christ; **14** And no (wonder; *N(k)O*) himself for Satan masquerades as an angel of light; **15** [It is] not surprising therefore if even the servants of him masquerade as servants of righteousness whose end will be according to the deeds of them. **16** Again I say, no one me may think a fool to be; lest then

except indeed even even as a fool do receive me, *N(k)O*) to visions and revelations of [the] Lord. that I myself also I myself also little a may boast. 17 2 I know a man in Christ ago years fourteen — What I am saying, not according to [the] Lord am I whether in [the] body not I know, or out of the body saying but as in foolishness, in this the confidence of not I know, God knows — having been caught up boasting. 18 Since many boast according to (the *ko*) such a man until [the] third heaven. 3 And I know flesh, I myself also I myself also will boast. 19 Gladly such a man — whether in [the] body or (out of for you bear with fools, wise being! 20 You bear [it] for *N(k)O*) the body, not I know, God knows — 4 if anyone you enslaves, if anyone devours [you], if that he was caught up into Paradise and he heard anyone takes [from you], if anyone exalts himself, if inexpressible declaration which not being permitted anyone in [the] face you strikes. 21 As to dishonor to man to speak. 5 Concerning such a man I will I speak, as that we ourselves (have been weak! boast, concerning however myself not I will boast *N(k)O*) In whatever however maybe anyone may be only except in the weaknesses (of mine; *K*) 6 If for I daring — in foolishness I speak — am daring I myself shall desire to boast, not I will be a fool; [the] truth for also. I myself also. 22 Hebrews are they? I myself I will be speaking; I refrain however lest anyone to also; I myself also; Israelites are they? I myself also; me myself may credit more than what he sees in me, I myself also; Descendants of Abraham are they? or hears anything of me 7 and the by surpassingness I myself also; I myself also; 23 Servants of Christ of the revelations. (Therefore *NO*) that not I may are they? As being beside myself I speak; above become conceited, was given to me a thorn in [my] [measure] I myself[am]. in labors more abundantly in flesh, a messenger of Satan that me he may buffet so imprisonments more abundantly, in beatings above that not I may become conceited. 8 For this three measure, in deaths often. 24 From [the] Jews five times the Lord I begged that it may depart from me. 9 times forty [lashes] minus one I received, 25 Three And He has said to me; Suffices you the grace of times I was beaten with rods, once I was stoned, Mine; the for power (of mine *K*) in weakness (is three times I was shipwrecked, a night and a day in finished. *N(k)O*) Most gladly therefore rather will I boast in the weaknesses of mine, so that may rest upon me myself the power of Christ. 10 Therefore I in perils of rivers, in perils of robbers, in perils from [my own] race, in perils from [the] Gentiles, in perils in take pleasure in weaknesses, in insults, in hardships, [the] city, in perils in [the] wilderness, in perils on [the] in persecutions (and *N(k)O*) difficulties for Christ; sea, in perils among false brothers, 27 (in *k*) labor when for I may be weak then strong I am. 11 I have and toil, in watchings often, in hunger and thirst, in become a fool (boasting; *K*) you yourselves me fastings often, in cold and nakedness; 28 Besides compelled. I myself for was being obliged by you to have been commended; [in] no[thing] for was I inferior the [things] external the (stoppage on me *N(k)O*) to those most eminent most eminent apostles, if even on every day [is my] care for all the churches. 29 no [thing] I am. 12 The indeed signs of the apostle Who is weak, and not I am weak? Who is led into sin, were performed among you in all perseverance, (in and surely I myself do burn inwardly? 30 If to boast it *k*) signs (both *no*) and in wonders and in miracles. behooves [me], [in] the [things] of the weakness of 13 In what for is it that you were inferior beyond the mine I will boast. 31 The God and Father of the Lord rest [of the] churches, only except that myself I myself (of us *k*) Jesus (Christ *K*) knows, who is being not did burden you? do forgive me wrong this! 14 blessed to the ages, that not I am lying. (αἰὼν γ165) Behold third time (this *no*) ready I am to come to 32 In Damascus the governor under Aretas the king you and not I will burden (you; *k*) not for I seek was guarding the city of the Damascenes to seize me what [is] yours but you. Not for ought the children for the parents to treasure up but the parents for the (wishing *KO*) 33 But through a window in a basket children; 15 I myself now most gladly will spend and I was let down through the wall and I escaped the hands of him. will be utterly spent for the souls of you, If (even *k*) more abundantly you (loving *NK(o)*) (less *N(k)O*) I am loved! 16 it should be however, I myself not did

12 To boast (it behooves [me], *N(K)O*) not (is it profitable indeed, *N(K)O*) I will go on (however

burden you; but being crafty by trickery you I caught. 17 Surely not any of whom I have sent to you, through him did I exploit you? 18 I urged Titus [to go] and sent with [him] the brother; surely not ever did exploit you Titus? Surely in the same spirit did we walk? Not in the same steps? 19 (Previously *N(K)O*) you have been thinking that to you we are presenting a defense. (before *N(k)O*) (*k*) God in Christ we speak. but all things, beloved, for your edification. 20 I fear for lest perhaps having come not such as I wish I may find you, and I myself and I myself may be found by you such as not you do wish, lest perhaps (a quarrel, jealousy, *N(k)O*) anger, contentions slander, gossip, conceit, disorder, 21 lest again (when was coming *N(k)O*) (I *no*) (he may humble *NK(o)*) me the God, of mine before you, and I may mourn over many of those having sinned before and not having repented of the impurity and of sexual immorality and of sensuality that they have practiced.

13 Third this [time] I am coming to you. In [the] mouth of two witnesses or three will be established every declaration. 2 I have warned and I warn, as being present the second time and being absent now (I am writing *K*) to those having sinned before and to the rest all, that if I may come to the [same] again not I will spare [anyone]. 3 since a proof you seek in me myself speaking of Christ who toward you not is weak but He is powerful among you. 4 And for (if *K*) He was crucified in weakness yet He lives by power God's; Also for we ourselves are weak in Him but (we will live *N(k)O*) with Him by power God's toward you. 5 Yourselves do examine whether you are in the faith, yourselves do test; Or surely you do recognize yourselves that Jesus Christ [is] in you (is? *k*) except surely even failing you are! 6 I hope now that you will know that we ourselves not are unapproved. 7 (We pray *N(K)O*) now to God not to do you wrong nothing, not that we ourselves approved may appear, but that you yourselves what [is] right may do, we ourselves though as unapproved may appear. 8 Nothing for have we power any against the truth but for the truth. 9 We rejoice for when we ourselves may be weak, you yourselves however strong may be; But this (now *k*) also We pray for the of you perfection. 10 Because of therefore these things being absent I write, so that being present

not with severity I may treat [you] according to the authority that the Lord has given me for building up and not for tearing down. 11 Finally, brothers, do rejoice do be perfected, do be encouraged, the same do think, do be at peace, And the God of love and peace will be with you. 12 do greet one another with a holy kiss. 13 Greet you the saints all. 14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit [be] with all of you (Amen *KO*) (to Corinthians second it was written from Philippi of Macedonia through of Titus and Luke. *K*)

Galatians

1 Paul an apostle not from men nor through man but through Jesus Christ and God [the] Father the [One who] having raised Him out from [the] dead — **2** and the with me myself all brothers To the churches of Galatia: **3** Grace to you and peace from God Father of us and of [the] Lord Jesus Christ, **4** the [One who] having given Himself (for *NK(o*)) the sins of us, so that He may deliver us out of the age of which having come presently evil according to the will of the God and Father of us, (aiōn g165) **5** to whom [be] the glory to the ages of the ages, Amen. (aiōn g165) **6** I am astonished that so soon you are deserting from the [One who] having called you in [the] grace of Christ to a different gospel **7** which not is another, only except some there are who are troubling you and are desiring to pervert the gospel of Christ. **8** But even if we ourselves or an angel out of heaven (shall evangelise *NK(o*)) to you contrary to what we evangelised to you, accursed he should be. **9** As we have said before, even now again I say, if anyone [to] you is evangelising contrary to what you received, accursed he should be. **10** Presently for of men do I seek approval or God? Or do I seek men to please? if (for *k*) yet men I were pleasing, of Christ a servant not then would I was being. **11** I make known (for *N(k)O*) to you, brothers, the gospel which having been evangelised by me that not it is according to man; **12** Neither for I myself from man received it (nor *NK(o*)) was I taught [it] but through a revelation of Jesus Christ. **13** You have heard of for my way of life former in Judaism that beyond exceeding measure I was persecuting the church of God and was destroying it; **14** And I was advancing in Judaism beyond many contemporaries in the countrymen of mine more abundantly zealous being of the fathers of mine traditions. **15** When however was pleased God the [One] having selected me from [the] womb of mother of mine and having called [me] through the grace of Him **16** to reveal the Son of Him in me myself, that I may evangelise Him among the Gentiles, immediately not I consulted with flesh and with blood, **17** nor did I go up to Jerusalem to the before me apostles, but I went away into Arabia and again returned to Damascus. **18** Then after years

three I went up to Jerusalem to make acquaintance with (Cephas *N(K)O*) and I remained with him days fifteen; **19** Other however of the apostles none I saw, only except James the brother of the Lord. **20** In what now I write to you, behold before God that not I lie. **21** Then I went into the regions of Syria and Cilicia; **22** I was then unknown by face to the churches of Judea that [are] in Christ, **23** Only however hearing they were that the [one] persecuting us formerly now is evangelising the faith which once he was destroying; **24** And they were glorifying in me myself God.

2 Then after fourteen years again I went up to Jerusalem with Barnabas (having taken with [me] *NK(o*)) also Titus; **2** I went up now according to a revelation and set before them the gospel that I proclaim among the Gentiles — apart privately however to those esteemed — lest perhaps in vain I may be running or have run. **3** But not even Titus who [was] with me myself, a Greek being, was compelled to be circumcised; **4** because of even the brought in secretly false brothers, who came in by stealth to spy out the freedom of us which we have in Christ Jesus, that us (they will enslave, *N(k)O*) **5** to whom not even for an hour did we yield in subjection, so that the truth of the gospel may continue with you. **6** Of now those esteemed to be something — whatsoever formerly they were no [thing] to me makes a difference; [the] face (*no*) God of a man not does take [account of]; to me myself for the esteemed no [thing] added, **7** But on the contrary, having seen that I have been entrusted with the gospel of the uncircumcision even as Peter [with that] of the circumcision **8** the [One] for having worked in Peter for apostleship of the circumcision did also in me myself toward the Gentiles — **9** and having known the grace which having been given to me, James and Cephas and John, those esteemed pillars to be, [the] right hands gave to me myself and to Barnabas of fellowship, that we ourselves [should go] (indeed *o*) to the Gentiles, they however to the circumcision, **10** Only [they asked] the poor that we may remember; that also I was eager [the] same thing to do. **11** When however came (Peter *N(k)O*) to Antioch, to face his I opposed [him], because condemned he was standing. **12** Before for to come certain ones from James with the Gentiles he was

eating; when however (they came, *NK(O)*) he was drawing back and he was separating himself being afraid of those of [the] circumcision; **13** And acted hypocritically with him also the rest of [the] Jews so that even Barnabas was carried away of them by the hypocrisy. **14** But when I saw that not they are walking uprightly according to the truth of the gospel, I said (to Peter *N(k)O*) before all; If you yourself a Jew being like a Gentile and (not *N(k)O*) like a Jew live, (why *N(k)O*) the Gentiles do you compel to Judaize? **15** We ourselves by birth Jews and not of [the] Gentiles sinners; **16** knowing (then *no*) that not is justified a man by works of law only except through faith from Jesus Christ even we ourselves in Christ Jesus believed, that we may be justified by faith from Christ and not by works of the Law; (since *N(k)O*) by works of the Law not will be justified any flesh. **17** If however seeking to be justified in Christ have been found also we ourselves sinners, surely not [is] Christ of sin a minister? Never would it be! **18** If for that I had torn down, these things again I build, a transgressor myself I prove; **19** I myself for through [the] Law to [the] Law died, that to God I may live. **20** to Christ I have been crucified with; I live now no longer no longer I myself, lives however in me myself Christ; that which then now I live in [the] flesh, through faith I live that from the Son of God (and Christ *O*) the [One who] having loved me and having given up Himself for me. **21** Not I do set aside the grace of God; if for through [the] Law righteousness [is], then Christ for naught died.

3 O foolish Galatians! Who you has bewitched (the truth not to obey *K*) whose before eyes Jesus Christ was publicly portrayed (among you *K*) [as] crucified? **2** This only I wish to learn from you; by works of [the] Law the Spirit did you receive or by hearing of faith? **3** So foolish are you? Having begun in [the] Spirit now in [the] flesh are you being perfected? **4** So many things did you suffer in vain? if indeed even in vain! **5** The [One] therefore supplying to you the Spirit and working miracles among you, [is it] out of works of the Law or out of hearing of faith? **6** Even as Abraham believed in God and it was reckoned to him as righteousness. **7** do know then that those of faith these sons are of Abraham. **8** Having foreseen then the Scripture that by faith

justifies the Gentiles God, foretold the gospel to Abraham that Will be blessed in you all the nations. **9** So then those of faith are blessed along with the believing Abraham. **10** As many as for of works of [the] Law are, under a curse are; it has been written for (that *no*) Cursed [is] everyone who not does continue (in *k*) all things which written in the book of the Law to do them. **11** for now by [the] law no [one] is justified before God [is] evident, because The righteous by faith will live; **12** And the Law not is of faith rather The [one] having done these things (man *K*) will live by them. **13** Christ us redeemed from the curse of the Law having become for us a curse; (since *no*) it has been written (for: *k*) Cursed [is] everyone who is hanging on a tree; **14** so that to the Gentiles the blessing of Abraham may become in Christ Jesus so that the promise of the Spirit we may receive through faith. **15** Brothers, according to man I am speaking. Even of man ratified a covenant no [one] sets aside or adds thereto. **16** And to Abraham were spoken the promises and to the seed of him. Not it does say; and to seeds as of many but as of One; and to the seed of you who is Christ. **17** This now I say: [The] covenant confirmed beforehand by God (into Christ *K*) afterward four hundred and thirty years having come [the] law not does annul so as to nullify the promise. **18** If for by [the] Law [is] the inheritance no longer no longer by a promise; but to Abraham through a promise has granted [it] God. **19** Why then the Law? transgressions Because of it was added until (that *NK(o)*) may have come the seed to whom promise has been made, having been ordained through angels in [the] hand of a mediator. **20** However a mediator of one [person] not is, but God one is. **21** The therefore Law [is] contrary to the promises of God? Never would it be! If for was given a law which is being able to impart life, indeed (from [the] law *NK(o)*) then would was emerging righteousness; **22** but imprisoned the Scripture [things] all under sin, so that the promise by faith from Jesus Christ may be given to those believing. **23** Before now coming faith under [the] Law we were held in custody (being locked up *N(k)O*) until which is being soon faith to be revealed. **24** so that the Law trainer of us has become unto Christ, so that by faith we may be justified; **25** When was coming now the faith no longer no longer under a

trainer we are. 26 all for sons of God you are through faith in Christ Jesus; 27 As many as for into Christ you were baptized, Christ you have put on. 28 Neither there is Jew nor Greek, neither there is slave nor free, neither there is male and female; (all *NK(o)*) for you yourselves one are in Christ Jesus. 29 If now you yourselves [are] Christ's, then Abraham's seed you are, (and *k*) according to [the] promise heirs.

4 I say now, for as long as time the heir a child is, [in] no[thing] he differs from a slave [though] owner of everything being; 2 Instead under guardians he is and trustees until the time appointed by [his] father. 3 So also we ourselves when we were children, under the basic principles of the world (we ourselves were *N(k)O*) held in bondage; 4 When however had come the fullness of the time, sent forth God the Son of him, having been born of a woman, having been born under [the] Law, 5 that those under [the] Law He may redeem, so that the divine adoption as sons we may receive. 6 Because now you are sons, sent forth God the Spirit of the Son of Him into the hearts (of us *N(K)O*) crying out; Abba O Father! 7 So no longer no longer you are a slave but a son; if now a son, also an heir of through God (Christ. *K*) 8 But at that time indeed not knowing God you were enslaved to those by nature not being gods; 9 now however having known God, rather however having been known by God, how do you turn again to the weak and destitute principles to which again anew (to be enslaved *NK(o)*) you desire? 10 Days you observe and months and seasons and years. 11 I fear for you lest perhaps in vain I have toiled for you. 12 do become as I myself [am], because I myself also [have become] I myself also [have become] as you yourselves. brothers, I implore you; [In] no [thing] me You wronged. 13 You know now that in weakness of the flesh I evangelised to you at the first, 14 and the test (of you *N(K)O*) (*k*) in the flesh of mine not you did despise [me] nor reject [me] with contempt, but as an angel of God you received me even as Christ Jesus. 15 (Where *N(K)O*) then (was *k*) the blessedness of you? I bear witness for to you that, if possible, the eyes of you having gouged out (then would *k*) you have given [them] to me. 16 So enemy of you have I become speaking truth to you? 17 They are zealous after you not rightly, but to exclude

you [from us] They desire so that them you may be zealous after. 18 Good [it is] now (*k*) to be zealous in a right [thing] at all times, and not only in being present me with you, 19 (Children *N(k)O*) of mine, of whom again I travail (until *N(k)O*) that may have been formed Christ in you. 20 I was wishing indeed to be present with you presently and to change the tone of mine, because I am perplexed as to you. 21 do tell me, you who [are] under [the] Law wishing to be, the Law not you do listen to? 22 It has been written for that Abraham two sons had, one of the slave woman and one of the free. 23 But the [one] indeed of the slave woman according to flesh has been born, the [one] however of the free through (the *k*) promise. 24 which things are allegorized; these for are (*k*) two covenants, one indeed from Mount Sinai unto slavery begetting which is Hagar. 25 (Now *N(k)O*) Hagar Sinai Mount is in Arabia, she corresponds now to the present Jerusalem, she is in slavery (for *N(k)O*) with the children of her. 26 But the above Jerusalem free is who is mother (of all *K*) of us; 27 It has been written for: do rejoice O barren woman you who [are] not bearing, do break forth and do call aloud you who [are] not travailing, because many [are] the children of the desolate woman more than of [her] who having the husband. 28 (you yourselves *N(K)O*) now, brothers, like Isaac of promise children (you are. *N(K)O*) 29 But just as at that time the [one] according to flesh having been born he was persecuting the [one born] according to Spirit so also [it is] now; 30 But what says the Scripture? do cast out the slave woman and the son of her, certainly for not (will inherit *N(k)O*) the son of the slave woman along with the son of the free. 31 (So then, *N(k)O*) brothers, not we are of [the] slave woman children but of the free;

5 In freedom (which *k*) us Christ has set free; do stand firm therefore and not again in a yoke of slavery do be entangled. 2 Behold I myself Paul say to you that if you shall become circumcised, Christ you no [thing] will profit; 3 I testify now again to every man being circumcised that a debtor he is all the Law to keep. 4 You are severed from (*k*) Christ whoever in [the] Law are being justified, from grace you have fallen away. 5 We ourselves for through [the] Spirit by faith [the] hope of righteousness eagerly await.

6 In for Christ Jesus neither circumcision any has power nor uncircumcision but only faith through love working. 7 You were running well; Who you (impeded *N(k)O*) the truth not to obey? 8 [This] persuasion [is] not of the [One] calling you. 9 A little leaven whole the lump leavens. 10 I myself have been confident as to you in [the] Lord that no [thing] other you will reason; The [one] however troubling you he will bear the judgment whoever (maybe *N(k)O*) he shall be. 11 I myself now, brothers, if circumcision still proclaim, why still am I persecuted? In that case has been abolished the offense of the cross. 12 I wish also will emasculate themselves those upsetting you. 13 You yourselves for to freedom were called, brothers; but not the freedom for an opportunity to the flesh, Rather through love do serve one another. 14 For the entire Law in one word (has been fulfilled *N(k)O*) in this You will love the neighbour of you as (yourself. *NK(O)*) 15 If however one another you bite and devour, do take heed lest by one another you may be consumed. 16 I say now, by [the] Spirit do walk and [the] desire [of the] flesh certainly not you may gratify. 17 The for flesh desires against the Spirit and the Spirit against the flesh; these (for *N(k)O*) to one another are opposed in order not that (maybe *N(k)O*) you shall wish those things you shall do. 18 If however by [the] Spirit you are led, not you are under [the] Law. 19 Evident now are the works of the flesh which are (adultery *K*) sexual immorality, impurity, sensuality, 20 idolatry, (sorcery, *NK(o)*) enmities, strife, (jealousy, *N(k)O*) outbursts of anger, contentions, dissensions, factions, 21 envyings, (murders *KO*) drunkennesses, carousing, and [things] like as these; which I forewarn you even as (also *k*) I warned before that those such things doing kingdom God's not will inherit. 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against [things] such no there is law. 24 Those now of Christ (Jesus *NO*) the flesh crucified with [its] passions and desires. 25 If we live by [the] Spirit, by [the] Spirit also we shall walk. 26 Not we may become boastful, one another provoking, one another envying.

2 yourself lest also you yourself may be tempted. 2 One another's burdens do bear you and thus (you will fulfill *N(k)O*) the law of Christ. 3 If for thinks [himself] anyone to be something nothing being, he deceives himself; 4 But the work his own should test each, and then as to himself alone the ground of boasting he will have and not as to another; 5 Each for [his] own load will bear. 6 should share now the [one] being taught in the word with the [one] teaching in all good things. 7 Not do be misled, God not is mocked; Whatever for (maybe *NK(o)*) shall sow a man, that also he will reap; 8 For the [one] sowing to the flesh of himself from the flesh will reap decay, The [one] however sowing to the Spirit from the Spirit will reap life eternal. (aiōnios g166) 9 And [in] well doing not we may grow weary; in time for due we will reap a harvest not giving up. 10 So then as occasion (we have *NK(o)*) we may work good toward all, especially now toward those of the household of the of faith. 11 do see in how large to you letters I have written with my own hand. 12 As many as wish to have a fair appearance in [the] flesh, these compel you to be circumcised, only that for the cross of Christ (Jesus *O*) not they may be persecuted; 13 Not even for those (being circumcised *NK(o)*) themselves [the] Law keep, but they desire you to be circumcised, so that in your flesh they may boast. 14 For me myself however never would it be to boast only except in the cross of the Lord of us Jesus Christ, through which to me myself [the] world has been crucified and I myself and I myself (*k*) to [the] world. 15 (in Christ Jesus *K*) Neither for circumcision anything (is *N(K)O*) nor uncircumcision instead a new creation. 16 And as many as those who rule by this will walk, peace [be] upon them and mercy and upon the Israel of God. 17 The henceforth troubles to me no one should give; I myself for the marks of the (Lord *K*) Jesus on of the body of mine bear. 18 The grace of the Lord of us Jesus Christ [be] with the spirit of you, brothers. Amen. (to Galatians it was written from Rome. *K*)

6 Brothers, if even shall be overcome a man in some trespass, you yourselves the spiritual [ones] do restore such a one in a spirit of gentleness considering

Ephesians

1 Paul an apostle of Christ Jesus through [the] will of God To the saints who are being in Ephesus and faithful in Christ Jesus; **2** Grace to you and peace from God [the] Father of us and [the] Lord Jesus Christ. **3** Blessed [be] the God and Father of the Lord of us Jesus Christ, the [One] having blessed us with every blessing spiritual in the heavenly realms in Christ, **4** even as He chose us in Him before [the] foundation of [the] world to be for us holy and blameless before Him in love **5** having predestined us for divine adoption as sons through Jesus Christ to Himself according to the good pleasure of the will of Him **6** to [the] praise of [the] glory of the of grace of Him, (in *k*) (which *N(k)O*) He has freely given us in the Beloved [One], **7** in whom we have redemption through the blood of Him, the forgiveness of trespasses, according to (the riches *N(k)O*) of the grace of Him, **8** which He lavished upon us in all wisdom and in understanding **9** having made known to us the mystery of the will of Him according to the pleasure of Him, which He purposed in Him **10** for [the] administration of the fullness of the times, to bring together the all things in Christ, the [things] (then *k*) (in *N(k)O*) the heavens and the [things] upon the earth, in Him, **11** in whom also we have obtained an inheritance having been predestined according to [the] purpose of the [One] all things working according to the counsel of the will of Him **12** for to be us to [the] praise (of the *k*) glory of Him, the [ones] having first trusted in Christ; **13** in whom also you yourselves having heard the word of truth, the gospel of the salvation of you, in whom also having believed you were sealed with the Spirit of promise Holy **14** (who *N(k)O*) is [the] guarantee of the inheritance of us to [the] redemption of the acquired [possession] to [the] praise of the glory of Him. **15** Because of this I myself also I myself also having heard of the among you faith in the Lord Jesus and the love toward all the saints **16** not do cease giving thanks for you mention (of you *k*) making in the prayers of mine **17** that the God of the Lord of us Jesus Christ, the Father of glory, (may give *NK(o)*) to you [a] spirit of wisdom and revelation in [the] knowledge of Him, **18** enlightened [are] the eyes of the (heart *N(K)O*) of you in order

for to know you what is the hope of the calling of Him, (and *k*) what [are] the riches of the glory of the inheritance of Him in the saints, **19** and what [is] the surpassing greatness of the power of Him toward us those believing according to the working of the might of the strength of Him, **20** which (He worked *NK(o)*) in Christ having raised Him out from (the *o*) dead and (having sat *N(k)O*) (him *O*) at [the] right hand of Him in the heavenly realms **21** above every principality and authority and power and dominion and every name being named not only in age this but also in the [one] coming, (aion g165) **22** And all things He put under the feet of Him and Him gave [to be] head over all things to the church **23** which is the body of Him, the fullness of the [One] all in all filling.

2 And you being dead in the trespasses and in the sins (of you, *no*) **2** in which once you walked according to the age world of this, according to the ruler of the authority of the air, the spirit now working in the sons of disobedience, (aion g165) **3** among whom also we ourselves all lived once in the desires of the flesh of us doing the things willed of the flesh and of [its] thoughts and (we were *N(k)O*) children by nature of wrath as even the rest. **4** But God rich being in mercy because of the great love of Him with which He loved us, **5** even being we dead in trespasses made [us] alive with Christ — by grace you are saved. **6** and He raised [us] up together and He seated [us] together in the heavenly realms in Christ Jesus, **7** in order that He may show in the ages that [are] coming (the surpassing riches *N(k)O*) of the grace of Him in kindness toward us in Christ Jesus. (aion g165) **8** For by grace you are saved through (*k*) faith, and this not of yourselves, [it is] of God the gift, **9** not as a result of works, so that not anyone may boast. **10** Of Him for we are workmanship having been created in Christ Jesus for works good which prepared beforehand God, that in them we may walk. **11** Therefore do remember that formerly you yourselves the Gentiles in [the] flesh, the ones being named [the] uncircumcision by which is being named [the] circumcision in [the] flesh made by hands — **12** for you were (in *k*) time that [very] separate from Christ alienated from the commonwealth of Israel and strangers to the covenants of the promise, hope not having and without God in the world; **13** Now

however in Christ Jesus you yourselves the [ones] that once being far off have become near by the blood of Christ. **14** he himself for is the peace of us, which having made both one and the barrier of the fence having broken down, **15** the hostility in the flesh of Him, the law of commandments in ordinances having annulled, so that the two He may create in (Him *N(k)O*) into one new man making peace, **16** and He may reconcile both in one body to God through the cross having slain the hostility by it; **17** And having come He evangelised peace to you the [ones] far off and (peace *no*) to those [who are] near, **18** For through Him we have the access both by one Spirit to the Father. **19** So then no longer no longer are you strangers and aliens, but (are *no*) fellow citizens of the saints and of the household of God **20** having been built upon the foundation of the apostles and prophets, being [the] cornerstone Himself Christ Jesus **21** in whom [the] whole (*k*) building being fitted together is increasing into a temple holy in [the] Lord, **22** in whom also you yourselves are being built together for a habitation of God in [the] Spirit.

3 Of this Because I myself Paul the prisoner of Christ Jesus for you Gentiles; **2** If indeed you have heard of the administration of the grace of God which having been given to me toward you **3** for by revelation (He made known *N(k)O*) to me the mystery even as I have written before in brief, **4** by which you are able reading [it] to understand the insight of mine into the mystery of Christ, **5** which (in *k*) in other generations not was made known to the sons of men as now it has been revealed to the holy apostles of His and to [his] prophets in [the] Spirit, **6** being the Gentiles joint-heirs and a joint-body and joint-partakers of the promise (of him *k*) in (*k*) Christ (Jesus *NO*) through the gospel, **7** of which (I would be *N(k)O*) servant according to the gift of the grace of God (which having been given *N(k)O*) to me according to the working of the power of Him. **8** To me myself the very least of all (of the *k*) saints was given grace this, (among *k*) the Gentiles to evangelise (the *N(k)O*) unsearchable (riches *N(k)O*) of Christ **9** and to enlighten all what [is] the (administration *N(k)O*) of the mystery which hidden from the ages in God the [One] who all things having created (through Jesus Christ *K*) (aion g165) **10** so

that may be made known now to the rulers and to the authorities in the heavenly realms through the church the manifold wisdom of God **11** according to [the] purpose of the ages, which He accomplished in (*no*) Christ Jesus the Lord of us, (aion g165) **12** in whom we have boldness and (*k*) access in confidence through the faith from Him. **13** Therefore I implore [you] not to lose heart at the tribulations of mine for you, which is glory of you. **14** of this Because I bow the knees of mine to the Father (of the Lord of us Jesus Christ *K*) **15** from whom every family in [the] heavens and on earth is named, **16** that (He may give *N(k)O*) you according to (the riches *N(k)O*) of the glory of Him with power to be strengthened through the Spirit of Him in the inner man, **17** [for] to dwell Christ through faith in the hearts of you in love rooted and founded, **18** so that you may be fully able to grasp with all the saints what [is] the breadth and length and height and depth **19** to know then which is surpassing knowledge love of Christ, so that you may be filled unto all the fullness of God. **20** To the [One] now being able above all things to do super overexcessively super overexcessively super overexcessively that we ask or we think according to the power which is working in us, **21** to Him [be] the glory in the church (and *no*) in Christ Jesus to all the generations of the age of the ages, Amen. (aion g165)

4 Exhort therefore you I myself the prisoner in [the] Lord worthily to walk of the calling to which you were called, **2** with all humility and gentleness, with patience, bearing with one another in love, **3** being diligent to keep the unity of the Spirit in the bond of peace, **4** one body and one Spirit even as also you were called into one hope of the calling of you; **5** one Lord, one faith, one baptism, **6** one God and Father of all, who [is] over all and through all [times] and in all (in you. *K(O)*) **7** One now to each of us has been given grace according to the measure of the gift of Christ. **8** Therefore it says: Having ascended on high He led captive captivity, (and *ko*) he gave gifts to men. **9** And He ascended, what is [this] only except that also He descended (first *K*) into the lower regions of the earth? **10** The [One] having descended [the] same is also [one] having ascended above all the heavens, so that He may fill all things. **11** And He himself gave some indeed [to be] apostles, some

however prophets, some however evangelists, some however shepherds and teachers, **12** toward the perfecting of the saints for [the] work of ministry, for [the] building up of the body of Christ; **13** until we may attain all to the unity of the faith and of the knowledge of the Son of God, unto a man a complete, to [the] measure of [the] stature of the fullness of Christ; **14** so that no longer we may be infants being tossed by waves and being carried about by every wind of teaching in the cunning of men in craftiness with a view to the scheming of deceit, **15** Speaking the truth however in love we may grow up into Him in all things who is the head, (*k*) Christ **16** from whom all the body being joined together and being held together through every ligament of [its] supply according to [the] working in [the] measure individual of each part the increase of the body makes for itself to [the] building up of itself in love. **17** This therefore I say and I testify in [the] Lord No longer [are] you to walk even as also the (rest of *K*) Gentiles are walking in [the] futility of the mind of them, **18** (darkened *N(k)O*) in the understanding being alienated from the life of God because of the ignorance which is being in them, on account of the hardness of the heart of them; **19** who having cast off all feeling themselves they gave up to sensuality for [the] working of impurity all with greediness. **20** you yourselves however not this way learned Christ, **21** if indeed Him you have heard and in Him were taught, even as is [the] truth in Jesus, **22** Are to have put off you concerning the former way of life the old man which is being corrupted according to [its] desires of deceit, **23** to be renewed then in the spirit of the mind of you **24** and to have put on the new man according to God having been created in righteousness and holiness of truth. **25** Therefore having put off falsehood do speak truth each one with the neighbour of him, because we are of one another members. **26** do be angry and yet not do sin; The sun not should set upon the anger of you; **27** (neither *N(k)O*) do give opportunity to the devil. **28** who is stealing no longer he should steal, rather however he should toil working with [their] own hands what [is] good, so that he may have [something] to impart to the [one] need having. **29** Any word unwholesome out of the mouth of you not should go forth but if any good for edification of the need, so that it shall give grace to those hearing. **30** And not do grieve the

Spirit Holy of God in whom you were sealed for [the] day of redemption. **31** All bitterness and rage and anger and clamor and slander should be removed from you along with all malice. **32** do be now to one another kind, tender-hearted, forgiving each other even as also God in Christ forgave (you. *NK(O)*)

5 do be therefore imitators of God as children beloved **2** and do walk in love even as also Christ loved (us *NK(O)*) and gave up himself for (us *NK(O)*) [as] an offering and a sacrifice to God into an aroma of a sweet smell. **3** Sexual immorality however and impurity all or covetousness not even should be named among you as is proper to saints **4** and filthiness and foolish talking or crude joking (which *N(k)O*) not (were fit *N(k)O*) but rather thanksgiving. **5** This for (you should know *N(k)O*) realizing that any fornicator or unclean person or covetous man, (who *N(k)O*) is an idolater, not has inheritance in the kingdom of Christ and of God. **6** No one you should deceive with empty words; because of these things for comes the wrath of God upon the sons of disobedience. **7** Not therefore do be partakers with them. **8** You were for once darkness now however light in [the] Lord; as children of light do walk — **9** for the fruit of the (light [is] *N(K)O*) in all goodness and in righteousness and in truth — **10** discerning what is well-pleasing to the Lord. **11** And not do have fellowship with the works unfruitful of darkness, rather however even do expose [them]; **12** the [things] for in secret being done by them shameful it is even to mention. **13** But everything being exposed by the light is made visible; everything for which is becoming visible light is; **14** Therefore it says: (do awake *N(k)O*) you who [are] sleeping and do rise up out from the dead, and will shine upon you Christ. **15** do take heed therefore carefully how you walk not as unwise but as wise, **16** redeeming the time, because the days evil are. **17** Because of this not do be foolish, but (do understand *N(k)O*) what the will of the Lord [is]. **18** And not do be drunk with wine, in which is debauchery, Instead do be filled with [the] Spirit **19** speaking to each other (in *n*) psalms and in hymns and in songs spiritual, singing and making melody (in *ko*) the heart of you to the Lord, **20** giving thanks at all times for all things in [the] name the Lord of us Jesus Christ to the God and Father; **21** Be

submitting yourselves to one another in reverence (of Christ. *N(K)O*) 22 you who [are] wives, to [your] own husbands (do submit yourselves *K(O)*) as to the Lord; 23 for (the *k*) husband is head of the wife as also Christ [is the] head of the church, (and *k*) He Himself (is *k*) Savior of the body; 24 But (even as *N(k)O*) the church is subjected to Christ so also wives (to [their] own *K*) husbands in everything. 25 you who [are] Husbands, do love the wives (of your own *K*) even as also Christ loved the church and Himself gave up for her 26 so that her He may sanctify having cleansed [her] by the washing of water by declaration 27 so that may present (He himself *N(k)O*) to Himself in glory the church not having spot or wrinkle or any of the such things, but that it may be holy and blameless. 28 So ought (also *no*) husbands to love the their own wives as the their own bodies. The [one] loving the his own wife himself loves; 29 no [one] for at any time the his own flesh hated, but he nourishes and he cherishes it even as also [does] (Christ *N(K)O*) the church, 30 for members we are of the body of Him (from the flesh of Him and from the of bones of Him. *K*) 31 Because of this will leave a man the father (of him *k*) and mother and will be joined to (the wife *NK(o)*) of him, and will be the two into flesh one. 32 mystery this great is, I myself however speak as to Christ and as to the church. 33 However also you according to individual, each the his own wife so should love as himself, and the wife that she may respect the husband.

6 you who [are] Children, do obey the parents of you in [the] Lord; this for is right. 2 do honor the Father of you and mother, which is [the] commandment first with a promise, 3 that well with you it may be and you will be long-lived upon the earth. 4 And you who [are] fathers, not do provoke the children of you, but do bring up them in [the] discipline and admonition of [the] Lord. 5 you who [are] slaves, do obey the according to flesh masters with fear and trembling in sincerity of the heart of you as to Christ. 6 not with eye-service as men-pleasers but as servants of (*k*) Christ doing the will of God from [the] heart 7 with good will rendering service as to the Lord and not to men, 8 knowing that each one (what *ko*) (maybe *NK(o)*) whatever he shall do good this he

will receive [back] from (the *k*) Lord whether slave or free. 9 And you who [are] masters, the [same things] them do perform toward them giving up the threatening, knowing that (also *no*) of them and of you the master is in [the] heavens and partiality not there is with Him. 10 (Henceforth *N(k)O*) (brothers of mine *K*) do be empowered in [the] Lord and in the strength of the might of Him. 11 do put on the complete armor of God for to be able you to stand against the schemes of the devil; 12 because not is to us the wrestling against blood and flesh but against the rulers, against the authorities, against the cosmic powers of the darkness (*k*) (age *K*) this, against the spiritual [forces] of evil in the heavenly realms. (aiōn g165) 13 Because of this do take up the complete armor of God, so that you may be able to withstand in the day evil and all things having done to stand. 14 do stand therefore having girded the loins of you with truth and having put on the breastplate of righteousness 15 and having shod the feet with [the] readiness of the gospel of peace; 16 (besides *N(k)O*) all having taken up the shield of faith with which you will be able all the arrows of the evil one which enflamed to quench; 17 And the helmet of salvation (do take *NK(O)*) and the sword of the Spirit which is declaration of God; 18 through all [times] prayer and supplication praying in every season in [the] Spirit and unto (this *k*) watching with all perseverance and with supplication for all saints 19 and also for me, that to me (may be given *N(k)O*) divine utterance in [the] opening of the mouth of mine with boldness to make known the mystery of the gospel, 20 for which I am an ambassador in a chain, that in it I may be bold as it behooves me to speak. 21 That now may know also you yourselves the [things] concerning me myself, what I am doing, all things will make known to you Tychicus the beloved brother and faithful servant in [the] Lord, 22 whom I have sent to you for this very purpose that you may know the [things] concerning us, and he may encourage the hearts of you. 23 Peace to the brothers and love with faith from God [the] Father and [the] Lord Jesus Christ. 24 Grace [be] with all those loving the Lord of us Jesus Christ in incorruptibility (to Ephesian it was written from Rome through Tychicus. *K*)

Philippians

1 Paul and Timothy servants of Christ Jesus To all the saints in Christ Jesus who are being in Philippi with [the] overseers and deacons: **2** Grace to you and peace from God Father of us and [the] Lord Jesus Christ. **3** I thank the God of mine upon every the remembrance of you **4** always in every supplication of mine for all of you with joy the supplication making **5** for the partnership of you in the gospel from (the *no*) first day until now; **6** having been persuaded of [the] very thing this, that the [One] having begun in you a work good will complete [it] until [the] day of Christ Jesus; **7** Even as it is right for me myself this to feel about all of you since having I in the heart you, in both the chains of mine and in the defense and in confirmation of the gospel fellow partakers with me of grace all you are. **8** Witness for of mine (is *k*) God how I long after all you in [the] affection of Christ Jesus. **9** And this I pray, that the love of you yet more and more may abound in knowledge and in all discernment **10** for to approve you the [things] being excellent, so that you may be pure and blameless unto [the] day of Christ **11** filled (with [the] fruit *N(k)O*) of righteousness (that [is] *N(k)O*) through Jesus Christ to [the] glory and praise of God. **12** To know now you I want, brothers, that the [things] concerning me myself really to [the] advancement of the gospel have turned out, **13** so as for the chains of mine clearly known in Christ to have become in all the palace guard and to the rest all **14** and most of the brothers in [the] Lord already trusting by the chains of mine more abundantly to dare fearlessly the word (of the God *O*) to speak. **15** Some indeed even from envy and strife, some however also from goodwill Christ are proclaiming. **16** the [ones] indeed out of love knowing that for defense of the gospel I am appointed; **17** the [ones] however out of selfish ambition Christ are proclaiming not purely supposing tribulation (to add *N(k)O*) to the chains of mine. **18** What then? Only (that *no*) in every way whether in pretext or in truth Christ is proclaimed, And in this I rejoice Yes and I will rejoice. **19** I know for that this for me will turn out to deliverance through your prayer and [the] provision of the Spirit of Jesus Christ **20** according to the earnest expectation and hope of

mine that in no [thing] I will be ashamed but in all boldness as always also now will be magnified Christ in the body of mine, whether through life or through death. **21** To me myself for to live [is] Christ and to die [is] gain. **22** If [I am] however to live in flesh, this for me [is the] fruit of labor; And what will I choose Not I know! **23** I am pressed (now *N(k)O*) between the two, the desire having for [myself] to depart and with Christ to be, very much (for *no*) more better; **24** but to remain in the flesh [is] more necessary for the sake of you. **25** And this having been persuaded of I know that I will remain and (will continue *N(k)O*) with all of you for your progress and joy of the faith, **26** so that the boasting of you may abound to Christ Jesus in me myself through my coming again to you. **27** Only worthily of the gospel of Christ do conduct yourselves, so that whether having come and having seen you or being absent (I shall hear *N(k)O*) the [things] concerning you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel, **28** and not being frightened in nothing by those opposing [you]; which is to them (indeed *k*) a demonstration of destruction, (to you *N(k)O*) however of salvation, and this from God; **29** For to you it has been granted concerning Christ, not only in Him to believe, but also concerning Him to suffer **30** the same conflict having such as (you saw *N(k)O*) in me myself and now you hear of in me myself.

2 If [there is] any therefore encouragement in Christ, if any comfort of love, if any fellowship of [the] Spirit, if (any *N(k)O*) affections and compassions, **2** do fulfill my joy so that the same you may be minded, the same love having, united in soul, the same thing minding, **3** nothing according to self-interest (nor *N(k)O*) (according to *no*) vain conceit but in humility one another be esteeming surpassing themselves; **4** not the [things] their own (each one *NK(o)*) (considering *N(k)O*) but also the [things] of others (everyone. *N(k)O*) **5** This (for *k*) (do be thinking *N(k)O*) in you which also in Christ Jesus [was]: **6** Who in [the] form of God existing not something to be grasped considered to be equal with God, **7** but Himself emptied [the] form of a servant having taken, in [the] likeness of men having been made, **8** And in appearance having been found as a man He humbled Himself having become obedient

unto death, [the] death even of [the] cross; 9 Therefore also God Him highly exalted and granted to Him (the *no*) name above every name, 10 that at the name of Jesus every knee may bow in the heavens and on earth and under the earth, 11 and every tongue may confess that [is] Lord Jesus Christ to [the] glory of God [the] Father. 12 Therefore, beloved of mine, even as always you have obeyed, not as in the presence of me only but now much more in the absence of me, with fear and trembling your own salvation do work out; 13 (*k*) God for is the [One] working in you both to will and to work according to [His] good pleasure. 14 All things do perform without murmurings and disputings, 15 so that you may be blameless and innocent, children of God (blameless *N(k)O*) (in *k*) ([the] midst *N(k)O*) of a generation crooked and perverted among whom you shine as lights in [the] world, 16 [the] word of life holding forth, unto a boast to me myself in [the] day of Christ that not in vain I did run nor in vain toil. 17 but if even I am being poured out on the sacrifice and on [the] service of the faith of you, I am glad and I rejoice with all you; 18 And likewise also you yourselves do be glad and do rejoice with me. 19 I hope however in [the] Lord Jesus Timothy soon to send to you, that I myself also I myself also may be encouraged having known the [things] concerning you; 20 No [one] for I have like-minded, who genuinely the [things] relative to you will care for; 21 Those all for the [things] their own are seeking, not the [things] (*k*) Jesus of Christ; 22 But the proven worth of him you know, that as a father [with] a child with me myself he has served in the gospel. 23 Him indeed therefore I hope to send when maybe (I may have seen *N(k)O*) the [things] concerning me myself immediately; 24 I have been persuaded however in [the] Lord that also I myself soon I will come. 25 Necessary now I esteemed [it] Epaphroditus the brother and fellow worker and fellow soldier of mine, of you now messenger and minister of the need of mine, to send to you; 26 since longing after he was all you (to see *O*) and being deeply distressed because you heard that he was ill. 27 And indeed he was sick nearly (unto death; *NK(o)*) but God had mercy on him not on him now alone but also on me myself, that not sorrow upon sorrow I may have. 28 All the more speedily therefore I have sent him, that having seen him again you may rejoice,

and I myself and I myself less anxious may be. 29 do receive therefore him in [the] Lord with all joy and such in honor do hold; 30 because for the sake of the work (*k*) (of Christ *NK(O)*) unto death he came near having disregarded [his] life so that he may fill up the of you deficit of toward me service.

3 Finally, brothers of mine, do rejoice in [the] Lord.

The same things to write to you to me myself indeed [is] not troublesome, for you however [is] safe. 2 do beware of the dogs, do beware of the evil workers, do beware of the false circumcision; 3 We ourselves for are the circumcision, those in [the] Spirit (of God *N(k)O*) worshiping and glorying in Christ Jesus and not in [the] flesh having put confidence, 4 though I myself have confidence even in [the] flesh. If any thinks other to have confidence in [the] flesh, I myself more: 5 circumcision on [the] eighth day, of [the] nation of Israel, of [the] tribe of Benjamin, a Hebrew of Hebrews, according to [the] Law a Pharisee, 6 according to (zeal *N(k)O*) persecuting the church, according to righteousness which [is] in [the] Law having become faultless. 7 But whatever things were to me gain, these I have esteemed because of Christ loss; 8 But (rather *NK(o)*) also I count all things loss to be because of which is excelling the knowledge of Christ Jesus the Lord of mine because of whom all things I have lost and esteem [them] rubbish (to be *k*) that Christ I may gain 9 and may be found in Him not having my own righteousness which [is] of [the] Law but that through faith from Christ, the of God righteousness on the basis of faith, 10 to know Him and the power of the resurrection of Him and the fellowship of the sufferings of Him being conformed to the death of Him, 11 if somehow I shall attain to the resurrection (that *N(k)O*) (out from *no*) [the] dead. 12 Not for already I have obtained [it] or already (have been perfected, *NK(O)*) I am pursuing however if even I shall grasp of that for which also I was grasped by (*k*) Christ Jesus. 13 Brothers, I myself myself (not *NK(o)*) do consider to have grasped [it]; One thing however: The [things] indeed behind forgetting, to the [things] however ahead reaching forward, 14 toward [the] goal I press on (for *N(k)O*) the prize of the upward calling of God in Christ Jesus. 15 As many as therefore [are] mature, this [way] we may reason; and

if anything differently you reason, even this God to you will reveal; **16** Nevertheless to that which we have attained, by the same [we are] to walk (rule [and] by the same reasoning. *K*) **17** Imitators together of me do be, brothers, and do observe those thus walking even as you have [for] a pattern us. **18** Many for are walking — [of] whom often I was telling you, now indeed even weeping I say — [as] the enemies of the cross of Christ, **19** whose end [is] destruction, whose God [is] the belly and glory [is] in the shame of them, those [things] earthly minding. **20** Of us for the citizenship in [the] heavens exists from whence also a Savior we are awaiting [the] Lord Jesus Christ, **21** who will transform the body of the humiliation of us (toward to become it *K*) conformed to the body of the glory of Himself according to the working enabling Him even to subdue (to Him *N(k)O*) all things.

4 Therefore, brothers of mine beloved and longed for, [the] joy and crown of mine, in this way do stand firm in [the] Lord, beloved. **2** Euodia I exhort and Syntyche I exhort the same to be of mind in [the] Lord; **3** (Yes *N(K)O*) I ask also you, true yokefellow do yourself help these [women], who in the gospel labored together with me with also Clement and the rest of [the] fellow workers of mine whose names [are] in [the] book of life. **4** do rejoice in [the] Lord always; again I will say, do rejoice. **5** The gentleness of you should be known to all men. The Lord [is] near. **6** Nothing do worry about, but in everything by prayer and by supplication with thanksgiving the requests of you should be made known to God; **7** And the peace of God which is surpassing all understanding will guard the hearts of you and the minds of you in Christ Jesus. **8** Finally, brothers, whatever is true, whatever venerable, whatever right, whatever pure, whatever lovely, whatever admirable — if any excellence and if any praise — these things do think on; **9** What also you have learned and you have received and you heard and you have seen in me myself, these things do practice, and the God of peace will be with you. **10** I rejoiced however in [the] Lord greatly that now at last you revived the for me caring; wherein which also you were concerned, you were lacking opportunity however. **11** Not for as to destitution I speak; I myself for have learned in that which I am content to be. **12** I know (also *N(k)O*) [how] to be brought low, I

know also [how] to abound; In everything and in all things I have learned the secret also to be full and to hunger also to abound and to be deficient; **13** [For] all things I have strength in the [One] strengthening me (in Christ. *K*) **14** But well you did having fellowship in my affliction. **15** Know now also you yourselves, Philippians, that in [the] beginning of the gospel, when I went out from Macedonia, no [one] with me church partnered with regard to [the] matter of giving and receiving only except you alone; **16** For even in Thessalonica both once and twice for the needs of mine you sent. **17** Not for I seek after the gift, but I seek after the fruit which is abounding to [the] account of you; **18** I have however all things and abound, I have been full having received from Epaphroditus the [things] from you, an odor of a sweet smell, a sacrifice acceptable well-pleasing to God. **19** And the God of mine will fill up all [the] needs of you according to (the riches *N(k)O*) of Him in glory in Christ Jesus. **20** To the now God and Father of us [is] [be] the glory to the ages of the ages, Amen. (αἰῶν 9165) **21** do greet every saint in Christ Jesus. Greet you the with me myself brothers. **22** Greet you all the saints, especially now those from Caesar's household. **23** The grace of the Lord (of us *k*) Jesus Christ [be] with (the *no*) (spirit *N(K)O*) of you. (Amen. *KO*) (to Philippi it was written from Rome through Epaphroditus. *K*)

Colossians

1 Paul an apostle of Christ Jesus through [the] will of God and Timothy the brother **2** To those in Colossae saints and faithful brothers in Christ: Grace to you and peace from God [the] Father of us (and Lord Jesus Christ. *K*) **3** We give thanks to the God (and *ko*) Father of the Lord of us Jesus Christ continually (for *NK(o)*) you praying, **4** having heard of the faith of you in Christ Jesus and the love (that *N(k)O*) (you have *no*) toward all the saints, **5** because of the hope which is being laid up for you in the heavens which you heard of before in the word of truth the gospel **6** which is being present unto you, even as also in all the world (and *k*) it is bearing fruit (and increasing *NO*) even as also among you from the day you heard and you knew the grace of God in truth, **7** even as (and *k*) you learned from Epaphras the beloved fellow bond-servant of us, who is faithful on behalf of (of you *NK(O)*) a servant of Christ, **8** the [one] also having made known to us your love in [the] Spirit. **9** Because of this also we ourselves from the day we heard, not cease for you praying and asking that you may be filled with the knowledge of the will of Him in all wisdom and in understanding spiritual **10** to walk (you *k*) worthily of the Lord in all pleasing in every work good bringing forth fruit and growing (into *k*) (knowledge *N(k)O*) of God, **11** with all power being strengthened according to the might glorious of Him unto all endurance and patience with joy. **12** giving thanks to the Father the [One] having qualified (you *N(K)O*) for the share of the inheritance of the saints in the light, **13** who has delivered us from the dominion of darkness and transferred [us] into the kingdom of the Son the beloved of Him, **14** in whom we have redemption (through the blood of him *K*) the forgiveness of sins; **15** [He] is [the] image of the God invisible, [the] firstborn over all creation; **16** because in Him were created all things (which [are] *k*) in the heavens and (*ko*) upon the earth, the visible and the invisible, whether thrones or dominions or rulers or authorities; all things through Him and unto Him have been created, **17** And He himself is before all things, and all things in Him have held together, **18** And He himself is the head of the body the church; who is (the *o*) beginning, firstborn

out from the dead, so that may be in all things He himself holding preeminence; **19** because in Him was pleased all the fullness to dwell **20** and through Him to reconcile all things to Himself, having made peace through the blood of the cross of Him, through Him whether the [things] on the earth or the [things] (in *NK(o)*) the heavens; **21** And you once being alienated and hostile in mind in the deeds evil, now however (He has reconciled [You] *NK(O)*) **22** in the body of the flesh of Him through death to present you holy and unblemished and blameless before Him. **23** if indeed you continue in the faith established and firm and not being moved away from the hope of the gospel that you have heard, which having been proclaimed in all (*k*) creation under heaven, of which have become I myself Paul a minister. **24** Now I rejoice in the sufferings (of mine *k*) for you and I am filling up that which is lacking of the tribulations of Christ in the flesh of mine for the body of Him which is the church; **25** of which became I myself a minister according to the administration of God which having been given me toward you to complete the word of God, **26** the mystery which hidden from the ages and from the generations, (now *N(k)O*) however having been manifested to the saints of Him; (aion g165) **27** to whom has willed God to make known (what the *N(k)O*) riches of the glory of the mystery this among the Gentiles, (which *N(k)O*) is Christ in you, the hope of glory; **28** whom we ourselves preach admonishing every man and teaching every man in all wisdom, so that we may present every man perfect in Christ (Jesus *K*) **29** Unto this also I toil striving according to the energy of Him who is working in me myself in power.

2 I want for you to know how great a struggle I am having (for *N(k)O*) you and those in Laodicea and as many as not have seen the face of me in [the] flesh, **2** that may be encouraged the hearts of them (being knit together *N(k)O*) in love and to (all *N(k)O*) (the *o*) (richness *N(k)O*) of the full assurance of understanding to [the] knowledge of the mystery of God (and *K*) (Father *KO*) (and *K*) (the *KO*) Christ, **3** in whom are all the treasures of wisdom and (*k*) of knowledge hidden; **4** This (now *ko*) I say so that (no one *N(k)O*) you may delude by persuasive speech; **5** If truly even in the flesh I am

absent, yet in spirit with you I am, rejoicing and seeing your good order and the firmness of the in Christ faith of you. **6** Just as therefore you have received Christ Jesus the Lord, in Him do walk **7** rooted and being built up in Him and being strengthened in (in *ko*) the faith even as you were taught, abounding (in to her *ko*) with thanksgiving. **8** do take heed lest anyone you there will be who is taking captive through philosophy and empty deceit according to the tradition of men, according to the principles of the world and not according to Christ; **9** For in Him dwells all the fullness of the Deity bodily, **10** and you are in Him completed, who is the head of all rule and authority; **11** in whom also you were circumcised with [the] circumcision made without hands in the removal of the body (of the sins *K*) of the flesh, in the circumcision of Christ, **12** having been buried with Him in (baptism *N(k)O*) in which also you were raised with [Him] through the faith of the working of God the [One who] having raised Him out from (the *k*) dead. **13** And you dead being in the trespasses and in the uncircumcision of the flesh of you, He made alive together (you *NO*) with Him having forgiven us all the transgressions; **14** having blotted out the against us handwriting in the decrees which was adverse to us, and it He has taken out of the way having nailed it to the cross; **15** Having disarmed the rulers and the authorities He disgraced [them] in public, having triumphed over them in it. **16** Not therefore anyone you should judge in regard to food (or *N(k)O*) in regard to drink or in regard to a feast or a New Moon or Sabbaths, **17** which are a shadow of the [things] coming, the however body [is] of Christ. **18** No one you should disqualify delighting in humility and [the] worship of the angels, which (not *K*) he has seen detailing vainly being puffed up by the mind of the flesh of him, **19** and not holding fast to the head from whom all the body through the joints and ligaments being supplied and being knit together it increases with the increase of God. **20** If (therefore *K*) you have died with (*k*) Christ away from the principles of the world, why as if living in [the] world do you submit to decrees? **21** Not you may handle Not you may taste Not you may touch! **22** which are all unto decay with the use according to the commandments and teachings of men; **23** which are an appearance indeed having of wisdom with self-imposed worship

and with humility and with harsh treatment of [the] body, not of honor a certain against [the] indulgence of the flesh.

3 If then you have been raised with Christ, the [things] above do seek, where Christ is at [the] right hand of God sitting; **2** The [things] above do set [your] minds on not the [things] on the earth. **3** You have died for and the life of you has been hidden with Christ in God; **4** When Christ may be revealed, the life (of you, *N(K)O*) then also you yourselves with Him will appear in glory. **5** do put to death therefore the members (of you *K*) which [are] upon the earth: sexual immorality, impurity, passion, desire evil and covetousness which is idolatry, **6** because of which things is coming the wrath of God on the sons of disobedience; **7** in which also you yourselves walked once when you were living in (them. *N(k)O*) **8** Now however do put off also you yourselves all [these] things: anger, rage, malice, slander, foul language out of the mouth of you. **9** Not do lie to one another having put off the old man with the practices of him **10** and having put on the new, which is being renewed in knowledge according to [the] image of the [one who] having created him; **11** where not there is Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, slave, free, but all and in all Christ [is]. **12** do put on therefore, as [the] elect of God holy and beloved, hearts (of compassion, *N(k)O*) kindness, humility, gentleness, [and] patience; **13** bearing with each other and forgiving each other If anyone against another shall have a complaint; even as also the (Lord *N(K)O*) has forgiven you, so also you; **14** Beyond all now these [put on] the love, (which *N(k)O*) is [the] bond of perfect unity. **15** And the peace (from Christ *N(K)O*) should rule in the hearts of you, to which also you were called in one body; And thankful do be. **16** The word of Christ should dwell in you richly, in all wisdom teaching and admonishing yourselves in psalms, (and *k*) in hymns, (and *k*) in songs spiritual with (*no*) grace singing in (the hearts *N(k)O*) of you (to God; *N(K)O*) **17** And everything (which what *NK(o)*) (maybe *N(k)O*) you shall do in word or in deed, all in [the] name of [the] Lord Jesus giving thanks to God (and *k*) [the] Father through Him. **18** you who [are] wives, do be submitted (to [your] own *K*) husbands as was fitting in [the] Lord. **19** you

who [are] Husbands, do love the wives and not do be harsh toward them. 20 you who [are] Children, do obey the parents in all things; this for pleasing is (in *N(k)O*) Lord. 21 you who [are] Fathers, not do provoke the children of you, that not they may become discouraged. 22 you who [are] Slaves, do obey in all things the according to flesh masters, not with (eye-service *N(k)O*) as men-pleasers but in sincerity of heart fearing the (Lord. *N(k)O*) 23 (and *k*) (everything *K*) that (any [of] *K*) maybe you shall do, from [the] soul do work as to the Lord and not to men; 24 knowing that from [the] Lord (you will receive *NK(o)*) the reward of the inheritance; The (for *k*) Lord Christ you serve. 25 The [one] (for *N(k)O*) doing wrong he will be repaid [for] what he has done wrong and not there is partiality.

4 you who [are] Masters, that which [is] righteous and that which [is] equal to the slaves do give knowing that also you yourselves have a Master in (heaven. *N(k)O*) 2 In prayer do continue steadfastly watching in it with thanksgiving; 3 praying at the same time also for us that God may open to us a door for the word to declare the mystery of Christ, on account of which also I have been bound, 4 so that I may make clear it as it behooves me to speak. 5 In wisdom do walk toward those outside the time redeeming. 6 [Let] the speech of you [be] always in grace, with salt seasoned, to know how it behooves you one each to answer. 7 The [things] concerning me myself all will make known to you Tychicus the beloved brother and faithful servant and fellow bond-servant in [the] Lord, 8 whom I sent to you for this very purpose that (you may know *N(K)(O)*) the [things] concerning (us *N(K)O*) and he may encourage the hearts of you, 9 with Onesimus the faithful and beloved brother, who is [one] of you; All things to you they will make known here. 10 Greets you Aristarchus the fellow prisoner of mine and Mark the cousin of Barnabas, concerning whom you have received instructions: if he shall come to you, do welcome him; 11 and also Jesus who is being named Justus, those being among [the] circumcision these only fellow workers for the kingdom of God, who have been to me a comfort. 12 Greets you Epaphras who [is] [one] of you, a servant of Christ (Jesus, *NO*) always struggling for you in the prayers, so that (you may be stood *N(k)O*)

mature and (fully complete *N(k)O*) in all [the] will of God. 13 I bear witness for to him that he has great (labour *N(K)O*) for you and those in Laodicea and [those] of them in Hierapolis. 14 Greets you Luke the physician beloved and also Demas. 15 do greet the in Laodicea brothers and also (Nympha *N(K)O*) and the in house (of her *N(K)(o)*) church. 16 And when may be read among you the letter, do cause that also in the of [the] Laodiceans church it may be read, and the [one] from Laodicea that also you yourselves may read. 17 And do say to Archippus; do take heed to the ministry that you have received in [the] Lord, that it you may fulfill. 18 The greeting in my own hand — by Paul. do remember my chains. Grace [be] with you (Amen. *KO*) (to Colossian it was written from Rome through Tychicus and Onesimus. *K*)

1 Thessalonians

1 Paul and Silvanus and Timothy To the church of the Thessalonians in God [the] Father and in [the] Lord Jesus Christ: Grace to you and peace (from of God Father of us and Lord Jesus Christ. *K*) **2** We give thanks to God always concerning all of you mention (of you *k*) making in the prayers of us, **3** unceasingly remembering your work of faith and labor of love and the endurance of the hope of the Lord of us Jesus Christ before the God and Father of us; **4** knowing, brothers beloved by (*no*) God, the election of you; **5** because the gospel of us not came to you in word only but also in power and in [the] Spirit Holy and with full assurance much even as you know what we were among you on account of you; **6** And you yourselves imitators of us became and of the Lord having received the word in tribulation much with [the] joy of [the] Spirit Holy, **7** so as for to became you (an example *N(K)O*) to all the believing [ones] in Macedonia and (in *no*) Achaia. **8** From you for has sounded forth the word of the Lord not only in Macedonia and (in *no*) Achaia, but (also *k*) in every place the faith of you toward God has gone abroad, so as for not need to have us to say anything. **9** They themselves for concerning us report what reception (we had *N(k)O*) from you, and how you turned to God from idols to serve [the] God living and true **10** and to await the Son of Him from the heavens, whom He raised out from the dead, Jesus who is delivering us (from *N(k)O*) the wrath which is coming.

2 You yourselves for know, brothers, the coming of us to you that not in vain has been; **2** but (and *k*) having previously suffered and having been mistreated even as you know, in Philippi, we had boldness in the God of us to speak to you the gospel of God amid much conflict. **3** For the exhortation of us [is] not of error nor of impurity (nor *N(k)O*) in trickery; **4** but even as we have been approved by God to be entrusted with the gospel, so we speak, not as men pleasing but (*k*) as God who is examining the hearts of us. **5** Never for at any time with word of flattery were we, even as you know, nor with a pretext for greed — God [is] witness — **6** nor seeking from men glory nor from you nor from others, [though] having

authority with weight to be as Christ's apostles; **7** But we were (infants *N(K)O*) in [the] midst of you, as (maybe *N(k)O*) a nursing mother shall cherish her own children, **8** So (yearning for *N(k)O*) you we were pleased to have imparted to you not only the gospel of God but also our own lives, because beloved to us (you have become. *N(k)O*) **9** You remember for, brothers, the labor of us and hardship: By night (for *k*) and day working in order not to burden anyone of you we proclaimed to you the gospel of God. **10** You [are] witnesses and God, how holily and righteously and blamelessly toward you those believing we were, **11** just as you know how one each of you as a father children of himself exhorting you and comforting and (charging *N(k)O*) **12** unto (to walk *N(k)O*) you worthily of God who is calling you to the His own kingdom and glory. **13** (And *no*) because of this also we ourselves give thanks to God unceasingly that having received [the] word [by your] hearing from us of God you accepted not [the] word of men but even as it is truly [the] word of God, which also works in you who believe. **14** you yourselves for imitators became, brothers, of the churches of God which are being in Judea in Christ Jesus, For (the [same] *N(K)O*) (these *N(k)O*) suffered also you yourselves from [your] own countrymen, even as also [did] they from the Jews, **15** who both the Lord having killed Jesus and ([their] own *K*) prophets and (us *NK(O)*) having driven out and God not pleasing and to all men opposed, **16** they are hindering us to the Gentiles to speak that they may be saved, so as to fill up their sins always; Has come now upon them the wrath (of the God *O*) to the utmost. **17** We ourselves however, brothers, having been bereaved of you for [the] time of an hour in face not in heart, more abundantly were eager the face of you to see with great desire. **18** (therefore *N(k)O*) we wanted to come to you — I myself indeed Paul both once and twice — and hindered us Satan. **19** Who [is] for our hope or joy or crown of boasting? Except only even you before the Lord of us Jesus (Christ *K*) at His coming? **20** You yourselves for are the glory of us and joy.

3 Therefore no longer enduring we thought it best to be left behind in Athens alone **2** and we sent Timothy the brother of us and (servant *KO*) (and

K) fellow worker (of us *K*) of God in the gospel of Christ in order to strengthen you and to encourage (you *k*) (concerning *N(k)O*) the faith of you, 3 (*N(k)O*) no one [is] to be moved by tribulations these; Yourselves for you know that for this we are destined; 4 And indeed when with you we were, we were telling beforehand you that we are about to suffer affliction even as also it came to pass and you know; 5 Because of this I myself also I myself also no longer enduring I sent in order to know the faith of you, lest perhaps tempted you the [one] tempting and in vain may be the labor of us. 6 Presently however when was coming Timothy to us from you and having evangelised to us of the faith and the love of you and that you have a remembrance of us good always longing us to see just as also we ourselves you, 7 because of this we were encouraged, brothers, as to you in all the distress and tribulation of us through your faith; 8 For now we live, if you yourselves (are standing firm *N(k)O*) in [the] Lord. 9 What for thanksgiving are we able to God to give concerning you in return for all the joy that we rejoice because of you before the God of us, 10 by night and day super overexcessively super overexcessively super overexcessively imploring for [us] to see your face and to supply the [things] lacking in the faith of you? 11 Himself now the God and Father of us and the Lord of us Jesus (Christ *K*) would direct the way of us to you; 12 You now the Lord would make to increase and He would abound in love toward one another and toward all just as also we ourselves toward you 13 in order to strengthen your hearts blameless in holiness before the God and Father of us at the coming of the Lord of us Jesus (Christ *K*) with all the saints of Him (Amen. *N*)

4 Finally then, brothers, we implore you and we exhort [you] in [the] Lord Jesus (so that *NO*) even as you have received from us in what manner it behooves you to walk and to please God (even as also you walk [now], *NO*) so you may abound more; 2 You know for what instructions we gave you through the Lord Jesus. 3 This for is [the] will of God, the sanctification of you: To abstain you [are] from sexual immorality; 4 to know each of you [how] the his own vessel to control in holiness and honor, 5 not in [the] passion of lust as also the Gentiles not knowing God;

6 not to go beyond and to overreach in the matter the brother of him; because avenging [is] (the *k*) Lord concerning all these things even as also we told before you and thoroughly warned. 7 Not for has called us God to impurity but into holiness. 8 So then the [one] rejecting [this] not man disregards but God the [One] also (giving *N(k)O*) the Spirit of Him Holy to (you. *N(K)O*) 9 Concerning now brotherly love no need you have [for me] to write to you; yourselves for you yourselves taught by God are in order to love one another; 10 And for you are doing this toward all the brothers the [ones] in all Macedonia. We exhort however you, brothers, to abound more and more 11 and to strive earnestly to live quietly and to attend to [your] own and to work with the own hands of you even as you we commanded; 12 so that you may walk properly toward those outside and of no one need may have. 13 Not (we do want *N(K)O*) but you to be ignorant, brothers, concerning those (themselves falling asleep, *N(k)O*) so that not you may be grieved even as also the rest those not having hope. 14 If for we believe that Jesus died and rose again, so also God those having fallen asleep through Jesus will bring with Him. 15 This for to you we declare in [the] word of [the] Lord that we ourselves the living who are remaining untill the coming of the Lord certainly not may precede those having fallen asleep; 16 because Himself the Lord with a loud command, with [the] voice of an archangel and with [the] trumpet of God will descend from heaven, and the dead in Christ will rise first, 17 Then we ourselves the living those remaining together with them we will be caught away in [the] clouds for [the] meeting of the Lord in [the] air; and so always with [the] Lord we will be. 18 Therefore do encourage one another with words these.

5 Concerning now the times and the seasons, brothers, no need you have to you to be written; 2 Yourselves for fully you know that (the *k*) day of [the] Lord as a thief by night in this manner comes; 3 when (for *k*) they may say; Peace and security, then suddenly upon them comes destruction as the labor pains to her in womb [pregnancy] having, and certainly not shall they escape. 4 You yourselves however, brothers, not are in darkness, that the day you like (a thief *NK(O)*) may grasp; 5 All (for *no*)

you yourselves sons of light are and sons of day; Not
 we are of night nor of darkness. 6 So then not we may
 sleep as (also *k*) the others but we may watch and
 we may be sober. 7 Those for sleeping by night sleep
 and those becoming drunk by night get drunk; 8 We
 ourselves however of [the] day being may be sober
 having put on [the] breastplate of faith and love and
 [the] helmet [the] hope of salvation; 9 because not has
 destined us God for wrath but for obtaining salvation
 through the Lord of us Jesus Christ 10 the [One who]
 having died (for *NK(o)*) us, so that whether we shall
 watch or we shall sleep together with Him we may
 live. 11 Therefore do encourage one another and do
 build up one another even as also you are doing. 12
 We implore however you, brothers, to know those
 toiling among you and taking the lead over you in
 [the] Lord and admonishing you 13 and to esteem
 them super overexcessively super overexcessively
 super overexcessively in love because of the work of
 them. do be at peace among (yourselves. *NK(O)*)
 14 We exhort now you, brothers, do admonish the
 unruly, do encourage the fainthearted, do help the
 weak, do be patient toward all. 15 do see that no one
 evil for evil to anyone may repay, but always the good
 do pursue also toward one another and toward all.
 16 Always do rejoice; 17 Unceasingly do pray; 18
 In everything do give thanks; this for [is the] will of
 God in Christ Jesus toward you. 19 The Spirit not do
 quench; 20 Prophecies not do despise; 21 All things
 (now *no*) do test; To the good do hold fast; 22 From
 every form of evil do abstain. 23 Himself now the God
 of peace would sanctify you completely, and entirely
 your spirit and soul and body blameless at the coming
 of the Lord of us Jesus Christ would be preserved. 24
 [Is] faithful the [One] calling you, who also will do [it].
 25 Brothers, do pray (also *no*) for us. 26 do greet the
 brothers all with a kiss holy. 27 (I adjure *N(k)O*) you
 [by] the Lord to be read [this] letter to all the (saints
 K) brothers. 28 The grace of the Lord of us Jesus
 Christ [be] with you. (Amen. *KO*) (to Thessalonica
 first It was written from Athens. *K*)

2 Thessalonians

1 Paul and Silvanus and Timothy To the church of [the] Thessalonians in God [the] Father of us and in the Lord Jesus Christ: **2** Grace to you and peace from God [the] Father of us and [the] Lord Jesus Christ. **3** To thank we ought God always concerning you, brothers, even as fitting it is, because is increasing exceedingly the faith of you and is abounding the love of one each of all you to one another; **4** so as for ourselves us in you (to greatly boast *N(k)O*) in the churches of God about the perseverance of you and faith in all the persecutions of you and in the tribulations that you are bearing, **5** [This is] a plain token of the righteous judgment of God unto to be accounted worthy you of the kingdom of God for which also you suffer; **6** if indeed if indeed righteous [it is] with God to repay those oppressing you with affliction **7** and to you those being oppressed repose with us at the revelation of the Lord Jesus from heaven with [the] angels mighty of Him **8** in (a fire of flame, *NK(o)*) inflicting vengeance on those not knowing God and on those not obeying the gospel of the Lord of us Jesus (Christ; *K*) **9** who [the] penalty will suffer of destruction eternal away from [the] presence of the Lord and from the glory of the power of Him, (aiōnios g166) **10** when He may come to be glorified in the saints of Him and to be marveled at among all those (having believed, *N(k)O*) because was believed the testimony of us to you in the day that. **11** for which also we pray always for you that you He may count worthy of the calling of the God of us and He may fulfill every good pleasure of goodness and work of faith with power, **12** so that may be glorified the name of the Lord of us Jesus (Christ *K*) in you and you in Him according to the grace of the God of us and [the] Lord Jesus Christ.

2 We implore now you, brothers, by the coming of the Lord of us Jesus Christ and our gathering together unto Him **2** for not soon to be shaken you in mind (nor *N(k)O*) to be troubled, neither through spirit nor through word nor through letter as if through us, as that has been present the day of the (Lord. *N(k)O*) **3** No one you may deceive in not one way; that only unless shall have come the apostasy first and shall have been revealed the man

(of lawlessness, *N(K)O*) the son of destruction, **4** who is opposing and exalting himself above every [one] named god or object of worship so as for him in the temple of God (as god *K*) to sit down setting forth he himself that is God. **5** Surely you do remember that yet being with you these things I was saying to you? **6** And now that which is restraining you know for to be revealed him in (his own *NK(o)*) time. **7** The for mystery already is working of lawlessness, only [there is] the [one] restraining [it] at present until out of [the] midst he may be [gone]; **8** And then will be revealed the lawless [one] whom the Lord (Jesus *NO*) (will execute *N(k)O*) with the breath of the mouth of Him and will annul by the appearing of the coming of Him; **9** whose is coming according to [the] working of Satan in every power and in signs and in wonders of falsehood **10** and in every deceit (*k*) of wickedness (in *k*) unto those perishing, in return for which the love of the truth not they received in order for to be saved them; **11** And because of this (sends *N(k)O*) to them God a powerful delusion so that to believe they what [is] false, **12** in order that may be judged (all *NK(o)*) those not having believed the truth but having delighted (in *k*) in unrighteousness. **13** We ourselves however ought to give thanks to God always concerning you, brothers beloved by [the] Lord, that (has chosen *N(k)O*) you God (from [the] beginning *N(k)O*) unto salvation in [the] sanctification of [the] Spirit and [by] faith of [the] truth, **14** to this (also *n*) He called you through the gospel of us to [the] obtaining of [the] glory of the Lord of us Jesus Christ. **15** So then, brothers, do stand firm and do hold fast to the traditions that you were taught whether through word or through letter from us. **16** Himself now the Lord of us Jesus Christ and God (the *N(K)O*) Father of us, the [One] having loved us and having given [us] comfort eternal and hope good by grace, (aiōnios g166) **17** would He encourage your hearts and would He strengthen (you *k*) in every work and word good.

3 Finally, do pray, brothers, for us, that the word of the Lord may spread quickly and may be glorified even as also with you **2** and that we may be delivered from perverse and evil men; not for all [are] of the faith. **3** faithful however is the Lord, who will strengthen you and He will keep [you] from evil. **4** We have been

persuaded now in [the] Lord as to you that [the] things
 that we command (to you *k*) both you are doing and
 you will do. 5 And the Lord would direct your hearts
 into the love of God and into the steadfastness of
 Christ. 6 We command now you, brothers, in [the]
 name of the Lord of us Jesus Christ, are to withdraw
 you from every brother idly walking and not according
 to the tradition that (they received *N(K)(O)*) from us.
 7 Yourselves for you know how it behooves [you] to
 imitate us; because not we were idle among you, 8
 nor without payment bread did we eat from anyone,
 but in labor and hardship (night *N(k)O*) and (day
 N(k)O) working in order not to be burdensome to
 any of you; 9 not that not we have [the] right, but that
 ourselves [as] an example we may offer to you for
 you to imitate us. 10 Even for when we were with
 you, this we were commanding you that if anyone
 not is willing to work neither he should eat. 11 We
 hear for some are walking among you idly, not at
 all working but being busybodies. 12 Now to such
 we warn and we exhort (by *N(k)O*) (the *k*) (Lord
 N(k)O) (of us *K*) Jesus (Christ *N(k)O*) so that
 with quietness working their own bread they may
 eat. 13 you yourselves now, brothers, not may grow
 weary [in] well-doing. 14 If then anyone not obey this
 instruction of us through the letter, of this [man] do
 take note (and *k*) not (to mix with *N(k)O*) him
 so that he may be ashamed; 15 And yet not as an
 enemy do esteem [him], but do admonish [him] as
 a brother. 16 Himself now the Lord of peace would
 give you peace through all [times] in every way. The
 Lord [be] with all of you. 17 The greeting in my own
 hand — by Paul, which is [my] sign in every letter;
 In this manner I write. 18 The grace of the Lord of
 us Jesus Christ [be] with all of you (Amen. *KO*) (to
 Thessalonica second it was written from Athens *K*)

1 Timothy

1 Paul an apostle (of [the] Lord *O*) Christ Jesus according to [the] command of God [the] Savior of us and (Lord *K*) Christ Jesus the hope of us
2 To Timothy [my] true child in [the] faith: Grace, mercy, [and] peace from God [the] Father (of us *K*) and Christ Jesus the Lord of us. **3** even as I urged you to remain in Ephesus [when] I was going to Macedonia so that you may warn certain men not to teach other doctrines **4** nor to give heed to myths and to genealogies endless, which (speculations *N(k)O*) bring rather than stewardship of God which [is] in faith. **5** And the goal of [our] instruction is love out of a pure heart and a conscience good and a faith sincere, **6** from which some having missed the mark they have turned aside to meaningless discourse **7** desiring to be teachers of the Law, not understanding neither what they are saying nor [that] about which they confidently assert. **8** We know now that good [is] the law if one it lawfully shall use, **9** knowing this, that for a righteous [one] law not is enacted, for [the] lawless however and insubordinate, for [the] ungodly and sinful, for [the] unholy and profane, for murderers of fathers and murderers of mothers, for slayers of man, **10** for the sexually immoral, for homosexuals, for enslavers, for liars, for perjurers, and if anything other which to sound teaching is opposed **11** according to the gospel of the glory of the blessed God, with which was entrusted I myself. **12** (and *k*) Thankfulness I have for the [One] having strengthened me for Christ Jesus the Lord of us that faithful me He esteemed having appointed [me] to service, **13** (*N(k)O*) formerly being a blasphemer and a persecutor and insolent; but I was shown mercy, because being ignorant I did [it] in unbelief; **14** Surpassingly increased then the grace of the Lord of us with [the] faith and love that [are] in Christ Jesus. **15** Trustworthy [is] the saying and of full acceptance worthy that Christ Jesus came into the world sinners to save, of whom [the] foremost am I myself; **16** But because of this I was shown mercy, that in me myself [the] foremost may display Christ Jesus ([his] perfect *N(K)O*) patience as a pattern for those being about to believe on Him to life eternal. (aionios g166) **17** now to the King of the ages, [the] immortal invisible only

(wise *K*) God, [be] honor and glory to the ages of the ages, Amen. (aion g165) **18** This charge I commit to you, [my] child Timothy, according to the going before as to you prophecies, that (you may war *NK(o)*) by them the good warfare **19** holding faith and a good conscience, which some having cast away concerning the faith caused a shipwreck, **20** among whom are Hymenaeus and Alexander whom I have handed over to Satan that they may be disciplined not to blaspheme.

2 I exhort therefore first of all to be made entreaties, prayers intercessions, [and] thanksgivings on behalf of all men, **2** for kings and all those in authority being, so that a tranquil and quiet life we may lead in all godliness and in [all] dignity. **3** This (for *k*) [is] good and acceptable before the Savior of us God, **4** who all men desires to be saved and to [the] knowledge of [the] truth to come. **5** One for God [there is], one then mediator between God and men, [the] man Christ Jesus **6** the [One] having given Himself [as] a ransom for all, the testimony proper times in [their] own, **7** in regard to which was appointed I myself a herald and an apostle — [the] truth I am speaking (in Christ *K*) not I do lie — a teacher of [the] Gentiles in faith and truth. **8** I desire therefore to pray the men in every place lifting up holy hands apart from anger and (dissension; *NK(O)*) **9** likewise also (*k*) women in apparel respectable with modesty and self-control adorning themselves, not with braided hair (or with gold *N(k)O*) or with pearls or with clothing costly, **10** but with what is becoming to women professing [the] fear of God, through works good. **11** A woman in quietness should learn in all submissiveness; **12** To teach however a woman not I do permit nor to use authority over a man but to be in quietness. **13** Adam for first was formed, then Eve. **14** And Adam not was deceived, but the woman (having been deceived *N(k)O*) into transgression has come; **15** She will be saved however through childbearing if they shall abide in faith and in love and in holiness with self-restraint.

3 Trustworthy [is] the saying: If anyone overseership aspires to, of good a work he is desirous. **2** It behooves therefore the overseer above reproach to be, of one wife [the] husband, sober, self-controlled, respectable, hospitable, able to teach, **3** not given to

wine, not a striker (not greedy of base gain *K*) but gentle, peaceable, not loving money, 4 [his] own house well managing, children having in submission with all dignity. 5 if but one his [own] household to manage not knows, how [the] church of God will he care for? 6 not a novice, that not having been puffed up into [the] judgment he may fall of the devil. 7 It behooves now (him *k*) also a testimony good to have from those outside, so that not into reproach he may fall and [the] snare of the devil. 8 Deacons likewise [must be] dignified, not double-tongued, not to wine much being given, not greedy of dishonest gain, 9 holding to the mystery of the faith with clear a conscience. 10 Also these now they should be tested first, then they should serve blameless being. 11 Women likewise [must be] dignified, not slanderers, (clear-minded, *N(k)O*) faithful in all things. 12 Deacons should be of one wife husbands, [their] children well managing and [their] own households. 13 Those for well having served a standing for themselves good acquire and great confidence in [the] faith that [is] in Christ Jesus. 14 These things to you I am writing hoping to come to you (with *no*) (speed; *N(k)O*) 15 if however I shall delay, so that you may know how it behooves [one] in [the] household of God to conduct oneself, which is [the] church of God [the] living, [the] pillar and base of the truth. 16 And confessedly great is the of godliness mystery: (Who *N(K)O*) was revealed in [the] flesh, was justified in [the] Spirit, beheld by angels, was proclaimed among [the] nations, was believed on in [the] world, was taken up in glory.

4 But the Spirit expressly states that in later times will depart from some from the faith giving heed to spirits deceitful and to teachings of demons 2 in hypocrisy of speakers of lies, seared [in their] own conscience, 3 forbidding to marry, [commanding] to abstain from foods that God created for reception with thanksgiving by the faithful and by [those] already knowing the truth. 4 For every creature of God [is] good and no [thing is] to be rejected with thanksgiving being received; 5 it is sanctified for through [the] word of God and prayer. 6 These things laying before the brothers good you will be a servant of Christ Jesus being nourished in the words of the faith and of the good teaching that you have closely followed; 7 But profane and silly fables do refuse; do train rather

yourself to godliness. 8 For bodily exercise of a little is profit, but godliness for everything profitable is [the] promise holding of life of the present and which is coming. 9 Trustworthy [is] the saying and of full acceptance worthy. 10 Towards this for (also *k*) we toil and (strive, *N(K)O*) because we have hope on God [the] living, who is [the] Savior of all men especially of believers. 11 do command these things and do teach. 12 no one your youth should despise, but a pattern do be for the believers in speech, in conduct, in love (in spirit *K*) in faith, in purity. 13 Until I come, do give heed to the public reading of Scripture, to exhortation, to teaching, 14 Not do be negligent of the in you gift which was given to you through prophecy with [the] laying on of the hands of the elderhood. 15 These things do ponder, in them do be absorbed, so that your progress evident may be (in *k*) all. 16 do give heed to yourself and to the teaching; do continue in them; this for doing both yourself you will save and those hearing you.

5 An elder not you may rebuke but do exhort [him] as a father, younger [men] as brothers, 2 elder [women] as mothers, [and] younger [women] as sisters in all purity. 3 Widows do honor who [are] truly widows. 4 If however any widow children or grandchildren has, they should learn first [her] own household to be devout and recompense to give to parents; this for is (good and *K*) pleasing before God. 5 She who [is] now indeed a widow and abandoned she has hope in (*ko*) God and she continues in supplications and in prayers by night and day; 6 She however living in self-indulgence [while] living has died. 7 Also these things do command, so that above reproach they may be. 8 If now anyone [their] own and especially (of the *k*) [their] household not (does provide for, *N(k)O*) the faith he has denied and he is than an unbeliever worse. 9 A widow should be enrol not less than years [old] sixty having been of one man [the] wife, 10 in works good being borne witness to, if she has brought up children, if she entertained strangers, if saints' feet she has washed, if to those being oppressed she has imparted relief, if to every work good she has followed after. 11 Younger however widows do refuse; when for they may grow wanton against Christ, to marry they desire 12 incurring judgment because the first faith

they have cast off; **13** At the same time then also [to be] idle they learn going about house to house. not only then idle, but also gossips and busybodies, speaking [things] not being proper. **14** I want therefore [the] younger [ones] to marry, to bear children, to manage their households, no occasion to give to the [one] opposing of reproach because; **15** Already for some have turned aside after Satan. **16** If any [faithful or *K*) believing [woman] has [dependent] widows, (she should help *NK(o)*) to them and not should be burdened the church, so that to those [who are] truly widows it may impart relief. **17** The well already ruling elders of double honor should be counted worthy especially those straining in [the] word and [the] teaching; **18** Says for the Scripture; An ox treading out grain not you will muzzle; and Worthy [is] the workman of the wages of him. **19** Against an elder an accusation not do receive unless only except upon two or three witnesses. **20** (now *o*) sinning before all do rebuke, so that also the rest fear may have. **21** I earnestly testify before God and (Lord *K*) Christ Jesus and the elect angels that these things you may keep apart from prejudice nothing doing out of partiality. **22** Hands soon on no one do lay nor do share in [the] sins of others, yourself pure do keep. **23** No longer do drink [only] water, but wine a little do use because of the stomach (of you *K*) and the frequent of you ailments. **24** Of some men the sins manifest are going before [them] to judgment; of some however also they appear later. **25** Likewise also the works good evident (is *k*) and even those otherwise being to be concealed not (are able. *N(k)O*)

6 As many as are under a yoke [as] slaves, [their] own masters of all honor worthy they should esteem, so that not the name of God and the teaching may be denigrated. **2** Those now believing having masters not they should despise [them] because brothers they are; but rather they should serve [them], because believing [ones] they are and beloved by the good service being helped. These things do teach and do exhort. **3** If anyone teaches another doctrine and not he draws near to sound words of the Lord of us Jesus Christ and the according to godliness teaching, **4** he has been puffed up nothing knowing but unhealthy about controversies and disputes about words, out of which come envy, strife, slander, suspicions evil, **5**

[and] constant frictions corrupted among men in mind and defrauded of the truth, holding a means of gain to be godliness (do depart from [one of] such. *K*) **6** Is however gain great godliness with contentment. **7** No [thing] for we brought into the world, (evident *K*) because neither to carry out anything are we able; **8** Having however sustenance and coverings, with these we will be content. **9** Those however desiring to be rich they fall into temptation and a snare and desires many foolish and harmful, which plunge men into ruin and destruction. **10** A root for of all kinds of evils is the love of money, which some stretching after were seduced away from the faith and themselves pierced with sorrows many. **11** You yourself however, O man (*k*) of God, these things do flee, do pursue now righteousness, godliness, faith, love, endurance, ([and] gentleness; *N(K)O*) **12** do fight the good fight of the faith, do lay hold of the eternal life to which (also *k*) you were called and did confess the good confession before many witnesses. (aiōnios g166) **13** I charge you before God who (is giving life *N(k)O*) to all things and Christ Jesus the [One who] having testified before Pontius Pilate the good confession **14** to keep you the commandment without stain, above reproach until the appearing of the Lord of us Jesus Christ, **15** which in seasons [their] own He will display the blessed and alone Sovereign, the King of those being kings and [the] Lord of those being lords, **16** alone having immortality, in light dwelling unapproachable, whom has seen no [one] of men nor to see is able, to whom [be] honor and dominion eternal, Amen. (aiōnios g166) **17** To the rich in the present age do instruct [them] not to be high-minded nor to have hope in of riches [the] uncertainty but (on *N(k)O*) (*k*) God (who is living *K*) who is providing us all things richly for enjoyment, (aiōn g165) **18** to do good, to be rich in works good, generous in distributing to be, ready to share, **19** treasuring up for themselves a foundation good for the future, so that they may take hold of that which ([is] truly *N(K)O*) life. **20** O Timothy, the (deposit committed [to you] *N(k)O*) do guard avoiding the profane empty babblings and opposing arguments falsely called knowledge, **21** which some professing from the faith went astray. Grace [be] with (you [all] *N(k)O*) (Amen. *KO*) (to Timothy first it was written from Laodicea which is capital of Phrygia of Pacatiana. *K*)

2 Timothy

1 Paul an apostle of Christ Jesus through [the] will of God according to [the] promise of life in Christ Jesus **2** To Timothy [my] beloved child: Grace, mercy, [and] peace from God [the] Father and Christ Jesus the Lord of us. **3** Thankful I am to God, whom I serve from [my] forefathers with a pure conscience, as unceasingly I have the of you remembrance in the prayers of mine night and day **4** longing you to see, having yourself recalled your tears, so that with joy I may be filled **5** remembrance (having taken *N(k)O*) of the within you sincere faith, which dwelt first in the grandmother of you Lois and in the mother of you Eunice, I have been persuaded now that also [it is] in you. **6** For this reason I remind you to kindle anew the gift of God, which is in you through the laying on of the hands of mine; **7** Not for has given us God a spirit of cowardice but of power and of love and of self-control. **8** Not therefore you may be ashamed of the testimony of the Lord of us nor of me myself the prisoner of Him, but do suffer together for the gospel according to [the] power of God **9** the [One who] having saved us and having called [us] with a calling holy, not according to the works of us but according to [His] own purpose and grace which having been given us in Christ Jesus before time eternal, (aiōnios g166) **10** having been made manifest also now through the appearing of the Savior of us Christ Jesus, having abolished indeed death, having brought to light however life and immortality through the gospel, **11** to which was appointed I myself a herald and an apostle and a teacher (of gentiles; *KO*) **12** For this reason also these things I suffer, But not I am ashamed; I know for in whom I have believed and I have been persuaded that able He is the entrusted deposit of mine to guard for that [very] day. **13** [The] pattern do retain of sound words which from me you did hear in [the] faith and love that [are] in Christ Jesus; **14** The good (entrusted deposit *N(k)O*) do keep through [the] Spirit Holy who is dwelling in us. **15** You know this, that turned away from me all those in Asia, among whom are Phygelus and Hermogenes. **16** would grant mercy the Lord to the of Onesiphorus household; because often me he refreshed and the chain of mine not (he was

ashamed of, *N(k)O*) **17** But having arrived in Rome (earnestly *N(k)O*) he sought out me and found [me]; **18** would grant unto him the Lord to find mercy from [the] Lord in that [very] day! And how much in Ephesus he served very well you yourself know.

2 You yourself therefore, child of mine, do be strong in the grace that [is] in Christ Jesus, **2** And [the things] which you have heard from me among many witnesses, these do yourself entrust to faithful men, such as sufficient will be also others to teach. **3** (you yourself *k*) (therefore *K*) (do share in suffering *N(k)O*) as [a] good soldier of Christ Jesus. **4** No [one] serving as a soldier entangles himself in the of this life affairs, so that the [one] having enlisted him he may please. **5** If now also shall compete anyone, not he is crowned only unless lawfully he shall compete. **6** For the hardworking farmer it is necessary first of the fruits to partake; **7** do consider ([the] thing *N(k)O*) I am saying; (will grant *N(k)O*) for you the Lord understanding in all things. **8** do remember Jesus Christ raised out from [the] dead from [the] seed of David according to gospel of mine; **9** in which I suffer hardship even to chains as an evildoer, But the word of God not has been bound! **10** Because of this all things I endure for the sake of the elect, so that also they themselves [the] salvation may obtain that [is] in Christ Jesus with glory eternal. (aiōnios g166) **11** Trustworthy [is] the saying: If for we have died with [Him], also we will live with [Him]; **12** if we endure, also we will reign with [Him]; if (we will deny [Him], *N(k)O*) He also He also will deny us; **13** if we are faithless, He faithful remains; to deny (for *no*) Himself not He is able. **14** These things do remind [them] solemnly charging [them] before (God *N(K)O*) not to quarrel about words (upon *N(k)O*) no [thing] profitable [but] to [the] subversion of those hearing. **15** do hasten yourself approved to present to God a workman not ashamed, accurately handling the word of truth. **16** But worldly empty babblings do yourself avoid; on to more for they will lead to ungodliness, **17** and the talk of them like gangrene pasture to grow will have; among whom are Hymenaeus and Philetus, **18** who concerning the truth went astray asserting the resurrection already to have taken place, and they are overthrowing the of some faith. **19** Nevertheless the firm foundation of God has

stood having seal this: Knows [the] Lord those being His, and should depart from iniquity everyone who is naming the name (of the Lord. *N(K)O*) 20 In a great now house not there are only vessels golden and silver but also wooden and earthen, and some indeed unto honor some however unto dishonor. 21 If therefore anyone shall cleanse himself from these, he will be a vessel for honor sanctified (and *k*) useful to the Master, for every work good prepared. 22 And youthful lusts do flee, do pursue now righteousness, faith, love, [and] peace along with those calling on the Lord out of pure a heart. 23 And foolish and ignorant speculations do refuse knowing that they breed quarrels; 24 [The] bond-servant now of [the] Lord not it behooves to quarrel but gentle to be toward all, able to teach, forbearing, 25 in gentleness disciplining those opposing, otherwise otherwise (he may give *NK(o)*) to them God repentance unto a knowledge of [the] truth, 26 and they may recover out of the of the devil snare captured by him for his will.

3 This however do realize, that in [the] last days will be present times difficult. 2 Will be for men lovers of self, lovers of money, boastful, proud, abusive, to parents disobedient, ungrateful, unholy, 3 unloving, implacable, slanderous, without self-control, savage, without love of good, 4 treacherous, reckless, puffed up, lovers of pleasure rather than lovers of God, 5 having a form of godliness but the power of it already denying. And these do yourself turn away from. 6 Out of this sort for are those entering into households and (being captured *N(k)O*) (*k*) weak women burdened with sins, being led away by passions various, 7 always learning and never to a knowledge of [the] truth to come being able. 8 By which way now Jannes and Jambres opposed to Moses, so also these oppose to the truth, men depraved in mind, disqualified regarding the faith. 9 But not they will advance further much; for the folly of them plain will be to all, as also that of those [two] became. 10 You yourself however (closely followed *N(k)O*) after my teaching, conduct, purpose, faith, patience, love, endurance, 11 persecutions, sufferings such as to me happened in Antioch, in Iconium, in Lystra; what manner of persecutions I endured! And yet out of all me delivered the Lord. 12 Also all now those desiring piously to live in Christ Jesus will be persecuted.

13 Evil however men and imposters will advance to worse deceiving and being deceived. 14 You yourself however do abide in [the] things you have learned and you were assured of knowing from (which [people] *N(k)O*) you learned [them], 15 and for from childhood the sacred writings you know, which are being able you to make wise unto salvation through faith in Christ Jesus. 16 Every Scripture [is] God-breathed and profitable for instruction, for conviction, for correction, [and] for training in righteousness, 17 so that complete may be the of God man, toward every work good fully equipped.

4 I earnestly declare (therefore *K*) (I myself *k*) before God and (Lord *K*) Christ Jesus who is being about to judge [the] living and [the] dead, (and *N(K)O*) by the appearing of Him and the kingdom of Him, 2 do preach the word, do be ready in season [and] out of season, do convict, do rebuke, [and] do exhort with complete patience and with instruction. 3 There will be for a time when sound teaching not they will endure, but according to [their] own (*k*) desires to themselves they will gather around [them] teachers having an itching ear; 4 and from indeed the truth hearing they will turn away, unto however myths they will be turned aside. 5 You yourself however do be sober in all things, do endure afflictions, [the] work do perform of an evangelist, the ministry of you do fully carry out. 6 I myself for already am being poured out, and the time of the departure (of me *N(k)O*) has come. 7 The good (*k*) fight I have fought, the race I have finished, the faith I have kept; 8 From now on is laid up for me the of righteousness crown which will award to me the Lord in that [very] day, the righteous judge; not only however to me myself, but also to all those already loving the appearing of Him. 9 do be diligent to come to me soon. 10 Demas for me (has deserted *NK(o)*) having loved the present age and he has gone to Thessalonica; Crescens to Galatia, [and] Titus to Dalmatia; (aïōn g165) 11 Luke is alone with me. Mark having taken do bring [him] with yourself; he is for to me useful for [the] ministry. 12 Tychicus however I have sent to Ephesus. 13 The cloak that (I left *NK(o)*) in Troas with Carpus, [upon] coming do bring and the books especially the parchments. 14 Alexander the coppersmith great to me harm did; (Will render *N(k)O*) to him the Lord

according to the deeds of him; **15** whom also you
 yourself do yourself beware of; exceedingly for (has
 opposed *N(k)O*) our own message. **16** In the first of
 my defense no [one] me (attended *N(k)O*) but all me
 (deserted; *NK(o)*) Not to them would it be charged!
17 And the Lord me stood by and He strengthened
 me, so that through me the proclamation may be
 fully accomplished, and (may hear *N(k)O*) all the
 Gentiles, And I was delivered out of [the] mouth of
 the lion. **18** (and *k*) Will deliver me the Lord from
 every deed evil and will bring [me] safely into the
 kingdom of Him heavenly; to whom [is] the glory unto
 the ages of the ages, Amen. (aiōn g**165**) **19** do greet
 Prisca and Aquila and the of Onesiphorus house. **20**
 Erastus remained in Corinth; Trophimus however (I
 left *NK(o)*) in Miletus ailing. **21** do be eager before
 winter to come. Greets you Eubulus and Pudens and
 Linus and Claudia and the brothers all. **22** The Lord
 (Jesus Christ *K*) [be] with the spirit of you. Grace
 [be] with you all (Amen. *KO*) (to Timothy second
 [epistle] of the Ephesian church first overseer having
 been chosen It was written from Rome when from
 second time stood Paul before Caesar Nero *K*)

Titus

1 Paul a servant of God an apostle now of Jesus

Christ according to [the] faith of [the] elect of God and knowledge of [the] truth which [is] according to godliness **2** in [the] hope of life eternal, which promised who cannot lie God before time eternal.

(aionios g166) **3** He revealed now [in] seasons [His] own in the word of Him in [the] proclamation with which was entrusted I myself according to [the] commandment of the Savior of us God; **4** To Titus [my] true child according to [our] common faith: Grace (and *N(K)O*) peace from God [the] Father and (Lord *K*) Christ Jesus the Savior of us. **5** of this Because (I left *N(k)(o)*) you in Crete, so that the [things] lacking you may set in order and may appoint in every town elders as I myself you directed; **6** if anyone is blameless, of one wife [the] husband, children having believing, not under accusation of debauchery or insubordinate. **7** It behooves for the overseer blameless to be as God's steward, not self-willed, not quick tempered, not given to wine, not a striker, not greedy of base gain, **8** but hospitable, a lover of good, self-controlled, upright, holy, [and] disciplined, **9** holding according to the teaching of [the] faithful word, that able he may be both to encourage with teaching sound and those contradicting [it] to convict. **10** There are for many also insubordinate, empty talkers and deceivers especially those of (the *no*) circumcision **11** whom it is necessary to silence; who whole households overthrow teaching things that [they] not ought of shameful gain because. **12** Said one of them own of them a prophet; Cretans [are] always liars, evil beasts, gluttons lazy. **13** testimony this is true; for which cause do rebuke them severely, so that they may be sound in the faith, **14** not giving heed to Jewish myths and to [the] commandments of men turning away from the truth. **15** All things [are] (indeed *k*) pure to the pure; to those however defiled and unbelieving no [thing] [is] pure, Instead have been defiled of them both mind and conscience. **16** God they profess to know, however by [their] works they deny [Him] detestable being and disobedient and for any work good unfit.

2 You yourself however do speak [the things] that are consistent with sound doctrine. **2** [The] aged [men]

sober-minded are to be, dignified, self-controlled, sound in faith, in love, in endurance. **3** [the] aged [women] likewise in behavior reverent, not slanderers, (not *NK(o)*) to wine much enslaved, teachers of what is good, **4** so that (they may train *NK(o)*) the young [women] lovers of [their] husbands to be, loving [their] children, **5** self-controlled, pure (busy at home *N(k)O*) kind, being subject to [their] own husbands, so that not the word of God may be denigrated. **6** The younger [men] likewise do exhort to be self-controlled, **7** In all things yourself be holding forth [as] a pattern of good works, in the teaching (unspoilable *K*) incorruptable, dignity **8** speech sound, beyond reproach, so that he who is of the contrary may be ashamed nothing having to say concerning (us *N(K)O*) evil. **9** Servants to [their] own masters are to be subject, in everything well-pleasing to be, not gainsaying, **10** not pilfering but all fidelity showing good, so that the doctrine (which [is] *no*) of the Savior (of us *NK(O)*) God they may adorn in all things. **11** Has appeared for the grace of God (*k*) [bringing] salvation to all men **12** instructing us that having denied ungodliness and worldly passions discreetly and righteously and piously we may live in the present age (aion g165) **13** awaiting the blessed hope and [the] appearing of the glory of the great God and Savior of us Jesus Christ **14** who gave Himself for us that He may redeem us from all lawlessness and may purify to Himself a people specially chosen, zealous of good works. **15** These things do speak and do exhort and do rebuke with all authority. No one you should despise.

3 do remind them to rulers (and *k*) to authorities to be subject, to be obedient, for every work good ready to be, **2** no one to denigrate, peaceable to be, gentle, all showing humility toward all men. **3** Were for once also we ourselves foolish, disobedient, being deceived, serving lusts and pleasures various, in malice and envy living, hateful, hating one another. **4** When however the kindness and the love of mankind appeared of the Savior of us God, **5** not by works in righteousness (that *N(k)O*) did we ourselves, but according to (*N(k)O*) His (mercy *N(k)O*) He saved us through [the] washing of regeneration and renewing of [the] Spirit Holy **6** whom He poured out on us richly through Jesus Christ the Savior of us, **7**

so that having been justified by that grace heirs (we may become *N(k)O*) according to [the] hope of life eternal. (aiōnios g166) **8** Trustworthy [is] the saying, and concerning these things I want you to affirm strongly so that may take care to good works to be devoted those already believing (*k*) in God; These things are (*k*) excellent and profitable to men. **9** Foolish however controversies and genealogies and (arguments *NK(O)*) and quarrels about [the] Law do yourself avoid; they are for unprofitable and worthless. **10** A factious man after one and a second admonition do reject **11** knowing that has been corrupt such a man and is sinning being self-condemned. **12** When I may send Artemas to you or Tychicus, do be diligent to come to me into Nicopolis; there for I have decided to winter. **13** Zenas the lawyer and Apollos earnestly do equip, so that nothing to them may be lacking. **14** should learn now also our own [people] to good works to devote themselves for necessary needs, so that not they may be unfruitful. **15** Greet you those with me all. do greet those loving us in [the] faith. Grace [be] with all of you (Amen. *KO*) (to Titus of the Cretan church first overseer having been chosen It was written from Nicopolis of Macedonia. *K*)

Philemon

1 Paul a prisoner of Christ Jesus and Timothy [our] brother To Philemon the beloved and fellow worker of us **2** and to Apphia (our sister *N(K)O*) and to Archippus the fellow soldier of us and to the at [the] house of you church: **3** Grace to you and peace from God Father of us and [the] Lord Jesus Christ. **4** I thank the God of mine always mention of you making upon the prayers of mine, **5** hearing of your love and the faith that you have (toward *NK(o)*) the Lord Jesus and toward all the saints, **6** so that the fellowship of the faith of you effective may become in [the] acknowledgment of every good [thing] that [is] in (us *N(K)O*) in Christ (Jesus. *K*) **7** (Joy *NK(O)*) for great (I have *N(K)O*) and encouragement by occasion of the love of you, because the hearts of the saints have been refreshed through you, brother. **8** Therefore much in Christ boldness having to order you what [is] befitting **9** for the sake of love rather I exhort [you], such a one being as Paul aged now then also a prisoner of Christ Jesus; **10** I exhort you for my child whom I have begotten in the chains (of mine *K*) Onesimus, **11** once to you useless now however (both *n*) to you and to me myself useful, **12** whom I have sent back (to you *N(K)O*) (now *k*) in person — who is my very heart — (do yourself receive. *K*) **13** whom I myself was wishing with myself to keep, so that on behalf of you me he may serve in the chains of the gospel; **14** Apart from however your consent no [thing] I wished to do, so that not as according to necessity the good of you may be but according to willingness. **15** Perhaps for because of this he was separated [from you] for a time, so that eternally him you may possess; (αἰῶνιος g166) **16** no longer no longer as a slave but above a slave, a brother beloved, especially to me myself, how much however more to you both in [the] flesh and in [the] Lord? **17** If therefore me you consider a partner, do yourself receive him as me myself. **18** If however in any way he has wronged you or he owes [you], this to me myself do charge. **19** I myself Paul did write with my own hand, I myself will repay [it]; that not I may say to you that even yourself to me you owe also. **20** Yes, brother, I myself from you I would have profit in [the] Lord; do refresh my heart in (Christ. *N(K)O*) **21** Having been persuaded

of the obedience of you I write to you knowing that even above (what [things] *N(k)O*) I say you will do. **22** At the same time now also do prepare for me a lodging; I hope for that through the prayers of you I will be granted to you. **23** (He greets *N(K)O*) you Epaphras fellow prisoner of mine in Christ Jesus, **24** [as do] Mark, Aristarchus, Demas, [and] Luke, the fellow workers of mine. **25** The grace of the Lord (of us *KO*) Jesus Christ [be] with the spirit of you. (Amen. *KO*) (to To Philemon it was written from Rome through Onesimus servant. *K*)

Hebrews

1 In many portions and in many ways long ago God having spoken to the fathers in the prophets **2** in [[this] last *N(k)O*) of the days these has spoken to us in [His] Son whom He appointed heir of all things, through whom also He made the ages (aiōn g165) **3** who being [the] radiance of [His] glory and [the] exact expression of the substance of Him, upholding then all things by the declaration of the power of Him (through himself *KO*) [the] purification of sins having made (of us *K*) sat down at [the] right hand of the Majesty on high **4** By so much superior having become to the angels, as much as more excellent beyond theirs He has inherited a name. **5** To which for did He say ever of the angels: Son of mine are You yourself, I myself today have begotten You? And again: I myself will be to Him for a Father, and He himself will be to Me for a Son? **6** When then again He may bring the Firstborn into the world He says: And should worship Him all [the] angels of God. **7** And as to indeed the angels He says: The [One] making the angels of Him winds and the ministers of Him of fire a flame; **8** Unto however the Son: The throne of You, O God [is] to the age of the age; (and *no*) the scepter (*no*) of righteousness [is] scepter of the kingdom (of You. *NK(O)*) (aiōn g165) **9** You have loved righteousness and hated wickedness. because of this has anointed You God, the God of You, with [the] oil of exultation above the companions of You. **10** And You yourself in [the] beginning, Lord, of the earth laid the foundation, and works of the hands of You are the heavens; **11** They themselves will perish, You yourself however remain; and all like a garment will grow old, **12** and like a robe You will roll up them (like a garment *NO*) also they will be changed; You yourself however the same are, and the years of You not will never end. **13** To which now of the angels has He said ever: do sit at [the] right hand of Me until when I may place the enemies of You [as] a footstool for the feet of You? **14** Surely all they are ministering spirits for service being sent forth for the sake of those being about to inherit salvation?

2 Because of this it behooves more abundantly to give heed us to the [things] we have heard, otherwise otherwise (we may drift away. *N(k)O*)

2 If for the through angels having been spoken word was unalterable, and every transgression and disobedience received a just recompense, **3** how we ourselves will escape such a great having neglected a salvation? which a commencement having received declaring through the Lord by those having heard to us it was confirmed **4** bearing witness God by signs together with [them] and by wonders and by various miracles and of [the] Spirit Holy by distributions according to the of Him will. **5** Not for to angels did He subject the world which is coming concerning which we are speaking; **6** Has testified however somewhere someone saying: What is man that You are mindful of him or [the] son of man that You care for him? **7** You made lower him a little some than [the] angels; with glory and with honor You crowned him (and you appointed him upon the works of hands of you; *KO*) **8** all things You have put in subjection under the feet of him. In for subjecting to him all things no [thing] He left to him unsubject; At present however not yet do we see to Him all things subjected. **9** Who however a little one than [the] angels made lower we see Jesus because of the suffering of death with glory and with honor crowned, so that (by [the] grace *NK(O)*) of God for everyone He may taste death. **10** It was fitting for to Him, for whom [are] all things and through whom [are] all things, many sons to glory having brought, the archetype of the salvation of them through sufferings to make perfect. **11** The [One] both for sanctifying and those being sanctified of one [are] all; for which reason not He is ashamed brothers them to call **12** saying: I will declare the name of You to the brothers of Mine, in [the] midst of [the] congregation I will sing praises of you. **13** And again: I myself will be already trusting in Him. And again: Behold I myself and the children whom to Me has given God. **14** Since therefore the children have partaken of blood and of flesh also He himself likewise took part in the same things, so that through [His] death He may destroy the [one] the power holding of death, That is the devil, **15** and may set free those as many as fear of death through all [times] of them to live subject they were to slavery. **16** Not for surely somewhere surely somewhere [the] angels He helps, but [the] seed of Abraham He helps. **17** Therefore it was necessary in all things [His] brothers to be made like, so that a merciful He may become and faithful high priest [in]

[things] relating to God in order to make propitiation for the sins of the people. 18 In that for has suffered He Himself having been tempted, He is able those being tempted to help.

3 Therefore, brothers holy, of [the] calling heavenly partakers, do carefully consider the apostle and high priest of the confession of us (Christ *K*) Jesus 2 faithful being to the [One] having appointed Him as also Moses in all the house of Him. 3 Of greater for He glory than Moses has been counted worthy, by so much as greater honor has than the house [itself] the [one] having built it; 4 Every for house is built by someone, the [One] however (*k*) everything having built [is] God. 5 And Moses indeed [was] faithful in all the house of Him as a servant unto a testimony of the [things] to be spoken, 6 Christ however as [the] Son over the house of Him, (whose *NK(o)*) house are we ourselves (if indeed if indeed *NK(o)*) [our] confidence and the boast of [our] hope (until end unshakable *KO*) we may hold. 7 Therefore, even as says the Spirit Holy: Today if the voice of Him you shall hear, 8 not shall harden the hearts of you as in the rebellion in the day of testing in the wilderness, 9 where tried (me *K*) the fathers of you (by *no*) (testing *N(k)O*) (me *K*) and saw the works of Mine forty years; 10 Therefore I was angry with the generation (that *N(k)O*) and I said; Always they go astray in the heart; they themselves and not have they known the ways of Mine; 11 so I swore in the wrath of Mine; [not] will they enter into the rest of Mine. 12 do take heed, brothers, otherwise otherwise there will be in any of you a heart evil of unbelief into falling away from God [the] living; 13 But do encourage each other each every day while this today it is called so that not may be hardened (one *NK(o)*) of you by [the] deceitfulness of sin; 14 Partakers for of Christ we have become if indeed if indeed from the beginning of the assurance unto [the] end firm we shall hold; 15 As the saying: Today if the voice of Him you shall hear, not shall harden the hearts of you as in the rebellion. 16 Who for [were those] having heard rebelled? but surely all those having come out of Egypt through Moses? 17 With whom now was He indignant forty years? Surely with those having sinned whose bodies fell in the wilderness? 18 To whom then did He swear that not

to enter into the rest of Him only except to those having disobeyed? 19 And we see that not they were able to enter in because of unbelief.

4 We may fear therefore otherwise otherwise while is left remaining [the] promise to enter into the rest of Him, may seem any of you to have fallen short. 2 And for we are evangelised just as also they [were]; also they [were]; but not did profit the message of [their] hearing them not (united with *N(k)O*) the faith of those having heard. 3 We enter for into the rest those having believed even as He has said: So I swore in the wrath of mine; Not will they enter into the rest of Mine; and yet and yet the works from [the] foundation of [the] world have been finished. 4 He has spoken for somewhere concerning the seventh [day] in this way; And rested God on the day seventh from all the works of Him. 5 And in this [passage] again; [Not] will they enter into the rest of Mine. 6 Since therefore it remains [for] some to enter into it and those formerly having been evangelised not they did enter in because of disobedience, 7 again a certain He appoints day: Today, through David saying: after so long a time, even as (it has been predicted, *N(K)O*) Today if the voice of Him you shall hear, not shall harden the hearts of you. 8 If for to them Joshua gave rest, not then would about another was he speaking after this day; 9 So then there remains a Sabbath rest for the people of God. 10 The [one] for having entered into the rest of Him also he himself rested from the works of him as from [His] own God [did]. 11 We may be diligent therefore to enter into that [very] rest, so that not by the same anyone example may fall of disobedience. 12 Living [is] for the word of God and active and sharper than any sword two-edged even penetrating as far as [the] division of soul (then *k*) and spirit, of joints and also marrows, and able to judge [the] thoughts and intentions of [the] heart; 13 And not there is creature hidden before Him; all things however [are] uncovered and laid bare to the eyes of Him to whom [is] our reckoning. 14 Having therefore a high priest great having passed through the heavens, Jesus the Son of God, we may hold firmly to [our] confession. 15 Not for have we a high priest not being able to sympathize with the weaknesses of us, (tempted *N(k)O*) however in all things by [the] same way without sin. 16 We may

come therefore with boldness to the throne of grace, so that we may receive (mercy *N(k)O*) and grace may find for in time of need help.

5 Every for high priest from among men being taken on behalf of men is appointed [in] the [things] relating to God that he may offer gifts both and sacrifices for sins, **2** to exercise forbearance being able with those being ignorant and with those going astray, since also he himself is encompassed by weakness; **3** and because of (this *N(k)O*) he is obligated, even as for the people so also for himself to offer sacrifices (for *N(k)O*) sins. **4** And not upon himself anyone takes the honor but rather (the [one] *k*) being called by God (just as *N(k)O*) also (*k*) Aaron. **5** So also Christ not Himself did glorify to become a high priest but the [One] having said to Him: Son of Mine are You yourself, I myself today have begotten You. **6** even as also in another [place] He says: You [are] a priest to the age according to the order of Melchizedek. (aiōn g165) **7** [He] in the days of the flesh of Him prayers both and supplications to the [One] being able to save Him from death with crying loud and tears having offered up and having been heard because of reverence, **8** though being a Son, He learned from [the] things He suffered obedience, **9** and having been perfected He became to all those obeying Him [the] author of salvation eternal, (aiōnios g166) **10** having been designated by God a high priest according to the order of Melchizedek. **11** Concerning this [there is] much from us speech and difficult in interpretation to speak, since sluggish you have become in the hearings. **12** Even for you ought to be teachers by the time, again need of you have [one] to teach you (what [is] *N(k)O*) the principles of the beginning of the oracles of God and you have become need [those] having of milk and not of solid food. **13** Everyone for who is partaking [only] of milk [is] inexperienced in [the] word of righteousness; an infant for he is; **14** [for the] mature however is the solid food for those through constant use the senses trained who are having [ability] to distinguish good both and evil.

6 Therefore having left the beginning of Christ [of the] teaching to maturity we may go on not again a foundation laying of repentance from dead

works and faith in God, **2** about baptisms (about teaching, *NK(o)*) about laying on then of hands, about [the] resurrection both of [the] dead and about judgment eternal. (aiōnios g166) **3** And this (we will do *NK(o)*) if indeed if indeed shall permit God. **4** [It is] impossible for to those once having been enlightened, having tasted then of the gift heavenly and partakers having become of [the] Spirit Holy **5** and [the] goodness having tasted of God's declaration [the] power also [of the] coming age — (aiōn g165) **6** and then having fallen away — again to restore [them] to repentance crucifying in themselves the Son of God and subjecting [Him] to open shame. **7** Land for having drunk in the upon it coming often rain and producing vegetation useful for those for the sake of whom also it is tilled, partakes of blessing from God; **8** [That] bringing forth however thorns and thistles [is] worthless and a curse near to, of which the end [is] unto burning. **9** We have been persuaded however concerning you, beloved, [of] [things] better and [things] accompanying salvation, if even like this we speak. **10** Not for unjust [is] God to forget the work of you and (the labor *K*) the love that you have shown toward the name of Him having ministered to the saints and [still] ministering. **11** We desire now each of you the same to show earnestness toward the full assurance of the hope unto [the] end; **12** so that not sluggish you may be, imitators however of those through faith and patience inheriting the promises. **13** For to Abraham having made His promise God, since by no [one] He had greater to swear, He swore by Himself **14** saying; (If *N(k)O*) surely blessing I will bless you and multiplying I will multiply you; **15** And thus having waited patiently he obtained the promise. **16** Men (indeed *k*) for by [one] greater swear, and in all their disputes finally [comes] to confirmation in the oath; **17** In which more excessive desiring God to show to the heirs of the promise the unchangeableness of the purpose of Him guaranteed [it] by an oath, **18** so that through two things unchangeable, in which [it is] impossible to lie (*n*) [for] God, strong encouragement we may have having fled for refuge to take hold of what is being set before [us] hope; **19** which as an anchor we have of the soul sure both and unshakable and entering into that within the veil, **20** where [the] forerunner for us has entered Jesus according to the order of

Melchizedek a high priest having become to the age.
(aiōn g165)

7 This for Melchizedek, king of Salem, priest of God Most High, (who *N(k)O*) having met with Abraham returning from the slaughter of the kings and having blessed him, **2** to whom also a tenth of all apportioned Abraham, first indeed being translated king of righteousness then however also king of Salem, which is king of peace, **3** Without father, without mother, without genealogy, neither beginning of days nor of life end having, made like however as the Son of God he remains a priest unto all time. **4** do consider now how great this one [was], to whom even a tenth Abraham gave out of the best spoils the patriarch. **5** And those indeed out from the sons of Levi the priestly office receiving a commandment have to take a tenth from the people according to the law, That is from the brothers of them, though having come out of the loin of Abraham. **6** The [one] however not tracing his ancestry from them he has collected a tenth (*k*) from Abraham; and the [one who] is having the promises He has blessed. **7** Apart from now all dispute; the inferior by the superior is blessed. **8** And here indeed tithes dying men receive in that place however it is testified that he lives on. **9** And so a word to speak; through Abraham also Levi the [one] tithes receiving has paid the tithe. **10** Still for in the loin of [his] father he was when he met with him (*k*) Melchizedek. **11** If indeed then perfection through the Levitical priesthood were — the people for upon (it has received [the] Law — *N(k)O*) what still need [was there] according to the order of Melchizedek [for] another to arise priest and not according to the order of Aaron to be named? **12** When is being changed for the priesthood from necessity also of law a change takes place. **13** [He] concerning whom for are spoken these things to a tribe another has belonged to, from which no [one] has served at the altar. **14** [It is] evident for that out of Judah has sprung the Lord of us as to which a tribe concerning (priests *N(K)O*) no [thing] Moses spoke. **15** And more excessive yet evident it is, if according to the likeness of Melchizedek arises a priest another, **16** who not according to a law of a commandment (fleshly *N(k)O*) has been constituted but according to [the] power of a life indestructible; **17**

(It is testified *N(k)O*) for that You [are] a priest to the age according to the order of Melchizedek. (aiōn g165) **18** A putting away indeed for there is while is preceding [the] commandment because of its weakness and uselessness — **19** no [thing] for perfected the law — [the] introduction then of a better hope through which we draw near to God. **20** And to as much as not apart from an oath. **21** those ones truly for without an oath are priests having become, [He] however with an oath through the [One] who is saying to Him: Has sworn [the] Lord and not will change His mind; You [are] a priest to the age (according to the order of Melchizedek; *K*) (aiōn g165) **22** By so much (also *no*) of a better covenant has become [the] guarantee Jesus. **23** And those indeed many are having become priests because of by death being prevented from continuing; **24** However because of the abiding of Him to the age a permanent He holds priesthood; (aiōn g165) **25** wherefore also to save to the uttermost He is able those drawing near through Him to God always living for to intercede for them. **26** Such indeed for us (also *no*) was fitting a high priest, holy, innocent, undefiled, separated from sinners, and higher than the heavens having become; **27** who not has every day need as the high priests first for [their] own sins sacrifices to offer up then for those of the people; this for He did once for all Himself having offered up. **28** The law for men appoints as high priests having weakness, the word however of the oath which [is] after the law a Son to the age perfected. (aiōn g165)

8 [The] sum now of the [things] being spoken of [is that] such we have a high priest who sat down at [the] right hand of the throne of the Majesty in the heavens, **2** in the Holy [Places] a minister and in the tabernacle true, which has pitched the Lord, (and *k*) not man. **3** Every for high priest in order to offer gifts both and sacrifices is appointed; wherefore [it was] necessary to have something also [for] this One that He may offer. **4** If certainly (then *N(K)O*) He were on earth, not even then would He was being a priest while are being (*k*) (priests *K*) those offering according to (*k*) law the gifts, **5** who to a copy and shadow minster of the heavenly, even as has been divinely instructed Moses being about to complete the tabernacle; do see that for He says (you will make *N(k)O*) all things according to the pattern which

having been shown you in the mountain; 6 (now *NK(o)*) however more excellent (He has obtained *N(k)O*) a ministry, as much as also of a better He is covenant [the] mediator, which upon better promises has been enacted. 7 If for the first that [one] was faultless, not then would for a second was being sought a place. 8 Finding fault for (with them *N(k)O*) He says: Behold [the] days are coming, says [the] Lord, and I will ratify with the house of Israel and with the house of Judah a covenant new, 9 not according to the covenant that I made the with fathers of them in [the] day of having taken hold of by Me the hand of them to lead them out of [the] land of Egypt, because they themselves not did continue in the covenant of Mine, and I myself and I myself disregarded them, says [the] Lord. 10 For this [is] the covenant that I will make with the house of Israel after the days those, says [the] Lord, putting Laws of Mine into the mind of them and upon hearts of them I will inscribe them; and I will be to them for God, and they themselves will be to Me for a people. 11 And certainly not shall they teach each the (comrade *N(k)O*) of him and each the brother of him saying; do know the Lord,' because all will know Me, from [the] least (of them *k*) to [the] greatest of them; 12 because merciful I will be toward the iniquities of them and the sins of them (and the lawless acts of them *K*) certainly not I may remember more. 13 In saying new He has made obsolete the first; that then growing old and aging [is] near vanishing.

9 Had indeed therefore also the first (tabernacle *K*) regulations of worship and Holy [Place] earthly. 2 A tabernacle for was prepared the first [room] — in which [were] both the lampstand and the table and of the presentation the bread — which is named [the] Holy [Places]. 3 Behind now the second veil [was] a tabernacle which is being named (the *o*) Holies (*o*) of Holies 4 [the] golden having altar of incense and the ark of the covenant covered around in every part with gold, in which [was the] jar golden having the manna and the staff of Aaron which having budded and the tablets of the covenant; 5 Above then it [were the] cherubim of glory overshadowing the mercy seat, concerning which not it is now [the time] to speak in detail. 6 These things now thus prepared into indeed the first tabernacle (at *N(K)O*) (all [times] *N(k)O*)

enter the priests the sacred services accomplishing; 7 [Enters] into however the second once in the year only the high priest not without blood which he offers for himself and the of the people sins of ignorance; 8 By this was signifying the Spirit Holy [that] not yet [that] not yet to have been made manifest the into the Holy [Places] a way while still the first tabernacle having a standing; 9 which [is] a symbol for the time which being present, in (which *N(k)O*) gifts both and sacrifices are offered not being able in regard to conscience to make perfect who is worshipping, 10 [consisting] only in foods and in drinks and in various washings, (and *ko*) (ordinances *N(k)O*) of [the] flesh until [the] time of reformation being imposed. 11 Christ however having appeared as high priest of the (having come *N(k)O*) good things through the greater and more perfect tabernacle not made by hands, That is not of this creation, 12 nor through blood of goats and calves through however the own blood He entered once for all into the Holy [Places] eternal redemption having obtained. (aiōnios g166) 13 If for the blood of goats and of bulls and [the] ashes of a heifer sprinkling the defiled it sanctifies for the of the flesh purification, 14 how much more the blood of Christ, who through [the] Spirit eternal Himself offered unblemished to God, will purify the conscience (of us *N(K)O*) from dead works in order to serve God [the] living? (aiōnios g166) 15 And because of this of a covenant new [the] mediator He is, so that death having taken place for redemption of the under the first covenant transgressions the promise may receive those called of the eternal inheritance. (aiōnios g166) 16 Where for [there is] a will, [the] death [it is] necessary to establish of the [one] having made [it]; 17 A will for after death [is] affirmed, since (otherwise otherwise *NK(o)*) it is in force when is living the [one] having made [it]. 18 wherefore neither the first apart from blood has been inaugurated. 19 When was being spoken for every commandment according to (the *no*) law under Moses to all the people, having taken the blood of calves and (*no*) of goats with water and wool scarlet and hyssop, itself both the book and all the people he sprinkled 20 saying; This [is] the blood of the covenant which commanded unto you God; 21 And the tabernacle then and all the vessels of the ministry with blood likewise he sprinkled. 22 And almost with blood all things are purified according

to the law and apart from blood-shedding not there is forgiveness. **23** [It was] necessary then [for] the indeed representations of the [things] in the heavens with these to be purified themselves however the heavenly things with better sacrifices than these. **24** Not for into made by hands has entered Holy [Places] (*k*) Christ, copies of the true [ones], but into itself heaven, now to appear in the presence of God for us; **25** nor that repeatedly He may offer Himself, just as the high priest enters into the Holy [Places] every year with [the] blood of another; **26** Otherwise it was necessary for Him repeatedly to have suffered from [the] foundation of [the] world, (now *N(k)O*) however once in [the] consummation of the ages for [the] putting away (*no*) of sin through the sacrifice of Himself He has been revealed. (αἰὼν γ165) **27** And in as much as it is apportioned to men once to die after then this [to face] judgment, **28** so (also *no*) Christ once having been offered in order of many to bear [the] sins for a second time apart from sin will appear to those Him awaiting for salvation.

10 A shadow for having the law of the coming good things, not themselves the form of the things, each year with the same sacrifices which they offer to the continuous never (is able *NK(o)*) those drawing near to perfect; **2** Otherwise not would they have ceased being offered because of none having any longer conscience of sins those serving once (cleansed! *N(K)O*) **3** But in these [there is] a reminder of sins every year; **4** Impossible [it is] indeed [for the] blood of bulls and of goats to take away sins. **5** Therefore coming into the world He says: Sacrifice and offering not You have desired, a body however You have prepared me; **6** Burnt offerings and [offerings] for sin not You have delighted in; **7** Then I said; Behold I have come — in [the] scroll of [the] book it has been written of Me — to do, O God, the will of You. **8** Above saying that (sacrifices *N(K)O*) and (offerings *N(K)O*) and burnt offerings and [offerings] for sin not You have desired nor You delighted in, which according to (the *k*) Law are offered, **9** then He has said; Behold I have come to do (of the God *K*) the will of You. He takes away the first that the second He may establish; **10** By that will sanctified we are (*k*) through the offering of the body (*k*) of Jesus Christ once for all. **11** And

every indeed priest has stood every day ministering and the same repeatedly offering sacrifices, which never are able to take away sins; **12** (This [One] *N(k)O*) however one for sins having offered sacrifice in perpetuity sat down at [the] right hand of God, **13** the henceforth awaiting until may be placed the enemies of Him [as] a footstool for the feet of Him. **14** By one for offering He has perfected for all time those being sanctified. **15** Bears witness now to us also the Spirit Holy; after for (to have said: *N(K)O*) **16** This [is] the covenant that I will make with them after the days those, says [the] Lord, putting [the] laws of Mine into [the] hearts of them and into (the mind *N(k)O*) of them I will inscribe them; **17** and The sins of them and the lawless acts of them certainly not (will I remember *N(k)O*) any more. **18** Where now forgiveness of these [is], no longer no longer an offering for sin. **19** Having therefore, brothers, confidence for the entering to the Holy [Places] by the blood of Jesus, **20** which He dedicated for us a way new and living through the veil, That is through the flesh of Him, **21** and [having] a priest great over the house of God, **22** we may draw near with a sincere heart in full assurance of faith sprinkled clean [our] hearts from a conscience evil and (having ourselves washed *N(k)O*) [our] body with water pure. **23** We may hold fast to the confession of [our] hope firmly, faithful for [is] the [One] having promised, **24** And we may think one another toward stirring up to love and to good works **25** not forsaking the assembling together of ourselves even as [is the] custom with some, but encouraging [one another], and so much more as much as you see drawing near the Day. **26** [If] willingly for sin we after [we are] to receive the knowledge of the truth no longer no longer for sins remains a sacrifice, **27** terrifying however a certain expectation of judgment and of fire fury to devour being about the adversaries. **28** Having set aside anyone [the] law of Moses without mercies on the basis of two or three witnesses he dies; **29** How much think you worse will he deserve punishment the [one] the Son of God having trampled upon and the blood of the covenant ordinary having esteemed by which he was sanctified and the Spirit of grace having insulted? **30** We know for the [One] having said; Mine [is] vengeance, I myself will repay (says Lord; *K*) and again: Will judge [the] Lord the people of Him. **31**

[It is] a fearful thing to fall into [the] hands of God [the] living. 32 do remember however the former days in which having been enlightened a great conflict you endured of sufferings, 33 this indeed by revilings both and by tribulations being made a spectacle, this however partners of those thus passing through [them] having become; 34 Both for with the prisoners *N(K)O*) you sympathized and the plundering of the possessions of you with joy you accepted knowing to have (in *k*) (yourselves *N(k)O*) (a better *NK(o)*) possession (in heavens *K*) and abiding. 35 Not may throw away therefore the boldness of you, which has a great reward. 36 Of endurance for You have need, so that the will of God having done you may receive the promise. 37 Yet for A little very while, the [One] who is coming will come and not will delay. 38 The one however righteous (of Mine *NO*) by faith will live; and if he shall shrink back, not takes pleasure the soul of Mine in him. 39 We ourselves however not are of [those] drawing back to destruction but of faith to [the] preserving [of the] soul.

11 Is now faith of [things] hoped for [the] assurance, of things [the] conviction not being seen. 2 In this for were commended the ancients. 3 By faith we understand to have been formed the ages by declaration of God so that which not out of [things] being visible (the [thing] being seen *N(k)O*) becoming. (aion g165) 4 By faith a more excellent sacrifice Abel than Cain offered to God, through which he was testified to be righteous bearing witness to the gifts of him (God; *NK(o)*) and through it having died still (he speaks. *N(k)O*) 5 By faith Enoch was translated not to see death and not was he found because took up him God; Before for the translation (of him *k*) he has been commended to have pleased God; 6 Without now faith [it is] impossible to please [Him]; To believe for it behooves the one drawing near to God that He exists and [that] to those earnestly seeking out Him a rewarder He becomes. 7 By faith having been divinely instructed Noah concerning the [things] not yet seen having been moved with fear he prepared an ark for [the] salvation of the household of him, through which he condemned the world and of the according to faith righteousness [that is] he became heir. 8 By faith (the [one] *o*) being called Abraham obeyed to go out into (*k*) a

place that he was going to receive for an inheritance and went out not knowing where he is going. 9 By faith he sojourned in (the *k*) land of the promise as [in] a foreign [country] in tents having dwelt with Isaac and Jacob the joint-heirs of the promise same; 10 He was awaiting for the foundations having city of which [the] architect and builder [is] God. 11 By faith also herself Sarah ([being] barren *N*) power for [the] conception of seed received even beyond [the] opportune age (she brought forth *K*) since faithful she considered the [One] having promised. 12 Therefore also from one man were born, and he as good as dead, even as the stars of heaven in multitude and (as *N(k)O*) the sand by the shore of the sea countless. 13 In faith died these all not (having received *NK(O)*) the promises but from afar them having seen and (having been persuaded and *K*) having embraced [them] and having confessed that strangers and sojourners they are on the earth. 14 Those for such things saying make manifest that their country they are seeking. 15 And if indeed that [one] (they were remembering *NK(o)*) from where (they came out, *N(k)O*) they had then would opportunity to return; 16 (now *N(k)O*) however to a better [one] they stretch forward to, That is to a heavenly [one]; Therefore not is ashamed of them God God to be called of them; He has prepared indeed for them a city. 17 By faith has offered up Abraham Isaac Being tested, even [his] only begotten [son] was offering up the [one] the promises having received, 18 as to whom it was said that In Isaac will be reckoned your offspring; 19 having reasoned that even out from [the] dead to raise able [was] God, from where him also in a simile he received. 20 By faith (also *no*) concerning [the things] coming blessed Isaac Jacob and Esau. 21 By faith Jacob dying each of the sons of Joseph blessed and worshiped on the top of the staff of him. 22 By faith Joseph dying concerning the exodus of the sons of Israel made mention and concerning the bones of him gave instructions. 23 By faith Moses having been born he was hidden three months by the parents of him because they saw [was] beautiful the little child and not they did fear the edict of the king. 24 By faith Moses grown having become he refused to be named [the] son of [the] daughter of Pharaoh, 25 rather having chosen to suffer affliction with the people of God than [the]

temporary to have of sin enjoyment; 26 greater wealth than that (in *k*) (Egypt *N(k)O*) treasures the reproach of Christ; he was looking for toward the reward. 27 By faith he left Egypt not having feared the anger of the king; the for Invisible [One] as seeing he persevered. 28 By faith he has kept the Passover and the sprinkling of the blood, so that not the [one] destroying the firstborn may touch them. 29 By faith they passed through the Red Sea as through dry (land, *no*) which an attempt having made the Egyptians were swallowed up. 30 By faith the walls of Jericho (fell *N(k)O*) having been encircled for seven days. 31 By faith Rahab the prostitute not did perish with those having disobeyed having received the spies with peace. 32 And what more shall I say? Will fail me for telling the time of Gideon, Barak, (both and *k*) Samson, (and *k*) Jephthah, David also and Samuel and the prophets; 33 who through faith conquered kingdoms, administered justice, obtained promises, shut [the] mouths of lions, 34 quenched [the] power of fire, escaped [the] blades of [the] sword, (be empowered *N(k)O*) out of weakness, became mighty in war, [the] armies put to flight of foreigners. 35 Received back women by resurrection the dead of them; others then were tortured not having accepted release, so that a better resurrection they may obtain; 36 Others then of mockings and of scourgings trial received, in addition also of chains and imprisonment; 37 They were stoned, they were sawed in two (tested *KO*) by slaughter of [the] sword they were killed; they wandered in sheepskins, in goats' skins, being destitute, being oppressed, being mistreated, 38 of whom not was worthy the world; (in *N(k)O*) deserts wandering and in mountains and in caves and in the holes of the earth. 39 And these all having been commended through the faith not did receive the promise 40 God for us better something having planned, so that not apart from us they may be made perfect.

12 Therefore also we ourselves such a great having encompassing us a cloud of witnesses, weight having laid aside every and the easily entangling sin, with endurance may run the lying before us race 2 looking to the of [our] faith founder and perfecter Jesus, who in view of what is lying before Him joy endured [the] cross [its] shame having despised,

at right hand and of the throne of God (has sat down. *N(k)O*) 3 do consider fully for the [One] such great having endured from sinners against (Himself *N(k)O*) hostility, so that not you may grow weary in the souls of you fainting. 4 Not yet unto blood have you resisted against sin struggling 5 and you have forgotten the exhortation that you as to sons addresses: Son of Mine, not do regard lightly [the] discipline of [the] Lord, nor do faint by Him being reproved. 6 Whom for He loves [the] Lord disciplines, He scourges now every son whom He receives. 7 As discipline endure, as sons you is treating God; what for (is *k*) son [is there] whom not disciplines [his] father? 8 If however without you are of discipline of which partakers they have become all, then illegitimate children and not sons you are. 9 Furthermore indeed of the flesh of us fathers we were having correctors and we were respecting [them]; not (much *N(k)O*) (however *n*) more will we be in subjection to the Father of spirits and will live? 10 Indeed for during a few days according to which is seeming good to them they were disciplining [us], [He] however for which is [our] benefitting in order to share of the holiness of Him. 11 All (now *NK(o)*) discipline for indeed those being present not it seems of joy to be but of grief, afterward however [the] fruit peaceable to those through it trained it yields of righteousness. 12 Therefore the drooped hands and the enfeebled knees do lift up, 13 and paths straight (do make *N(k)O*) for the feet of you, so that not the lame may be disabled, may be healed however rather. 14 Peace do pursue with all and holiness, which without no [one] will behold the Lord; 15 observing lest any be failing of the grace of God, lest any root of bitterness up springing may trouble [you], and through (this *N(k)O*) may be defiled (*o*) many; 16 lest [there be] any fornicator or profane person as Esau, who for meal one sold the birthright (of himself. *N(k)O*) 17 You know for that even afterward wishing to inherit the blessing he was rejected; of repentance for place not he found although with tears having earnestly sought it. 18 Not for you have come to [that] being touched (mountain *K*) and kindled with fire and to darkness and (to gloom *N(k)O*) and to storm 19 and of a trumpet to [the] sound and to a voice of declaration which those having heard they excused themselves [asking] not to be addressed to

them [the] word; 20 not [able] they were bearing for which is being commanded: If even If even a beast shall touch the mountain, it will be stoned (or with arrow will be shot down *K*) 21 And thus fearful was the [thing] appearing [that] Moses said; Greatly afraid I am and trembling; 22 But you have come to Zion Mount and to [the] city of God [the] living, to Jerusalem [the] heavenly and to myriads of angels 23 to [the] assembly and to [the] church of [the] firstborn enrolled in [the] heavens and to [the] judge God of all and to [the] spirits of [the] righteous perfected 24 and of a covenant new [the] mediator to Jesus and to [the] blood of sprinkling (better thing *N(K)O*) speaking than that of Abel. 25 do take heed lest you may refuse the [One] speaking; If for they not (escaped *N(k)O*) on (*k*) earth having refused the [One] divinely instructing [them], (much *N(k)O*) less we ourselves the [One] from [the] heavens turning away from, 26 whose voice the earth shook at that time, now however He has promised saying; Yet once [more] I myself (will shake *N(k)O*) not only the earth but also heaven. 27 This now Yet once [more], signifies that of the [things] being shaken removing as created, so that may remain the [things] not being shaken. 28 Therefore a kingdom not to be shaken receiving we may have grace through which (we may serve *NK(o)*) well pleasingly God with reverence and (fear; *N(k)O*) 29 Also for the God of us [is] a fire consuming.

13 Brotherly love should abide. 2 Of hospitality not do forget; through this for unawares some have entertained angels. 3 do remember prisoners as bound with [them], [and] those being mistreated as also yourselves being in [the] body. 4 Honorable [let] marriage [be] in all and the marriage bed undefiled; [the] sexually immoral (for *N(k)O*) and adulterers will judge God. 5 [Let be] without covetousness [your] manner of life; being satisfied with the present; He Himself for has said: Certainly not you shall I leave, nor certainly not you (shall I forsake; *NK(o)*) 6 So are confident we to say: [The] Lord [is] my helper, and not I will be afraid; what will do to me man? 7 do remember those leading you, who spoke to you the word of the God, of whom considering the outcome of [their] way of life, do imitate the faith. 8 Jesus Christ yesterday and today [is] the same and to the ages.

(aion g165) 9 by teachings various and strange not (do be taken away; *N(k)O*) [it is] good for by grace to be strengthened for the heart not by foods in which not they profited those (being devoted. *N(k)O*) 10 We have an altar from which to eat not they have authority those in the tabernacle serving. 11 Whose for is brought of animals the blood [as sacrifices] for sin into the Holy [Places] through the high priest, of those the bodies are burned outside the camp. 12 Therefore also Jesus, so that he may sanctify through the own blood the people, outside the gate suffered. 13 Therefore we may go forth to Him outside the camp the reproach of Him bearing; 14 Not for we have here an abiding city, but the coming [one] we are seeking for. 15 Through Him then we may offer [the] sacrifice of praise (through *N(K)O*) (all [times] *N(k)O*) to God, That is [the] fruit of [the] lips confessing the name of Him. 16 And the good and of sharing not do be forgetful; with such for sacrifices is well pleased God. 17 do obey to those leading you and do be submissive; they themselves for watch over the souls of you as an account to be giving that with joy this they may do and not groaning; unprofitable indeed for you [is] this. 18 do pray for us; (we are assured *N(k)O*) for that a good conscience we have in all things well desiring to conduct ourselves. 19 More abundantly now I exhort [you] this to do, so that quicker I may be restored to you. 20 [May] the now God of peace, having brought out from [the] dead the Shepherd of the sheep great by [the] blood of [the] covenant eternal, the Lord of us Jesus, (aionios g166) 21 would he equip you in everything (work *KO*) good in order to do the will of Him working in (us *N(K)O*) that which [is] well pleasing before Him through Jesus Christ; to whom [be] the glory to the ages of the ages, Amen. (aion g165) 22 I exhort now you, brothers, do bear with the word of exhortation; only for in few words I have written to you. 23 You know the brother (of us *no*) Timothy released with whom if quicker he shall come, I will see you. 24 do greet all those leading you and all the saints. Greet you those from Italy. 25 Grace [be] with all of you. (Amen. *KO*) (to Hebrews it was written from Italy through Timothy. *K*)

James

1 James of God and of [the] Lord Jesus Christ a servant To the twelve tribes in the Dispersion Greeting. **2** All joy do esteem [it], brothers of mine, when trials you may fall into various, **3** knowing that the testing of your faith produces endurance; **4** And endurance work [its] perfect should have, so that you may be perfect and complete in nothing lacking. **5** If now any of you lacks wisdom, he should ask from the [One] giving God to all generously and (not *NK(o)*) finding fault, and it will be given to him. **6** he should ask however in faith nothing doubting; The [one] for doubting he has been likened to a wave of [the] sea being blown by the wind and being tossed by the wind. **7** Not for should suppose the man that that he will receive anything from the Lord; **8** [He is] a man double-minded unstable in all the ways of him. **9** should boast however the brother of low degree in the exaltation of him, **10** he who [is] then rich in the humiliation of him because like a flower of grass he will pass away. **11** Has risen for the sun with [its] burning heat and withered the grass and the flower of it has fallen and the beauty of the appearance of it has perished; Thus also the rich [man] in the midst of the pursuits of him will fade away. **12** Blessed [is the] man who endures trial, because approved having been he will receive the crown of life that He has promised (the Lord *K*) to those loving Him. **13** No one being tempted should say that By (*k*) God I am being tempted; For God unable to be tempted is by evils, tempts now He Himself no [one]; **14** A man however is tempted by the own desire being drawn away and being enticed; **15** Then desire having conceived it gives birth to sin, and sin having become fully grown it brings forth death. **16** Not do be misled, brothers of mine beloved; **17** Every act of giving good and every gift perfect from above is coming down from the Father of lights with whom not there is variation or of shifting shadow. **18** Having willed [it] He brought forth us by [the] word of truth, for to be us firstfruits a certain of His creatures. **19** (You should know *N(K)O*) brothers of mine beloved; should be (however *no*) every man swift unto to hear, slow unto to speak, slow unto anger. **20** [the] anger for of man [the] righteousness of God not (works. *N(k)O*)

21 Therefore having put aside all filthiness and excess of wickedness in humility do receive the implanted word which is being able to save the souls of you. **22** do be however doers of [the] word and not only hearers deceiving yourselves. **23** because if anyone a hearer of [the] word is and not a doer, this one has been likened to a man looking at the face the natural of him in a mirror; **24** he has viewed for himself and has gone away and immediately he has forgotten what like he was. **25** The [one] however having looked intently into [the] law perfect that of freedom and having continued in [it], (this *k*) not a hearer forgetful having been but a doer of [the] work — this one blessed in the work to be done by him will be. **26** If anyone seems religious to be (among you *K*) not bridling [the] tongue (of him *NK(o)*) but deceiving [the] heart (of him, *NK(o)*) of this one worthless [is] the religion. **27** Religion pure and undefiled before the God and Father this is, to visit orphans and widows in the tribulation of them, unstained oneself to keep from the world.

2 Brothers of Mine, not with partiality do hold the faith of the Lord of us Jesus Christ of glory. **2** If for shall come into (the *k*) assembly of you a man with a gold ring in apparel splendid, may come in then also a poor [man] in shabby apparel **3** (and *ko*) you may look (also *no*) upon the [one] wearing the apparel splendid and may say (to him: *k*) You yourself do sit here honorably, and to the poor may say; You yourself do stand there or do sit (here *k*) under the footstool of mine, **4** (and *ko*) not were discriminated among yourselves and you have become judges with thoughts evil? **5** do listen, brothers of mine beloved, Not God has chosen the poor (in the world *N(k)O*) (this *k*) [to be] rich in faith and heirs of the kingdom that He promised to those loving Him? **6** You yourselves however dishonored the poor. Surely the rich are oppressing you and they themselves dragging you into court? **7** Surely they themselves are denigrating the good Name which having been called upon you? **8** If indeed [the] law you keep royal according to the Scripture; You will love the neighbour of you as yourself, well you are doing; **9** If however you show partiality, sin you are committing being convicted by the law as transgressors. **10** Whoever for all the law (may keep, may stumble *N(k)O*)

but in one [point], he has become of all guilty. 11 perfect man, able to bridle indeed all the body. 3 The [One] for having said Not (you may commit adultery, *NK(o)*) said also Not (you may murder. *NK(o)*) If however not (you do commit adultery do commit murder *N(k)O*) however, you have become a transgressor of [the] law. 12 Thus do speak and so do act as through [the] law of freedom being about to be judged. 13 For judgment without mercy [will be] to the [one] not having shown mercy; (and *k*) (it triumphs over mercy *NK(o)*) judgment. 14 What [is] the profit, brothers of mine, if faith shall say anyone to have, works however not he may have? Surely not is able the faith to save him? 15 Now if (now *k*) a brother or a sister without clothes shall be and lacking (they may be *ko*) of daily food, 16 may say then anyone to them out from you; do go in peace, do be warmed and do be filled, surely not may give however to them the needful things for the body, what [is] the profit? 17 So also faith, only unless it shall have works [then] dead it is by itself. 18 But will say someone; You yourself faith have, and I myself and I myself works have; do show me the faith of you (without *N(k)O*) [the] likeness of God having been made; 10 Out of the works (of you *k*) and I myself and I myself you will show by the works of mine the faith (of mine. *k*) 19 You yourself believe that one is God; Well you are doing! Even the demons believe [that] and shudder! 20 Do you want however to come to know, O man foolish, that faith apart from works (worthless *N(K)O*) is? 21 Abraham the father of us not by works was justified having offered Isaac the son of him upon the altar? 22 [Do] you see that [his] faith was working with the works of him and by [his] works [his] faith was perfected? 23 And was fulfilled the Scripture which is saying; Believed then Abraham in God and it was counted to him for righteousness and a friend of God he was called. 24 You see (therefore *K*) that by works is justified a man and not by faith alone. 25 Likewise then also Rahab the prostitute not by works was justified having received the messengers and by another way having sent [them] forth? 26 Just as for the body apart from spirit dead is, so also faith apart from (*ko*) works dead is.

3 Not many [of you] teachers do become brothers of mine, knowing that greater judgment we will receive. 2 In many ways for we stumble all; If anyone in what he says not does stumble, this one [is] a

(If *NO*) (now *N(K)(o)*) of the horses bits into the mouths we put (for *N(k)O*) to obey them us, even all the body of them we turn about. 4 Behold also the ships, so great being and by winds strong being driven, are turned about by a very small rudder where (ever *k*) the impulse [of the one] who is steering (decides. *N(k)O*) 5 Thus also the tongue a small member is and exceeding things it boasts. Behold (a great *N(k)O*) fire how great a forest it kindles; 6 Also the tongue [is] a fire, the world of iniquity (thus *k*) The tongue is set among the members of us which is defiling all the body and setting on fire the course of nature and [itself] being set on fire by hell. (Geenna g1067) 7 All for kinds of beasts both and of birds, of creeping things both and things of the sea is subdued and he has been subdued by the race human; 8 the but tongue no [one] to subdue is able of men; ([it is] an unruly *N(k)O*) evil, full of poison deadly. 9 With it we bless the (Lord *N(K)O*) and Father and with it we curse men those according to [the] likeness of God having been made; 10 Out of the same mouth proceed forth blessing and cursing. Not ought, brothers of Mine, these things so to be. 11 surely not ever the spring out of the same opening pours forth [both] fresh and bitter? 12 Surely not is able, brothers of mine, a fig tree olives to produce Or a vine figs? (thus *k*) (Nor *N(k)O*) (spring *K*) of salt (and *k*) fresh to produce water. 13 Who [is] wise and understanding among you? he should show out of the good conduct the works of him in [the] humility of wisdom. 14 If however jealousy bitter you have and self-interest in the heart of you, not do boast [of it] and do lie against the truth. 15 Not is this the wisdom from above coming down, but [is] earthly unspiritual demonic. 16 Where for jealousy and self-interest [exist], there [will be] disorder and every evil thing. 17 But the from above wisdom first indeed pure is, then peaceable, gentle, reasonable, full of mercy and of fruits good, impartial, (and *k*) sincere. 18 [The] fruit moreover (*k*) of righteousness in peace is sown by those making peace.

4 From where [come] disputes and (from where *no*) quarrels among you? Surely from there, out of the passions of you those warring in the members of you? 2 You desire and not have; you kill and

covet and not are able to obtain; You quarrel and wrangle; Not you have (now *k*) because not to ask you; 3 You ask and not receive, because wrongly you ask, that in the pleasures of you you may spend [it]. 4 (adulterers — and *K*) Adulteresses! Surely you know that the friendship with the world hostility with God is? Who[ever] (maybe *N(k)O*) therefore shall choose a friend to be of the world, an enemy of God is appointed. 5 Or think you that in vain the Scripture speaks? With envy yearns the Spirit that (he settled *N(k)O*) in us, 6 Greater however He gives grace; Therefore it says: God [the] proud opposes, to [the] humble however gives grace. 7 do be subjected therefore to God. do resist (however *no*) the devil and he will flee from you, 8 do draw near to God and He will draw near to you. do cleanse [your] hands, [you] sinners, and do purify hearts, [you] double-minded. 9 do be grieved and do mourn and do weep; The laughter of you to mourning (should be turned *N(k)O*) and the joy to gloom. 10 do be humbled in the presence of (the *ko*) Lord and He will exalt you. 11 Not do speak against one another, brothers; The [one] speaking against [his] brother (or *N(k)O*) judging the brother of him speaks against [the] Law and judges [the] Law; If however [the] Law you judge, not you are a doer of [the] Law but a judge. 12 One there is Lawgiver (and Judge *NO*) who is being able to save and to destroy; You yourself (however *no*) who are (you who [are] judging *N(k)O*) the (neighbour? *N(K)O*) 13 do come now you who [are] saying; Today (or *N(k)O*) tomorrow (we will go *N(k)O*) into such city and (will spend *N(k)O*) there a year (one *K*) and (will trade *N(k)O*) and (will make a profit; *N(k)O*) 14 [you] who not you know what [is] on the next day [is] What [is] (for *ko*) the life of you! A vapor just (you are *N(K)(o)*) for a little [while] appearing then (and *k*) also vanishing; 15 Instead [ought] to say you; If the Lord (shall wish *NK(o)*) both (we will live *N(k)O*) and (we will do *N(k)O*) this or that. 16 Now however you boast in the arrogance of you; All boasting such evil is. 17 To [him] knowing therefore good to do and not doing [it], sin to him it is.

5 do come now you who [are] rich, do weep wailing over the miseries upon you that [are] coming. 2 The riches of You have rotted and the garments of

you moth-eaten have become; 3 The gold of you and the silver have corroded and the rust of them for a testimony against you will be and it will eat the flesh of you like fire; You have treasured up in [the] last days. 4 Behold the wage of the workmen who having harvested the fields of you which (kept back *NK(o)*) by you cries out and the cries of those having harvested into the ears of [the] Lord of Hosts have entered. 5 You lived in luxury upon the earth and lived in self-indulgence, You have fattened the hearts of you (as *K*) in [the] day of slaughter. 6 You have condemned [and] have put to death the righteous; not does he resist you. 7 do be patient therefore, brothers, until the coming of the Lord. Behold the farmer awaits the precious fruit of the earth being patient for (it *NK(o)*) until (when *k*) it may receive (rain *k*) [the] early and latter [rains]; 8 do be patient also you yourselves, do strengthen the hearts of you, because the coming of the Lord has drawn near. 9 Not do grumble brothers against one another so that not (you may be judged; *N(K)O*) Behold the Judge before the doors has been stood. 10 [As] an example do take brothers (of mine *K*) of suffering evils and of patience the prophets who spoke (in *no*) the name of [the] Lord. 11 Behold we count blessed those (having persevered; *N(k)O*) The perseverance of Job you have heard of and the outcome from [the] Lord (you have seen, *NK(o)*) that full of compassion is the Lord and [is] merciful. 12 Before all things however, brothers of mine, not do swear, neither [swear by] heaven nor [swear by] the earth nor [swear by] other any oath; should be however of you the Yes [be] yes and the No [be] no, so that not (under *N(k)O*) (judgment *NK(O)*) you may fall. 13 Is suffering hardships anyone among you? he should pray; Is cheerful anyone? he should sing praises. 14 Is sick anyone among you? he should call near the elders of the church and they should pray over him having anointed him with oil in the name of the Lord. 15 And the prayer of faith will save the [one] ailing and will raise up him the Lord; and if and if sins he shall be [one] having committed, it will be forgiven to him. 16 do confess (therefore *NO*) to one another (the sins *N(k)O*) and (do pray *NK(o)*) for one another, so that you may be healed; Much prevails [the] prayer of a righteous [man] being made effective. 17 Elijah a man was of like nature to us and

with fervent prayer he prayed [for it] not to rain; and not it did rain upon the earth years three and months six; **18** And again he prayed and the heaven rain gave and the earth produced the fruit of it. **19** Brothers (of Mine, *NO*) if anyone among you shall wander from the truth and shall bring back someone him, **20** (he should know *NK(O)*) that the [one] having brought back a sinner from [the] error of the way of him will save [the] soul (of him *no*) from death and will cover over a multitude of sins.

1 Peter

1 Peter an apostle of Jesus Christ To [the] elect sojourners of [the] Dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, **2** according to [the] foreknowledge of God [the] Father by [the] sanctification of [the] Spirit unto [the] obedience and sprinkling of [the] blood of Jesus Christ: Grace to you and peace would be multiplied. **3** Blessed [be] the God and Father of the Lord of us Jesus Christ, the [One] according to the great of Him mercy having begotten again us to a hope living through [the] resurrection of Jesus Christ out from [the] dead, **4** to an inheritance imperishable and undefiled and unfading reserved in [the] heavens for (you *NK(O)*) **5** who by [the] power of God [are] being guarded through faith for [the] salvation ready to be revealed in [the] time last; **6** in which you greatly rejoice for a little while at present, if being necessary it is, (having been put to grief *NK(o)*) by various trials **7** so that the proven genuineness of your faith (more precious *N(k)O*) than gold which is perishing through fire though being refined it may be discovered towards praise and (towards *o*) glory and honor in [the] revelation of Jesus Christ; **8** whom not (having seen *N(k)O*) you love, on whom now [though] not seeing believing now (you yourself rejoice *NK(o)*) with joy inexpressible and glory-filled, **9** receiving the outcome of the faith of you, [the] salvation of [your] souls; **10** Concerning this salvation sought out and searched out diligently [the] prophets of the toward you grace having prophesied, **11** inquiring into what or what manner of time was signifying the in them Spirit of Christ testifying beforehand unto Christ's sufferings and the after these glories; **12** to whom it was revealed that not themselves (you *N(K)O*) however they were serving in those things which now have been proclaimed to you through those having evangelised you by [the] Spirit Holy having been sent from heaven, into which desire angels to look. **13** Therefore having girded up the loins of the mind of you, being sober-minded, fully do set [your] hope upon which is being brought to you grace in [the] revelation of Jesus Christ. **14** as children of obedience not fashioning yourselves to the former in the ignorance of you desires, **15** But as the [One]

having called you [is] holy also yourselves holy in all [your] conduct do be, **16** because it has been written: (that *no*) Holy (you will be, *N(k)(o)*) because I myself holy (am. *NK*) **17** And if [as] Father you call on the [One] impartially judging according to the of each work, in fear during the of the sojourn of you time do conduct yourselves; **18** knowing that not by perishable things — by silver or by gold — you were redeemed from the futile of you manner of life handed down from [your] fathers, **19** but by [the] precious blood as of a lamb without blemish and without spot of Christ, **20** foreknown indeed before [the] foundation [the] world, having been revealed however in ([this] last *N(k)O*) of the times for the sake of you **21** who through Him (believing *N(k)O*) in God, the [one] having raised up Him out from [the] dead and glory Him having given, so as for the faith of you and hope to be in God. **22** The souls of you having purified by obedience to the truth (through spirit *K*) unto brotherly love sincere out of purity of heart one another do love fervently; **23** born again not of seed perishable but of imperishable through [the] word living of God and abiding (into the age; *K*) (aiōn g165) **24** because All flesh [is] like grass, and all [the] glory (of it *N(K)O*) like [the] flower of grass; Withers the grass, and the flower (of him *K*) falls away; **25** but the declaration of [the] Lord abides to the age. This now is the declaration which having been evangelised to you. (aiōn g165)

2 Having put aside therefore all malice and all deceit and (hypocrisies *NK(O)*) and envies and all evil speakings **2** like newborn babies reasonable pure milk do crave so that by it you may grow up (in respect to salvation, *NO*) **3** (if *N(k)O*) you have tasted that [is] good the Lord. **4** To whom coming a stone living, by men indeed rejected in the sight of however God chosen [and] precious, **5** also you yourselves as stones living are being built up as a house spiritual (into *no*) a priesthood holy to offer spiritual sacrifices acceptable (*NK*) to God through Jesus Christ. **6** (Therefore *N(k)O*) it is contained in (*k*) Scripture: Behold I lay in Zion a stone cornerstone a chosen precious, and the [one] who is believing on Him certainly not may be put to shame. **7** To you therefore [is] the preciousness of those believing; ([for those] disbelieving *N(K)O*) however ([the] stone *N(k)O*)

which rejected those building, this has become into [the] head of [the] corner 8 and A stone of stumbling and a rock of offense, [They] stumble at on the word being disobedient, to which also they were appointed; 9 You yourselves however [are] a race chosen, a royal priesthood, a nation holy, a people for [His] possession, so that the excellencies you may proclaim of the [One] out of darkness you having called to the marvelous of Him light; 10 who once [were] not a people, now however [the] people of God, those [who] not received mercy, now however having received mercy. 11 Beloved, I exhort [you] as aliens and sojourners to abstain from fleshly desires, which war against the soul; 12 the conduct of you among the Gentiles keeping honorable, so that wherein which they speak against you as evildoers, through the good deeds (having witnessed *N(k)O*) they may glorify God in [the] day of visitation. 13 do be subjected (therefore *K*) to every human institution for the sake of the Lord; whether to [the] king as being supreme; 14 or to governors as through him being sent for vengeance (indeed *k*) to evildoers, praise however to well-doers; 15 because this is the will of God doing good to put to silence the of foolish men ignorance; 16 as free and not as a cover-up having for evil the freedom, but as of God servants. 17 Everyone do honor, The brotherhood (do love, *NK(o)*) God do fear, the king do honor. 18 you who [are] Servants be subject with all fear to masters, not only to the good and gentle, but also to the unreasonable. 19 This for [is] acceptable, if for sake of conscience toward God endures anyone griefs suffering unjustly. 20 What kind of for credit [is it] if sinning and being struck you will endure? But if doing good and suffering you will endure, this [is] commendable before God. 21 To this hereunto for you have been called, because also Christ suffered for (for you, *N(K)O*) you leaving an example that you may follow after the steps of Him: 22 Who sin not committed, neither was found trickery in the mouth of Him, 23 Who being reviled not was not reviling back suffering not was threatening He was delivering [Himself] however to the [One] judging justly; 24 Who the sins of us Himself bore in the body of Him on the tree so that to sins having been dead to righteousness we may live; Of whom by the wounds (of him *k*) you have been healed. 25 You were for like sheep (going astray *N(k)O*) but you

have returned now to the Shepherd and Overseer of the souls of you.

3 Likewise You wives be subject to [their] own husbands, so that even if any are disobedient to the word, through the of the wives conduct without word (they will be gained, *N(k)O*) 2 having witnessed the in respect pure conduct of you; 3 whose should be not outward of braiding of hair and putting around of gold or putting on of garments adorning, 4 but the hidden of the heart man in the imperishable of the gentle and quiet spirit, which is before the God of great worth. 5 In this way for formerly also the holy women those hoping (in *N(k)O*) (*k*) God were adorning themselves being subject to [their] own husbands; 6 as Sarah (obeyed *NK(o)*) Abraham lord him calling, of whom you have become children doing good and not fearing not one consternation. 7 you who [are] Husbands likewise, dwelling with [them] according to knowledge as with a weaker vessel with the female rendering honor since [they are] also (joint-heirs *N(k)O*) of [the] grace of life so as this not ([cause to] be impeded *N(k)O*) the prayers of you. 8 Now the end All [be] single-minded, sympathetic, loving as brothers, tender-hearted, (humble, *N(K)O*) 9 not repaying evil for evil or insult for insult, on the contrary however blessing (knowing *K*) because to this you were called so that blessing you may inherit. 10 The [one] for desiring life to love and to see days good he should keep the tongue (of him *k*) from evil and lips (of him *k*) not to speak deceit. 11 he should turn away (also *no*) from evil and he should do good, he should seek peace and he should pursue it. 12 Because (the *k*) eyes of [the] Lord [are] on [the] righteous, and [the] ears of Him toward prayer of them, [The] face however of [the] Lord [is] against those doing evil. 13 And who [is] he who will harm you, if for that which [is] good (zealous *N(K)O*) you shall be? 14 But if even you would suffer because of righteousness, [you are] blessed. And the threats of them not shall you be afraid of neither shall you be troubled; 15 [As] Lord however (Christ *N(K)O*) do sanctify in the hearts of you. ready (now *k*) always for a defense to everyone who is asking you an account concerning the in you hope, (yet *NO*) with gentleness and fear, 16 a conscience having good, so that in this (you are spoken against *N(k)(o)*) (you

as to evildoers *KO*) they may be ashamed those reviling your good in Christ manner of life. 17 [It is] better for doing good if (one would desire *N(k)O*) the will of God, to suffer than doing evil; 18 because also Christ once for sins (suffered, *NK(O)*) [the] righteous for [the] unrighteous, so that (you *N(K)O*) He may bring to God, having been put to death indeed in [the] flesh, having been made alive however (in the *k*) spirit, 19 in which also to the in prison spirits having gone He preached 20 having disobeyed at one time, when (he was expecting *N(k)O*) the of God longsuffering in [the] days of Noah when is being prepared [the] ark, in which (few *N(k)O*) That is eight souls — were saved through water; 21 which also (you *N(K)O*) prefigures now saving baptism, not of flesh a putting away of [the] filth, but of a conscience good [the] demand toward God, through [the] resurrection of Jesus Christ, 22 who is at [the] right hand of God having gone into heaven, when were being subjected to Him angels and authorities and powers.

4 Christ therefore having suffered (for of us *K*) in [the] flesh also you yourselves the same mind do arm yourselves with, because the [one] having suffered (in *k*) [the] flesh has himself done (with sin; *NK(o)*) 2 so as no longer to men's desires but to [the] will of God the remaining in [the] flesh to live time. 3 [Is] sufficient for (to us *K*) the having past time (of life *K*) the (desire *N(k)O*) of the Gentiles (to have carried out *N(k)O*) having walked in sensuality, in lusts, in drunkenness, in orgies, in carousing, and in abominable idolatries; 4 With respect to this they think it strange not running with [them] of you into the same of debauchery overflow denigrating [you], 5 who will give account to Him who ready is (to judge *NK(o)*) [the] living and [the] dead. 6 To this [end] indeed even to [the] dead it was evangelised, so that they may be judged indeed according to men in [the] flesh, they may live however according to God in [the] spirit. 7 Of all now the end has drawn near; do be clear-minded therefore and do sober for the purpose of (*k*) prayers 8 above all things (now *k*) among yourselves love fervent having, because love (covers over *N(k)O*) a multitude of sins. 9 hospitable to one another without (complaint; *N(k)O*) 10 each even as has received a gift to each other them serving

as good stewards of [the] manifold grace of God: 11 if anyone speaks as oracles of God; if anyone serves as of strength (which *NK(o)*) supplies God; so that in all things may be glorified God through Jesus Christ, to whom be the glory and the power to the ages of the ages, Amen. (aiōn g165) 12 Beloved, not do be surprised at the among you fire for a trial to you taking place as if a strange thing to you were happening; 13 But as you have shared in the of Christ sufferings do rejoice, so that also in the revelation of the glory of Him you may rejoice exulting. 14 If you are insulted in [the] name of Christ, [you are] blessed; because of glory and of God [the] Spirit upon you rests (according to indeed them he is blasphemed according to however you he is honored. *K*) 15 Not for any of you should suffer as a murderer or a thief or an evildoer or as a troublesome meddler; 16 if however as a Christian, not he should be ashamed, he should glorify however God in (name *N(K)O*) this. 17 For [it is] the time [for] to have begun the judgment from the house of God; if now first from us, what [will be] the outcome of those disobeying the of God gospel? 18 And If the righteous [one] with difficulty is saved, the (now *o*) ungodly and sinner where will appear? 19 Therefore also those suffering according to the will of God (as *K*) to [the] faithful Creator they should commit the souls (of them *N(k)O*) in well doing.

5 Elders (therefore *NO*) (*ko*) among you I exhort a fellow elder and witness of the of Christ sufferings, who [am] also of the being about to be revealed glory a partaker, 2 do shepherd the among you flock of God exercising oversight not under compulsion but willingly (according to God, *NO*) and not for base gain but eagerly; 3 not as exercising lordship over those in your charge but examples being to the flock; 4 And when was being revealed the Chief Shepherd you will receive the unfading of glory crown. 5 Likewise younger [ones], do be subjected to [your] elders, All now to one another (be submitting yourselves *k*) humility do gird on, because God [the] proud opposes, to [the] humble however He gives grace. 6 do be humbled therefore under the mighty hand of God, so that you He may exalt in [due] time, 7 all the anxiety of you having cast upon Him, because with Him there is care about you. 8 do be sober-minded,

do watch (that *k*) The adversary of You [the] devil as a lion roaring he prowls about seeking (whom to devour; *N(k)O*) 9 whom do resist firm in the faith knowing the same sufferings throughout (the *no*) world in your brotherhood [is] being accomplished. 10 The now God of all grace the [one] having called (you *N(K)O*) to the eternal of Him glory in Christ Jesus a little while [of you] having suffered He Himself (will perfect *N(k)O*) (you *k*) (he will confirm [you], he will strengthen [you], [and] he will establish [you]. *N(k)O*) (aiōnios g166) 11 To Him [be] (the glory and *K*) the power to the ages (of the *ko*) (ages. *KO*) Amen. (aiōn g165) 12 Through Silvanus to you the faithful brother as I regard [him], through few [words] I have written exhorting and testifying this to be [the] true grace of God, in which (do stand firm. *N(k)O*) 13 Greets you she in Babylon elected with [you] and Mark the son of mine. 14 do greet one another with a kiss of love. Peace [be] to you all who [are] in Christ (Jesus. Amen. *K*)

2 Peter

1 (Simon *NK(o)*) Peter a servant and apostle of Jesus Christ To those equally precious with ours having obtained a faith through [the] righteousness of the God of us and Savior Jesus Christ. **2** Grace to you and peace would be multiplied in [the] knowledge of God and of Jesus the Lord of us. **3** Accordingly all things to us by the divine power of Him toward life and godliness having himself given through the knowledge of the [One who] having called us ([by His] own *N(K)O*) (glory *N(k)O*) and (excellence, *N(k)O*) **4** through which the precious and magnificent to us promises He has himself given, so that through these you may become of [the] divine partakers nature having escaped the in (the *no*) world in desire decay. **5** And very [reason] for this now earnestness all having brought in do supplement into the faith of you virtue, into and virtue knowledge, **6** into then knowledge self-control, into then self-control endurance, into then endurance godliness, **7** in then godliness brotherly affection, in then brotherly affection love. **8** These things for in you being and abounding neither idle nor unfruitful make [you] as to the of the Lord of us Jesus Christ knowledge. **9** In whomever for not are present these things, blind he is being short sighted, forgetfulness having received of the purification the former of him (sins. *NK(o)*) **10** Therefore rather, brothers, do be diligent sure your calling and election to make; these things for practicing certainly not shall you stumble at any time. **11** In this way for richly will be supplied to you the entrance into the eternal kingdom of the Lord of us and Savior Jesus Christ. (aiōnios g166) **12** Therefore (I will be ready *N(K)O*) always you to remind concerning these things though knowing [them] and strengthened in the being present [in you] truth. **13** Right now I esteem it, as long as I am in this tabernacle, to stir up you by putting [you] in remembrance; **14** knowing that imminent is the putting off of the tabernacle of mine, even as also the Lord of us Jesus Christ has made clear to me. **15** I will be diligent now also at every time to have for you after my departure these things a lasting remembrance to make. **16** Not for contrived fables having followed we have made known to you the of the Lord of us Jesus Christ power and coming, but eyewitnesses

having been of His majesty. **17** Having received for from God [the] Father honor and glory a voice was brought to Him such as follows by the Majestic Glory: The Son of Mine beloved (of Mine *NO*) this is, in whom I myself found delight. **18** And this voice we ourselves heard from heaven having been brought with Him being in the holy (*ko*) mountain. **19** And we have more certain the prophetic word, to which well you do taking heed as to a lamp shining in [a] dark place until this day may have shone through may have shone through and [the] morning star may have arisen in the hearts of you; **20** this first knowing that any prophecy of Scripture of its own interpretation not is. **21** Not for by [the] will of man was brought prophecy at any time but by [the] Spirit Holy being carried spoke (*k*) (from *N(K)O*) of God men.

2 There were however also false prophets among the people as also among you there will be false teachers, who will stealthily introduce heresies destructive even the having bought them Master denying, bringing upon themselves imminent destruction; **2** And many will follow after their (sensuality, *NK(O)*) through whom the way of the truth will be denigrated; **3** And through covetousness with fabricated words you they will exploit, for whom the judgment of long ago not is idle and the destruction of them not (slumbers. *NK(o)*) **4** If for the God of [the] angels [who] having sinned not spared, but (in chains *NK(O)*) of gloomy darkness to Tartarus He delivered [them] for judgment (being kept, *N(k)O*) (Tartaroō g5020) **5** and [the] ancient world not He spared, but one of eight Noah of righteousness a herald preserved [the] flood upon [the] world of [the] ungodly having brought in, **6** and [the] cities of Sodom and Gomorrah having reduced to ashes to destruction He condemned [them] an example of what is coming on (ungodly *N(k)O*) having set **7** and righteous Lot being distressed by the of the lawless in sensuality conduct He rescued; **8** through seeing for and hearing that righteous [man] dwelling among them day after day in [his] soul righteous with [their] lawless deeds was tormented; **9** [then] knows [the] Lord [the] devout out of temptation to deliver, [the] unrighteous then unto [the] day of judgment being punished to keep, **10** especially then those after [the] flesh in [the] passion of defilement walking

and authority despising. Bold, self-willed, glorious ones not they tremble blaspheming; **11** whereas angels in strength and in power greater being not they do bring against them ([from the] Lord *N(K)O*) a reviling judgment. **12** These however like irrational animals (they were born *N(K)O*) as creatures of instinct for capture and destruction, in what they are ignorant of blaspheming in the destruction of them (also *no*) (will be destroyed *N(k)O*) **13** (suffering *N(K)O*) [as the] wage of unrighteousness. [as] pleasure esteeming in daytime carousal, blots and blemishes, reveling in the (deceptions *NK(o)*) of them feasting with you, **14** eyes having full of adultery and unceasing from sin, enticing souls unestablished, a heart exercised (in craving *N(K)O*) having — of a curse children! **15** (leaving *N(k)O*) (the *k*) straight way they have gone astray, having followed in the way of Balaam [son] of Bosor, who [the] wage of unrighteousness loved, **16** reproof however he had for his own transgression; [by] a donkey mute in a man's voice having spoken it restrained the of the prophet madness. **17** These are springs without water (and *no*) (mists *N(k)O*) by storm being driven, for whom gloom of darkness (into age *K*) has been reserved. (questioned) **18** Arrogant for of vanity speaking words they entice with [the] passions of [the] flesh to sensuality those (scarcely *N(K)O*) (escaping *N(k)O*) from those in error living, **19** freedom them promising, themselves slaves being of corruption; By what for anyone has been subdued, by that (and *ko*) he has been enslaved. **20** If for having escaped the pollutions of the world through [the] knowledge of the Lord (of us *N*) and Savior Jesus Christ, in these now again having been entangled they are subdued, has become to them the last [state] worse than the first. **21** Better for it was being for them not to have known the way of righteousness than having known [it] (to have turned *N(k)O*) from the having been delivered to them holy commandment. **22** Has happened (now *k*) to them the [thing] of the true proverb: A dog having returned to [its] own vomit; and A sow having washed to [her] (rolling place *N(k)O*) in [the] mire.

3 This now, beloved, [is the] second to you I am writing letter, in which I am stirring up of you in putting [you] in remembrance pure mind **2**

remembering the spoken beforehand declarations — by the holy prophets and of the apostles (of you *N(K)O*) commandment of the Lord and Savior; **3** this first knowing that they will come in ([these] last *N(k)O*) of the days (with scoffing *NO*) scoffers according to [their] own evil desires of them following **4** and saying; Where is the promise of the coming of Him? From [the time] that for the fathers fell asleep, all things as they were continue from [the] beginning of creation. **5** It is concealed from indeed them this willingly that heavens were existing long ago and [the] earth out of water and through water having been composed by the of God word, **6** through ([means of] those [waters] *NK(O)*) the at that time world with water having been deluged perished. **7** But now [the] heavens and the earth by the (same *NK(O)*) word stored up they are for fire being kept unto [the] day of judgment and destruction of ungodly men. **8** [This] one however thing not should be hidden from you, beloved, that one day with [the] Lord [is] like a thousand years and a thousand years like day one. **9** Not does delay (the *k*) Lord the promise, as some slowness esteem; but is patient toward (you *N(K)O*) not willing [for] any to perish but all to repentance to come. **10** Will come however (the *k*) day of [the] Lord like a thief (in [the] night *K*) in which the heavens with a roar will pass away, elements then burning with heat (it will be dissolved, *N(k)O*) and [the] earth and the in it works (not *O*) (will be exposed. *N(K)O*) **11** When these things (in this way *N(K)O*) all being dissolved what kind ought to be you In holy conduct and in godliness **12** expecting and hastening the coming of the of God day, through which [the] heavens being set on fire will be dissolved and [the] elements burning with heat are melting? **13** New however heavens and earth a new according to the promise of Him we are awaiting, in which righteousness dwells. **14** Therefore, beloved, these things expecting do be diligent without spot and without blemish by Him to be found in peace, **15** And the of the Lord of us patience [as] salvation do esteem, even as also the beloved of us brother Paul according to the having been given to him wisdom wrote to you, **16** as also in all (the *ko*) letters speaking in them concerning these things; among (which [letters] *N(k)O*) are difficult to be understood some things, which the ignorant and unestablished

(distort *NK(o)*) as also the other Scriptures to the own of them destruction. 17 you yourselves therefore, beloved, knowing [this] beforehand do beware that not by the of the lawless error having been led away you may fall from the [your] own steadfastness, 18 do grow however in grace and in knowledge of the Lord of us and Savior Jesus Christ. To Him [be] the glory both now and to [the] day of eternity, Amen. (aiōn g165)

1 John

1 That which was from [the] beginning, that which we have heard, that which we have seen with the eyes of us, that which we have gazed upon and the hands of us handled concerning the Word of life — **2** and the life was made manifest, and we have seen and bear witness and we proclaim to you the life eternal which was with the Father and was revealed to us — (aiōnios g166) **3** that which we have seen and have heard, we proclaim (also *no*) to you so that also you yourselves fellowship may have with us; Indeed the fellowship now our own [is] with the Father and with the Son of Him Jesus Christ. **4** And these things write (we ourselves *N(K)O*) so that the joy of us may be completed. **5** And is this the (message *NK(O)*) that we have heard from Him and we preach to you that God light is and darkness in Him not is none. **6** If we shall say that fellowship we have with Him and yet in the darkness may walk, we lie and not we do practice the truth; **7** If now in the light we shall walk as He himself is in the light, fellowship we have with one another and the blood of Jesus (Christ *K*) the Son of Him cleanses us from all sin. **8** If we shall say that sin not we have, ourselves we deceive and the truth not is in us. **9** If we shall confess the sins of us, faithful He is and just that He may forgive us [our] sins and may cleanse us from all unrighteousness. **10** If we shall say that not we have sinned, a liar we make Him and the word of Him not is in us.

2 Little children of mine, these things I am writing to you so that not you may sin; And if anyone shall sin, an advocate we have with the Father, Jesus Christ [the] Righteous [One], **2** And He himself [the] propitiation is for the sins of us; not for those of ourselves and only but also for all the world. **3** And by this we know that we have come to know Him, if the commandments of Him we shall keep. **4** The [one] saying (that *no*) I have known Him and the commandments of Him not keeping, a liar he is, and in him the truth not is; **5** Who[ever] however maybe may keep His word, truly in him the love of God has been perfected. By this we know that in Him we are. **6** The [one] claiming in Him to abide ought even as that [one] walked also He himself in the same way to walk. **7** (Beloved, *N(K)O*) not a commandment new

I am writing to you but a commandment old which you have had from [the] beginning; The commandment old is the word that you have heard (from beginning. *K*) **8** Again a commandment new I am writing to you which is true in Him and in you, because the darkness is passing away and the light true already shines. **9** The [one] claiming in the light to be and the brother of him hating in the darkness is until now. **10** The [one] loving the brother of him in the light abides and cause for stumbling in him not there is. **11** The [one] however hating the brother of him in the darkness is and in the darkness walks and not does he know where he is going, because the darkness has blinded the eyes of him. **12** I am writing to you, little children, because have been forgiven your sins for the sake of the name of Him. **13** I am writing to you, fathers, because you have known Him who [is] from [the] beginning. I am writing to you, young men, because you have overcome the evil [one]. (I have written *N(k)O*) to you, little children, because you have known the Father. **14** I have written to you, fathers, because you have known Him who [is] from [the] beginning. I have written to you, young men, because strong you are and the word of God in you abides and you have overcome the evil [one]. **15** Not do love the world nor the [things] in the world. If anyone shall love the world, not is the love of the Father in him; **16** because all that [is] in the world, the desire of the flesh and the desire of the eyes and the vaunting of life, not is from the Father but from the world is. **17** And the world is passing away and the desire of it; the [one] however doing the will of God abides to the age. (aiōn g165) **18** Little children, [the] last hour it is, and even as you have heard that (*K*) antichrist is coming, even now antichrists many have arisen whereby we know that [the] last hour it is. **19** From among us they went out but not they were of us; if for of us they were being they had remained then would with us; But [it is] so that it may be made manifest that not they are all of us. **20** And you yourselves [the] anointing have from the Holy [One] and you know (all [you]. *N(K)O*) **21** Not I have written to you because not you know the truth but because you know it and because any lie of the truth not is. **22** who is the liar only except the [one] denying that Jesus not is the Christ? This is the antichrist, the [one] denying the Father and the Son. **23** Everyone

who is denying the Son neither the Father has he; The [one] confessing the Son also the Father has. **24** You yourselves (therefore *K*) what you have heard from [the] beginning in you should abide. If in you shall abide what from [the] beginning you have heard, also you yourselves in the Son and in the Father will abide. **25** And this is the promise that He himself promised us: life eternal. (aionios g166) **26** These things I have written to you concerning those leading astray you. **27** And you yourselves, the anointing that you received from Him abides in you and not need you have that anyone may teach you; But just as the (same *N(k)O*) anointing teaches you concerning all things and true is and not is a lie and even as it has taught you, (you abide *N(k)O*) in Him. **28** And now, little children, do abide in Him, so that (if *N(k)O*) He shall appear (we may have *N(k)O*) boldness and not may be ashamed before Him at the coming of Him. **29** If you know that righteous He is, you know that (also *no*) everyone who is practicing the righteousness of Him has been begotten.

3 Behold what love has given to us the Father, that children of God we may be called — (and we are! *NO*) Because of this the world not knows (us, *NK(O)*) because not it knew Him. **2** Beloved, now children of God are we, and not yet has been revealed what we will be; We know (now *K*) that when He shall appear, like Him we will be, for we will behold Him even as He is. **3** And everyone who is having hope this in Him purifies himself even as He pure is. **4** Everyone who is committing sin also lawlessness commits, and sin is lawlessness. **5** And you know that He appeared so that the sins (of us *K*) He may take away, and sin in Him not there is. **6** Anyone in Him abiding not sins; anyone who is sinning not has seen Him nor has he known Him. **7** (little children, *NK(o)*) no one should lead astray you; who are practicing righteousness righteous is even as He righteous is. **8** The [one] practicing sin of the devil is, because from [the] beginning the devil has been sinning. For this [reason] was revealed the Son of God so that He may destroy the works of the devil. **9** Anyone who born of God sin not practices, because seed of Him in him abides; and not he is able to continue sinning, because of God he has been born. **10** Through this manifest are the children of God and the children of

the devil. Anyone not practicing righteousness not is of God, and also the [one] not loving the brother of him; **11** For this is the message that you have heard from [the] beginning that we may love one another; **12** not even as Cain [who] of the evil [one] was and he slew the brother of him; And because of what he slayed him? Because the works of him evil were, those however of the brother of him righteous. **13** (And *n*) not do be surprised, brothers (of mine *K*) if hates you the world. **14** We ourselves know that we have passed from death to life, because we love [our] brothers; The [one] not loving (the brother *K*) abides in death. **15** Everyone who is hating the brother of him a murderer is; and you know that any murderer not has life eternal in (him *NK(o)*) abiding. (aionios g166) **16** By this we have known love because He for us the life of Him laid down; and we ourselves ought for [our] brothers [our] lives (to lay down. *N(k)O*) **17** Who[ever] now maybe may have the goods of the world and may see the brother of him need having and he may close up the heart of him from him, how the love of God abides in him? **18** Little children (of mine *K*) not we may love in word nor in tongue but in action and in truth. **19** And by this (we will know *N(k)O*) that of the truth we are and before Him we will assure (heart *N(k)O*) of us, **20** that if shall condemn [us] our heart, that greater than is the God of the heart of us and He knows all things. **21** Beloved, if the heart of us not shall condemn (us *ko*) confidence we have toward God, **22** and whatever (maybe *NK(o)*) we shall ask we receive (from *N(k)O*) Him, because the commandments of Him we keep and the [things] pleasing before Him we do. **23** And this is the commandment of Him that (we may believe *NK(o)*) in the name of the Son of Him Jesus Christ and we may love one another even as He gave [the] commandment to us. **24** And the [one] keeping the commandments of Him in Him abides, and He in him. And by this we know that He abides in us, by the Spirit whom to us He has given.

4 Beloved, not every spirit do believe but do test the spirits whether of God they are, because many false prophets have gone out into the world. **2** By this (you know *NK(O)*) the Spirit of God: Every spirit that confesses Jesus Christ in [the] flesh having come of God is. **3** and any spirit that not confesses Jesus

(Christ in flesh having come *K*) from God not is; And this is that of the antichrist which you have heard that is coming and now in the world is already. 4 you yourselves from God are, little children, and have overcome them, because greater is the [One] in you than the [one] in the world. 5 They themselves of the world are; because of this from out of the world they speak and the world to them listens. 6 We ourselves of God are; The [one] knowing God listens to us; He who not is from God not listens to us. By this we know the Spirit of truth and the spirit of falsehood. 7 Beloved, we may love one another, because love from God is and everyone who is loving from God has been born and knows God; 8 The [one] not loving not has known God, because God love is. 9 In this has been revealed the love of God among us, that the Son of Him the one and only has sent God into the world so that we may live through Him. 10 In this is love, not that we ourselves (have loved *N(k)O*) God, but that He himself loved us and He sent the Son of Him [as] a propitiation for the sins of us. 11 Beloved, if so God loved us, also we ourselves ought one another to love; 12 God no [one] at any time has seen; if we shall love one another, God in us abides and the love of Him in us perfected is. 13 By this we know that in Him we abide and He in us, because from out the Spirit of Him He has given to us. 14 And we ourselves have seen and testify that the Father has sent the Son [as] Savior of the world. 15 Who[ever] (maybe *N(k)O*) shall confess that Jesus (Christ *O*) is the Son of God, God in him abides and he in God. 16 And we ourselves have come to know and we have come to believe the love that has God as to us. God love is, and the [one] abiding in love in God abides, and God in him (abides. *NO*) 17 In this has been perfected love with us, so that confidence we may have in the day of judgment, that even as He is also we ourselves are in world this. 18 Fear no there is in love, but perfect love out casts fear, because the fear punishment has; the [one] now fearing not has been perfected in love. 19 We ourselves love (him *K*) because He himself first loved us. 20 If anyone shall say that I love God and the brother of him may hate, a liar he is; The [one] for not loving the brother of him whom he has seen, God whom not he has seen (not *N(K)O*) is he able to love; 21 And this

the commandment we have from Him, that the [one] loving God may love also the brother of him.

5 Everyone who is believing that Jesus is the Christ of God has been born, and everyone who is loving the [One] having begotten [Him] loves also the [one] begotten from Him. 2 By this we know that we love the children of God, when God we may love and the commandments of Him (we may perform. *N(k)O*) 3 This for is the love of God, that the commandments of Him we may keep; and the commandments of Him burdensome not are. 4 For everyone who born of God overcomes the world; and this is the victory which having overcome the world: the faith of us. 5 who (now *no*) is the [one] overcoming the world only except the [one] believing that Jesus is the Son of God? 6 This is the [One] having come through water and blood, Jesus (*k*) Christ; not by water only, but by water and (by *no*) blood; And the Spirit is the [One] testifying, because the Spirit is the truth; 7 For three there are those bearing testimony: (in the heaven the Father the Word and the Holy Spirit and these three one are *K*) 8 (and three are those bearing testimony in the earth: *K*) the Spirit and the water and the blood — and these three in one are. 9 If the testimony of men we receive, the testimony of God greater is, For this is the testimony of God (that *N(k)O*) He has testified concerning the Son of Him. 10 The [one] believing in the Son of God has the testimony in (himself; *NK(o)*) The [one] not believing in God a liar has made Him, because not he has believed in the testimony that has testified God concerning the Son Him. 11 And this is the testimony that life eternal has given to us God; and this the life in the Son of Him is. (aiōnios g166) 12 The [one] having the Son has life; the [one] not having the Son of God life not has. 13 These things have I written to you (to those believing into the name of the Son of God *K*) so that you may know that life you have eternal (and so that *K*) (to those *no*) (believing *N(k)O*) in the name of the Son of God. (aiōnios g166) 14 And this is the confidence that we have toward Him, that if anything we shall ask according to the will of Him He hears us; 15 And if we know that He hears us whatever (maybe *N(k)O*) we shall ask, we know that we have the requests that we have asked (from *N(k)O*) Him. 16 If anyone shall see the brother of

him sinning a sin not unto death, he will ask and He will give to him life, to those sinning not unto death. There is a sin unto death; not concerning that [one] do I say that he may implore. 17 All unrighteousness sin is, and there is sin not unto death. 18 We know that everyone who born of God not continues to sin; but the [One] having been begotten of God protects (himself, *NK(o)*) and the evil [one] not does touch him. 19 We know that of God we are and the world whole in the evil [one] lies. 20 We know now that the Son of God is come and has given us understanding so that (we may know *NK(o)*) Him who [is] true, and we are in Him who [is] true, in the Son of Him Jesus Christ. He is the true God and (*k*) life eternal. (aiōnios g166) 21 Little children, do keep (yourselves *N(k)O*) from idols (Amen. *KO*)

2 John

1 The elder To [the] elect lady and to the children of her whom I myself love in truth, and not I myself only, but also all those already knowing the truth — **2** because of the truth which is abiding in us and with us that will be to the age: (aion g165) **3** Will be with us grace mercy [and] peace from God [the] Father and from (Lord *K*) Jesus Christ the Son of the Father in truth and love. **4** I rejoiced exceedingly that I have found [some] of the children of you walking in truth even as commandment we received from the Father. **5** And now I implore you, lady, not as a commandment new I am writing to you but that which we have had from [the] beginning, that we may love one another. **6** And this is love that we may walk according to the commandments of Him. This the commandment is even as you have heard from [the] beginning, so that in it you may walk; **7** For many deceivers (have gone out *N(K)O*) into the world, those not confessing Jesus Christ coming in flesh; This is the deceiver and the antichrist. **8** do watch yourselves so that not (you may lose *N(K)O*) what things (we have worked for, *NK(O)*) but a reward full (you may receive. *N(K)O*) **9** Anyone who (is progressing *N(K)O*) and not abiding in the teaching of Christ God not has; The [one] abiding in the teaching (of the Christ *K*) this [one] both the Father and the Son has. **10** If anyone comes to you and this teaching not does bring, not do receive him into [the] house, and to greet him not do tell; **11** the [one] telling for him to rejoice partakes in the works of him evil. **12** Many things having to you to write not I purposed with paper and ink; but I hope (to come *N(k)O*) to you and mouth to mouth to speak so that the joy (of us *NK(O)*) completed may be. **13** Greet you the children of the sister of you elect (Amen. *KO*)

3 John

1 The elder To Gaius the beloved whom I myself love in truth. **2** Beloved, concerning all things I pray you to do well and to be in good health even as does well your soul. **3** I rejoiced for exceedingly when were coming [the] brothers and those bearing witness from you to the to truth, even as you yourself in truth are walking. **4** Greater than these things not I have (joy *NK(O)*) that I may hear of my children in (the *no*) truth walking. **5** Beloved, faithfully you are doing whatever maybe you shall do for the brothers and (for *k*) (that [thing] *N(k)O*) strangers, **6** who testified of your love before [the] church, whom well you will do having set forward worthily of God. **7** On behalf for of the name they went forth nothing accepting from the (Gentile [people]. *N(k)O*) **8** We ourselves therefore ought (to receive *N(k)O*) such [men] so that fellow workers we may be in the truth. **9** I have written (something *no*) to the church; but the [one] loving to be first among them Diotrephes not welcomes us. **10** Because of this, if I shall come, I will bring to remembrance of him the works which he is doing, with words evil prating against us; and not being satisfied with these, neither himself he receives the brothers, and those purposing he forbids and from the church he casts [them] out. **11** Beloved, not do imitate what [is] evil but what [is] good. The [one] doing good of God is; the [one] (now *k*) doing evil not has seen God. **12** To Demetrius witness has been given by all and by itself the truth; and we ourselves also bear witness, and (you know *N(k)O*) that the testimony of us true is. **13** Many things I had (to write *N(k)O*) (to you, *no*) but not I desire with ink and pen to you (to write; *N(k)O*) **14** I hope however soon you to see and mouth to mouth we will speak. Peace to you. Greet you the friends. do greet the friends by name.

Jude

1 Jude of Jesus Christ servant, brother then of James, To those in God [the] Father (loved *N(K)O*) and in Jesus Christ kept called; **2** Mercy to you and peace and love would be multiplied. **3** Beloved, all diligence using to write to you concerning shared (of us *NO*) salvation, necessity I had to write to you exhorting [you] to contend earnestly for the once for all having been delivered to the saints faith. **4** Came in stealthily for certain men, those long ago designated unto this condemnation, ungodly [ones], the of the God of us grace changing into sensuality and the only master (God *K*) and Lord of us Jesus Christ denying. **5** To remind now you I want, knowing you (everything, *N(K)O*) that (*NK*) (Lord *NK(O)*) once a people out of [the] land of Egypt having saved afterward those not having believed He destroyed. **6** [The] angels both not having kept their own domain but having left [their] own dwelling, unto [the] judgment of [the] great day in chains eternal under darkness He has kept; (*aiōnios* **g126**) **7** just as Sodom and Gomorrah and the around them cities in like manner with them having indulged in sexual immorality and having gone after flesh strange, are set forth as an example of fire eternal [the] penalty undergoing. (*aiōnios* **g166**) **8** Likewise yet also these dreaming [ones] [the] flesh indeed defile, authority however they set aside, glorious [ones] however they blaspheme. **9** But Michael the archangel, when with the devil disputing he was reasoning about Moses' body, not did dare a judgment to bring against [him] blasphemy but said; Would [that] he rebuke you [the] Lord. **10** These however as much as indeed not they understood they denigrate; as much as however naturally as the irrational animals they understand, in these things they corrupt themselves. **11** Woe to them, because in the way of Cain they went and to the error of Balaam for reward they rushed and in the rebellion of Korah they perished. **12** These are (the ones *no*) in the love feasts of you hidden reefs, feasting together [with you] fearlessly themselves shepherding; clouds without water, by winds (being carried away, *N(k)O*) trees autumnal without fruit, twice having died, having been uprooted; **13** waves wild of [the] sea foaming out their own shame, stars

wandering to whom the gloom of darkness to (the *k*) age has been reserved. (*aiōn* **g165**) **14** He prophesied then also to these [the] seventh from Adam Enoch saying: Behold has come [the] Lord amidst holy [ones] myriads of His **15** to carry out judgment against all and (to convict *N(K)O*) (every *N(k)O*) (*ko*) (soul *N(K)O*) (of them *K*) concerning all the works of ungodliness of them in which they have been ungodly, and concerning all the harsh [things] that spoke against Him sinners ungodly. **16** These are grumblers discontented, after the lusts (of themselves *N(K)O*) following, and the mouth of them speaks great swelling [words], flattering faces of profit because. **17** You yourselves however beloved, do remember the declarations which spoken beforehand by the apostles of the Lord of us Jesus Christ, **18** for they were saying to you that (on [this] last *N(k)O*) (*n*) (time *N(k)O*) there will be scoffers after their own passions following of ungodlinesses. **19** These are those causing divisions, worldly-minded, [the] Spirit not having. **20** you yourselves however, beloved, building up yourselves in the most holy of you faith in [the] Spirit Holy praying, **21** yourselves in [the] love of God do keep, awaiting the mercy of the Lord of us Jesus Christ unto life eternal. (*aiōnios* **g166**) **22** And those who indeed (do have mercy on *NK(O)*) (are doubting, *N(k)O*) **23** others however do save from (the *k*) fire snatching, (to others then do show mercy *NO*) with fear, hating even the by the flesh stained clothing. **24** To Him now being able to keep (you *NK(O)*) from stumbling and to present [you] in the presence of the glory of Him blameless with exultation — **25** to [the] only (wise *K*) God Savior of us, (through Jesus Christ the Lord of us, *NO*) [be] glory (and *k*) majesty dominion and authority (before all the age *NO*) and now and to all the ages, Amen. (*aiōn* **g165**)

Revelation

1 [The] revelation of Jesus Christ which gave to him God to show to the bond-servants of Him what things it behooves to take place with speed And He signified [it] having sent through the angel of Him to the servant of Him John, **2** who testified to the word of God and to the testimony of Jesus Christ as much as (then *k*) he saw. **3** blessed [is] the [one] reading and those hearing the words of the prophecy and keeping the [things] in it written; for the time [is] near. **4** John To the seven churches in Asia: Grace to you and peace from (Him *K(O)*) who is and who was and who is coming and from the seven Spirits who (is *k*) before the throne of Him **5** and from Jesus Christ, the witness faithful, the firstborn (from *k*) the dead and the ruler of the kings of the earth. To the [One] (loving *N(k)O*) us and (having released *N(k)O*) us (from *N(k)O*) the sins of us through the blood of Him — **6** and He has made us (a kingdom, *N(K)O*) (and *K*) priests to the God and Father of Him — to Him [be] the glory and the dominion to the ages of the ages, Amen. (aiōn g165) **7** Behold He is coming with the clouds, and will behold Him every eye and those who Him pierced; and will wail because of Him all the tribes of the earth, Yes Amen! **8** I myself am the Alpha and the Omega (beginning and end *K*) says (the *k*) Lord (God, *NO*) who is being and who was and who is coming, the Almighty. **9** I myself John, (also *k*) brother of you and (fellow-partaker *NK(o)*) in the tribulation and (in *k*) kingdom and in endurance (in *no*) Jesus (Christ *K*) was in the island which is being called Patmos on account of the word of God and (through *k*) the testimony of Jesus (Christ. *K*) **10** I was in [the] Spirit on the Lord's day and I heard behind me a voice loud like that of a trumpet **11** saying (I myself *KO*) (am the Alpha and the Omega the first and the last; and *K*) What you see do write in a book and do send to the seven churches (in Asia: *K*) to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea. **12** And (there *O*) I turned to see the voice that (was speaking *N(k)O*) with me. And having turned I saw seven lampstands golden **13** and in [the] midst of the (seven *KO*) lampstands [One] like ([the] Son *N(k)O*) of Man having clothed himself

to the feet and having girded himself about at the breasts with a sash golden. **14** And the head of Him and the hairs [are] white (as if *N(k)O*) wool white as snow and the eyes of Him [are] like a flame of fire **15** and the feet of Him [are] like as fine bronze as in a furnace (refined *N(k)O*) and the voice of Him [is] like [the] voice of waters many **16** and He is holding in the right hand of Him stars seven and out of the mouth of Him a sword two-edged sharp is going forth and the face of Him [is] like the sun shining in the full strength of it. **17** And when I saw Him, I fell at the feet of Him as though dead, And (He placed *N(k)O*) the right of Him (hand *K*) upon me myself saying (to me: *k*) Not do fear. I myself am the First and the Last **18** and the Living [One], and I was dead and behold living I am to the ages of the ages (Amen *K*) and I have the keys of Death and of Hades. (aiōn g165, Hadēs g86) **19** do write (therefore *NO*) [the things] that you have seen and [the things] that are and [the things] that are about (to be *N(k)O*) after these, **20** the mystery of the seven stars (which *N(k)O*) you saw on the right hand of Me and the seven lampstands golden: The seven stars [the] angels of the seven churches are and the lampstands (that *N(k)O*) (you saw *K*) seven [the] seven churches are.

2 To the angel (of the *NK(o)*) (in *no*) (Ephesus *N(k)O*) church do write: These things says the [One] holding the seven stars in the right hand of Him, who is walking in [the] midst of the seven lampstands golden; **2** I know the works of you and the labor (of you *k*) and the endurance of you and that not you are able to tolerate evil [ones] And (you have tested *N(k)O*) those (saying *N(k)O*) (themselves *no*) (to be *k*) apostles and not are, and you have found them false. **3** and perseverance you have and endured (and *k*) for the sake of the name of Me (have laboured *K*) and not (have grown weary. *NK(o)*) **4** But I have against you that the love of you first you have abandoned. **5** do remember therefore from where (you have fallen, *N(k)O*) and do repent and the first works do perform; lest then except, I am coming to you ([with] speed *K(o)*) and I will remove the lampstand of you out of the place of it, only unless you shall repent. **6** But this you have that you hate the works of the Nicolaitans which I myself also I myself also hate. **7** The [one] having an ear

he should hear what the Spirit says to the churches; To the [one] overcoming I will give to him to eat of the tree of life which is in (midst *K*) (the paradise *N(k)O*) of God (of mine. *O*) 8 And to the angel (of the *NK(o)*) (in *no*) (Smyrna *N(k)O*) church do write: These things says the First and the Last, who became dead and came to life; 9 I know your (works and *K*) tribulation and poverty — (but *no*) rich (now *k*) you are — and the slander from those claiming Jews to be themselves and not are, but a synagogue of Satan. 10 (nothing *NK(o)*) do fear what you are about (to suffer; *NK(o)*) Behold (indeed *o*) is about (to cast *N(k)O*) the devil [some] of you into prison so that you may be tested, and (you will have *NK(o)*) tribulation for days ten. do be faithful unto death, and I will give to you the crown of life. 11 The [one] having an ear he should hear what the Spirit says to the churches; The [one] overcoming certainly not may be injured by the death second. 12 And to the angel of the in Pergamum church do write: These things says the [One] having the sword two-edged sharp; 13 I know (the works of you and *K*) where you dwell, where the throne of Satan [is], and you hold fast to the name of Me and not you have denied the faith of Mine even in the days (in which *k*) of Antipas the witness of Mine the faithful [one] (of Mine *no*) who was killed among you where Satan dwells. 14 But I have against you a few things because you have [some] there holding the teaching of Balaam, who (was teaching *NK(o)*) (in *k*) (*NK(o)*) Balak to cast a snare before the sons of Israel (and *o*) to eat idol-sacrifices and to commit sexual immorality. 15 So have also you yourself [some] holding the teaching of the Nicolaitans (likewise. *N(K)O*) 16 do repent (therefore! *NO*) lest then except I am coming to you quickly and I will make war against them with the sword of the mouth of Mine. 17 The [one] having an ear he should hear what the Spirit says to the churches; To the [one] overcoming I will give to him (to eat from *K*) the manna which hidden and I will give to him stone white, and on the stone a name new written which no [one] (knows *N(k)O*) only except the [one] receiving [it]. 18 And to the angel (of the *NK(o)*) in Thyatira church do write: These things says the Son of God, the [One] having the eyes of Him like a flame of fire and the feet of Him like as burnished bronze; 19 I know your works and love

and faith and service and the perseverance of you and the works of you (and *k*) the latter [are] greater than the first. 20 But I have against you (few things *K*) that (you permit *N(k)O*) the woman (of you *O*) Jezebel, (the [one] *N(k)O*) (calling *N(k)o*) herself a prophetess (and *no*) (she teaches *N(k)O*) and (she misleads *N(k)O*) My servants to commit sexual immorality and to eat idol-sacrifices. 21 And I have given to her time that she may repent and not (she is willing *NO*) (to repent *N(k)O*) of the sexual immorality of her. 22 Behold (I myself *k*) I cast her into a sickbed and those committing adultery with her into tribulation great, only unless (they shall repent *NK(o)*) of the deeds (of her. *N(K)O*) 23 And the children of her I will kill with death, and will know all the churches that I myself am the [One] searching affections and hearts, and I will give of you to each according to the works of you. 24 To you however I say (to the *N(K)O*) rest of those in Thyatira, as many as not have teaching this, (and *k*) who not have known the (deeps *N(k)O*) of Satan as they say: Not (I do cast *N(k)O*) upon you any other burden, 25 But to what you have do hold fast until which [time] maybe I may come. 26 And the [one] overcoming and who is keeping until [the] end the works of Mine, I will give to him authority over the nations; 27 and he will shepherd them with a rod of iron, as the vessels [of] the potter (are broken in pieces *NK(o)*) just as I myself also I myself also have received from the Father of Mine. 28 And I will give to him the star morning. 29 The [one] having an ear he should hear what the Spirit says to the churches.

3 And to the angel of the in Sardis church do write:

These things says the [One] having the seven Spirits of God and the seven stars; I know your deeds that (*k*) characterization you have that you are alive and yet dead you are. 2 do be watching and do strengthen the [things] that remain which (were about *N(k)O*) (to die; *NK(O)*) not for I have found your works completed in the sight of the God (of Mine. *NO*) 3 do remember therefore what you have received and heard — and do keep [it] and do repent. If therefore not you shall watch, I will come (upon you *K*) like a thief, and certainly not (you may know *NK(o)*) at what hour I will come upon you. 4 (But *NO*) you have a few people in Sardis who not

soiled the garments of them, and they will walk with Me in white, because worthy they are. 5 The [one] overcoming (thus *N(k)O*) will be clothed in garments white, And certainly not will I blot out the name of him from the book of life and (I will acknowledge *N(k)O*) the name of him before the Father of Mine and before the angels of Him. 6 The [one] having an ear he should hear what the Spirit says to the churches. 7 And to the angel of the in Philadelphia church do write: These things says the Holy [One], the True [One], who is having the key (*k*) of David, who is opening and no [one] (will shut *N(k)O*) (it (only except that which is being open); *O*) and (shutting *N(k)O*) and no [one] (opens; *NK(o)*) 8 I know your deeds. Behold I have set before you a door opened (which *N(k)O*) no [one] is able to shut it; because little you have power and yet you have kept My word and not denied the name of Me. 9 Behold (I may give *N(k)O*) [those] from the synagogue of Satan — those declaring themselves Jews to be and not are, but they lie — behold I will cause them that (they will come *N(k)O*) and (they will worship *N(k)O*) before the feet of you and they may know that I myself loved you. 10 Because you have kept the word of the patient endurance of Mine, I myself also I myself also you will keep out of the hour of the trial which is being about to come upon the inhabited world whole to try those dwelling upon the earth. 11 (behold *K*) I am coming quickly; do hold fast to what you have, so that no one may take the crown of you. 12 The [one] overcoming, I will make him a pillar in the temple of the God of Mine, and out certainly not shall he go anymore, And I will write upon him the name of the God of Mine and the name of the city of the God of Mine, the new Jerusalem, which (is descending *NK(o)*) out of heaven from the God of Mine, and the name of Me new. 13 The [one] having an ear he should hear what the Spirit says to the churches. 14 And to the angel of the (in *no*) (Laodicea *N(K)O*) church do write: These things says the Amen, the Witness faithful and (*o*) true, the Beginning of the creation of God; 15 I know your works that neither cold you are nor hot. I wish cold (you were *N(k)O*) or hot; 16 So because lukewarm you are and (neither *NK(o)*) hot nor cold, I am about you to spit out of the mouth of Mine, 17 For you say that Rich I am and I have grown rich and ([of] no [thing] *N(k)O*) need I have, And not

do you understand that you yourself are wretched and (*o*) miserable and poor and blind and naked, 18 I counsel you to buy from Me gold refined by fire so that you may be rich, and garments white so that you may be clothed and not may be made manifest the shame of the nakedness of you, and eye-salve (so that *o*) (to anoint *N(k)(O)*) the eyes of you so that you may see. 19 I myself as many as if shall love I rebuke and discipline. (do be jealous *N(k)O*) therefore and do repent. 20 Behold I have stood at the door and knock. If anyone shall hear the voice of Mine and shall open the door, (then *no*) I will come in to him and I will dine with him and he with Me. 21 The [one] overcoming, I will give to him to sit with Me on the throne of Mine as I myself also I myself also overcame and I sat down with the Father of Mine on the throne of Him. 22 The [one] having an ear he should hear what the Spirit says to the churches.

4 After these things I looked, and behold a door opened in heaven, and the voice first that I heard like a trumpet was speaking with me (saying; *N(k)O*) do come up here, and I will show to you what it behooves to take place after these things. 2 (and *k*) immediately I was in [the] Spirit and behold a throne was set in heaven, and upon (the throne *N(k)O*) [One] sitting. 3 and the [One] sitting (was *k*) like in appearance stone jasper and sardius And a rainbow [was] around the throne (like in appearance *NK(o)*) (an emerald. *N(k)O*) 4 And around the throne (thrones *N(k)O*) [were] twenty (and *k*) four, and on the thrones (I saw *K*) (*k*) twenty (and *k*) four elders sitting, having clothed themselves in garments white, and (had *k*) on the heads of them crowns golden. 5 And out of the throne come flashes of lightning and voices and thunderings, And [there were] seven lamps of fire burning before the throne (of him *O*) (which *N(k)O*) are the seven Spirits of God, 6 And before the throne ([was something] like *NO*) a sea of glass, like as crystal, And in [the] midst of the throne and around the throne [were] four living creatures being full of eyes in front and behind. 7 And the living creature first [was] like as a lion, and the second living creature like as a calf, and the third living creature (he is having *N(k)O*) the face as (of a man, *N(k)O*) and the fourth living creature like as an eagle flying. 8 And the four living creatures,

one for (one *n(o)*) (of them *N(k)O*) (he having *N(k)(o)*) respectively wings six around and within (full *N(k)O*) of eyes and rest not they have by day and night (saying: *N(k)O*) Holy Holy Holy Lord God Almighty, who was being and who is being and who is coming. 9 And whenever (will give *NK(o)*) the living creatures glory and honor and thanksgiving to the [One] sitting upon (the throne, *N(k)O*) who is living to the ages of the ages, (aiōn g165) 10 will fall the twenty (and *k*) four elders before the [One] sitting upon the throne and (they will worship *N(k)O*) the [One] living to the ages of the ages and (they will cast *N(k)O*) the crowns of them before the throne saying: (aiōn g165) 11 Worthy are You Lord (and the God of us, *NO*) (the Holy One *O*) to receive glory and honor and power. for You yourself created all things, and because of the will of You (they were existing *N(k)O*) and were created.

5 And I saw on the right hand of the [One] sitting upon the throne a scroll written inside and (on [the] back, *NK(o)*) sealed with seals seven. 2 And I saw an angel strong proclaiming in a voice loud; Who (is *k*) worthy to open the scroll and to break the seals of it? 3 And no [one] was able in heaven (above *O*) (nor *NK(o)*) upon the earth (nor *NK(o)*) under the earth to open the scroll (nor *N(k)O*) to see it. 4 And (I myself *ko*) I was weeping (much *N(k)O*) because no [one] worthy was found to open (and to read *K*) the scroll nor to see it. 5 And one of the elders says to me; Not do weep. Behold has overcome the Lion who (is being *k*) of the tribe of Judah, the root of David, (The [one] *o*) (to open *NK(o)*) the scroll and (to untie *K*) the seven seals of it. 6 And I saw (and behold *K*) in [the] midst of the throne and of the four living creatures and in [the] midst of the elders a Lamb (standing *NK(o)*) as slain (having *N(k)O*) horns seven and eyes seven (which *NK(o)*) are the seven Spirits of God (which *k*) (sent out *NK(o)*) into all the earth. 7 And He came and He has taken (*k*) (scroll *K*) out of the right hand of the [One] sitting on the throne. 8 And when He had taken the scroll, the four living creatures and the twenty four elders fell down before the Lamb having each (a harp *N(k)O*) and bowls golden being full of incenses which are the prayers of the saints. 9 And they are singing a song new saying; Worthy are You to take

the scroll and to open the seals of it, because You were slain and You purchased to God (of us *KO*) by the blood of You out of every tribe and tongue and people and nation 10 and You have made (them *N(k)O*) to the God of us (a kingdom *N(k)O*) and priests, and (they will reign *N(k)(o)*) upon the earth. 11 And I looked and I heard (like *O*) [the] voice of angels many (surrounding *N(k)O*) the throne and of the living creatures and of the elders. (and was the number of them myriads of myriads *NO*) and thousands of thousands 12 saying in a voice loud: Worthy is the Lamb which slain to receive the power and (*o*) riches and wisdom and strength and honor and glory and blessing! 13 And every creature which (is *k*) in heaven and (upon the earth *N(k)O*) and under the earth and on the sea (that *k*) (is *ko*) and in them (everything *N(k)O*) I heard saying: To the [One] sitting on (the throne *N(k)O*) and to the Lamb blessing and honor and glory and might to the ages of the ages (Amen. *O*) (aiōn g165) 14 And the four living creatures (were saying; *NK(o)*) (*o*) Amen. And the (twenty four twenty four *K*) elders fell down and they worshiped ([the one] living into the ages of the ages. *K*)

6 And I watched (when *NK(o)*) opened the Lamb one of the (seven *NO*) seals and I heard one of the four living creatures saying like (a voice *N(k)O*) of thunder; Come (and *K*) (do heed. *K(o)*) 2 And I looked and behold a horse white and the [one] sitting on (it *N(k)O*) having a bow. and was given to him a crown, and he went forth overcoming and that he may conquer. 3 And when He opened the seal second I heard the second living creature saying; do come (and do heed. *K*) 4 And went forth another horse bright red. and to the [one] sitting on (it *N(k)O*) was granted to him to take the peace (from *N(k)O*) the earth, and that one another (they will slay. *N(k)O*) and was given to him a sword great. 5 And when He opened the seal third I heard the third living creature saying; do come (and do heed. *K*) And (I saw *NK(O)*) and behold a horse black and the [one] sitting on (it *N(k)O*) having a pair of scales in the hand of him. 6 And I heard ([something] like *NO*) a voice in [the] midst of the four living creatures saying; A choenix of wheat for a denarius and three choenixes (of barley *N(k)O*) for a denarius, and the

oil and the wine not you may injure. 7 And when He opened the seal fourth, I heard [the] voice of the fourth living creature (saying; *N(k)O*) Come (and *K*) (do heed. *K(o)*) 8 And I looked and behold a horse pale and the [one] sitting on it [the] name of him [was] Death. and Hades (was following *N(k)O*) with (him. *NK(o)*) and was given (to them *NK(O)*) authority over the fourth of the earth to kill with sword and with famine and with plague and by the beasts of the earth. (Hades g86) 9 And when He opened the fifth seal, I saw under the altar the souls of those slain because of the word of God and because of the testimony (of the lamb *O*) which they were upholding. 10 And (they were crying *N(k)O*) in a voice loud saying; Until when, O Lord holy and (*k*) true, not do You judge and you avenge the blood of us (from *N(k)O*) those dwelling upon the earth? 11 And (were given *N(k)O*) to them (each *N(k)O*) (a robe *N(K)O*) (white *N(k)O*) and it was said to them that (they will rest *N(k)O*) yet a time little until (when *k*) (may be fulfilled *N(k)(o)*) also the fellow servants of them and the brothers of them, (and *O*) those being about to be killed as also [had been] they. 12 And I saw when He opened the seal sixth, and (behold *K*) an earthquake great there was, and the sun became black as sackcloth of hair, and the moon (whole *NO*) became like blood, 13 and the stars of heaven fell to the earth as a fig tree (casts *NK(o)*) the unripe figs of it by a wind great being shaken, 14 And heaven departed like a scroll being rolled up, and every mountain and island out of the places of them were moved, 15 And the kings of the earth and the great ones and the commanders and the rich and the (powerful *N(k)O*) and every slave and (everyone *K*) free hid themselves in the caves and among the rocks of the mountains 16 And they say to the mountains and to the rocks; do fall on us and do hide us from [the] face of the [One] sitting on the throne and from the wrath of the Lamb, 17 because has come the day great of the wrath (of them, *N(K)O*) and who is able to stand?

7 (and *ko*) After (this thing *N(K)O*) I saw four angels standing upon the four corners of the earth holding the four winds of the earth so that no may blow wind on the earth nor on the sea nor on (all *NK(o)*) tree. 2 And I saw another angel (is ascending

N(k)O) from [the] rising of [the] sun having [the] seal of God [the] living. And he cried in a voice loud to the four angels to whom it had been given to them to harm the earth and the sea 3 saying; Not may harm the earth nor the sea nor the trees until (when *k*) (we may have sealed *N(k)O*) the servants of the God of us on the foreheads of them. 4 And I heard the number of those sealed; (one hundred *N(K)O*) (and *o*) (forty *N(K)O*) (four *N(k)O*) thousand (sealed *NK(o)*) out of every tribe of [the] sons of Israel: 5 Out of [the] tribe of Judah (twelve *N(k)O*) thousand (sealed; *NK(o)*) out of [the] tribe of Reuben (twelve *N(k)O*) thousand (sealed; *k*) out of [the] tribe of Gad (twelve *N(k)O*) thousand (sealed; *k*) 6 out of [the] tribe of Asher (twelve *N(k)O*) thousand (sealed; *k*) out of [the] tribe of Naphtali (twelve *N(k)O*) thousand (sealed; *k*) out of [the] tribe of Manasseh (twelve *N(k)O*) thousand (sealed; *k*) 7 out of [the] tribe of Simeon (twelve *N(k)O*) thousand (sealed; *k*) out of [the] tribe of Levi (twelve *N(k)O*) thousand (sealed; *k*) out of [the] tribe of Isaachar (twelve *N(k)O*) thousand (sealed; *k*) 8 out of [the] tribe of Zebulun (twelve *N(k)O*) thousand (sealed; *k*) out of [the] tribe of Joseph (twelve *N(k)O*) thousand (sealed; *k*) out of [the] tribe of Benjamin (twelve *N(k)O*) thousand (sealed. *NK(o)*) 9 After these things I looked and behold a multitude great which to number it no [one] was able out of every nation and tribes and peoples and tongues (standing *NK(o)*) before the throne and before the Lamb, (having clothed themselves with *N(k)O*) robes white and (palm branches *NK(o)*) in the hands of them. 10 And (they were crying out *N(k)O*) in a voice loud saying: Salvation (to the God *N(k)O*) of us to the [One] sitting on (the throne *N(k)O*) and to the Lamb! 11 And all the angels had stood around the throne and the elders and the four living creatures and they fell before the throne upon the (faces *N(K)O*) of them and worshiped God 12 saying; Amen! Blessing and glory and wisdom and thanksgiving and honor and power and strength to the God of us to the ages of the ages! Amen. (aion g165) 13 And answered one of the elders saying to me; These ones having clothed themselves with the robes white, who are they and from where have they come? 14 And (I have said *NK(o)*) to him; lord (of mine, *NO*) you yourself know. And he said to me;

These are the [ones] coming out of the tribulation great and they have washed the robes of them and made white (robes *k*) (for them *N(k)O*) in the blood of the Lamb. 15 Because of this They are before (the throne *NK(o)*) of God and serve Him by day and night in the temple of Him, and the [One] sitting on the throne will tabernacle over them. 16 Not they will hunger any more neither will they thirst anymore nor (not *o*) no may fall upon them the sun nor any scorching heat, 17 because the Lamb in the center of the throne (will shepherd *NK(o)*) them and (He will lead *NK(o)*) them to (of life *N(k)O*) fountains of waters, and will wipe away God every tear (from *N(k)O*) the eyes of them.'

8 And (when *N(k)O*) He opened the seal seventh, there was silence in heaven for about half an hour. 2 And I saw the seven angels who before God have stood and were given to them seven trumpets. 3 And another angel came and he stood at (the altar *N(k)O*) having a censer golden. and was given to him incense much that (he will give [it] *N(k)O*) with the prayers of the saints all upon the altar golden before the throne. 4 And went up the smoke of the incense with the prayers of the saints out of [the] hand of the angel before God. 5 And has taken the angel the censer and filled it from the fire of the altar and cast [it] to the earth. and there were thunders and sounds and flashes of lightning and an earthquake. 6 And the seven angels who are having the seven trumpets prepared (themselves *N(k)O*) that they may sound the trumpets. 7 And the first (angel *K*) sounded [his] trumpet, and there was hail and fire mixed with blood, and it was cast upon the earth (And the third of the earth was burned up; *NO*) and the third of the trees were burned up, and all [the] grass green was burned up. 8 And the second angel sounded [his] trumpet, and [something] like a mountain great with fire burning was cast into the sea; And became a third of the sea blood. 9 and died a third of the creatures in the sea who are having life, and a third of the ships (were destroyed. *N(k)O*) 10 And the third angel sounded [his] trumpet, and fell out of heaven a star great burning like a torch And it fell upon a third of the rivers and upon the springs of waters. 11 And the name of the star is named (*no*) Wormwood; And (became *N(k)O*)

a third of the waters into wormwood, and many of the men died from the waters because they were made bitter. 12 And the fourth angel sounded [his] trumpet, and was struck a third of the sun and a third of the moon and a third of the stars so that may be darkened a third of them, and day not (may appear [for] *N(k)O*) a third of her and the night likewise. 13 And I looked and I heard one (eagle *N(K)O*) flying in mid-heaven saying in a voice loud; Woe Woe Woe (to those dwelling *N(k)O*) on the earth because of the remaining voices of the trumpet of the three angels who are being about to sound [their] trumpets!

9 And the fifth angel sounded [his] trumpet, and I saw a star out of heaven having fallen to the earth, and was given to it the key of the pit of the abyss, (Abyssos g12) 2 And he opened the pit of the abyss; and went up smoke out of the pit like [the] smoke of a furnace (great, *NK(o)*) and (was darkened *N(k)O*) the sun and the air by the smoke of the pit. (Abyssos g12) 3 And out of the smoke came forth locusts unto the earth, and was given to them power, like have power the scorpions of the earth. 4 And it was said to them that not (they will harm *N(k)O*) the grass of the earth nor any green thing nor any tree, only except the men (only *k*) who not having the seal of God on the foreheads (of them. *k*) 5 And it was granted (to them *N(k)O*) that not they may kill them, but that (they will torment [them] *N(k)O*) months five, And the torment of them [was] like torment of a scorpion when it may strike a man. 6 And in the days those will seek men death and certainly no more will find it; and they will long to die, and (he flees *N(k)O*) death from them. 7 And the appearance of the locusts [was] like as horses prepared for battle, and upon the heads of them [were something] like crowns like (as gold, *NK(o)*) and the faces of them like [the] faces of men. 8 And they had hair like hair of women, and the teeth of them like [those] of lions were. 9 And they had breastplates like breastplates of iron, and the sound of the wings of them [was] as [the] sound of chariots of horses many rushing into battle. 10 And they have tails like as scorpions and stingers (it was *k*) and in the tails of them (and *k*) [is] the (power *NK(o)*) (they have *O*) (of them *NK(O)*) to injure men for months five. 11 (and *k*) (They have *NK(o)*) over them a king angel of the abyss; [The] name of Him

in Hebrew [is] Abaddon, (and *NK(o)*) in the Greek [the] name he has Apollyon. (Abyssos g12) 12 Woe the first has passed; Behold (are coming *N(k)O*) still two woes after these things. 13 And the sixth angel sounded [his] trumpet, and I heard voice one from the four horns of the altar golden before God 14 (saying *N(k)O*) to the sixth angel (the [one] having *N(k)O*) the trumpet; do release the four angels those bound at the river great Euphrates. 15 And were released the four angels who prepared for the hour and (for the *o*) day and month and year so that they may kill a third of mankind. 16 And the number of the armies of the (cavalry [was] *NK(o)*) (twice ten thousand twice ten thousand *N(k)O*) ten thousands; (and *k*) I heard the number of them. 17 And thus I saw the horses in the vision and those sitting on them having breastplates fiery and hyacinthine and brimstone. And the heads of the horses [were] like heads of lions, and out of the mouths of them proceed fire and smoke and brimstone. 18 (by *N(k)O*) three (plagues *NO*) these was killed a third of mankind, (by *NK(o)*) the fire and (from *k*) the smoke and (from *k*) the brimstone which is proceeding out of the mouths of them. 19 (the *N(k)O*) for (power of the *N(k)O*) (horses *NO*) in the mouths of them (are *N(k)O*) and in the tails of them. the for tails of them [are] like (as serpents *NK(o)*) having heads and with them they injure. 20 And the rest of the men who not were killed by plagues these (not even *N(k)O*) repented of the works of the hands of them, so that not (they will worship *N(k)O*) the demons and the idols golden and silver and bronze and stone and wooden, which neither to see (are able *N(k)O*) nor to hear nor to walk, 21 And not they repented of the murders of them nor of the (sorceries *N(k)O*) of them nor of the sexual immorality of them nor of the thefts of them.

10 And I saw another angel mighty coming down out of heaven having clothed himself with a cloud, and the rainbow upon (the head *NK(o)*) of him, and the face of him [was] like the sun, and the feet of him like pillars of fire, 2 and (having *N(k)O*) in the hand of him (a little scroll *NK(o)*) opened And he placed the foot of him right upon (the sea, *N(k)O*) the and left upon (the earth, *N(k)O*) 3 And he cried out in a voice loud as a lion roars. And when he cried out, sounded the seven thunders the their own voice.

4 And when spoke the seven thunders, (the voices of themselves *K*) I was about to write. But I heard a voice out of heaven saying (to me *K*) do seal what spoke the seven thunders, and not (them *N(k)O*) may write. 5 And the angel whom I saw standing on the sea and on the land lifted up the hand of him (the right *NO*) to heaven 6 and he swore by the [One] living to the ages of the ages, who created heaven and the [things] in it and the earth and the [things] in it and the sea and the [things] in it that Delay no longer no longer will there be! (aion g165) 7 But in the days of the voice of the seventh angel, when he may soon to sound [the] trumpet, then (would be completed *N(k)O*) the mystery of God, as evangelised ([to] those *N(k)O*) (His own *NK(o)*) (servants [to] the prophets. *N(k)O*) 8 And the voice that I heard out of heaven again (was speaking *N(k)O*) with me and (saying; *N(k)O*) do go do take the (little scroll *N(k)O*) which opened in the hand of the angel who standing upon the sea and upon the land. 9 And I went to the angel saying to him (to give *N(k)O*) me the little scroll. And he says to me; do take and do eat it. and it will make bitter your stomach, but in the mouth of you it will be sweet as honey. 10 And I took the (little scroll *NK(o)*) out of the hand of the angel and I ate it, and it was in the mouth of mine as honey sweet; and when I had eaten it, was made bitter the stomach of mine. 11 And (they say *N(k)O*) to me; It is necessary for you again to prophesy concerning peoples and (concerning *o*) nations and [concerning] tongues and [concerning] kings many.

11 And was given to me a measuring rod like as a staff saying; (do rise *N(k)O*) and do measure the temple of God and the altar, and those worshiping in it. 2 And the courtyard (outside *NK(O)*) the temple do leave (outside, *N(k)O*) and not it may measure, because it has been given [up] to the nations; and the city holy they will trample upon months forty and two. 3 And I will grant to the two witnesses of mine, and they will prophesy days a thousand two hundred sixty (having clothed themselves in *NK(o)*) sackcloth. 4 These are the two olive trees and the two lampstands before the (Lord *N(K)O*) of the earth (standing. *N(k)O*) 5 And if anyone them (should desire *N(k)O*) to harm, fire goes out of the mouth of them and devours the enemies of them; And if

anyone (shall desire *NK(o)*) them to harm, thus it is necessary for him to be killed. 6 These have (the *no*) power to shut the sky so that not rain may fall (in the days *N(k)O*) of the prophecy of them, and power they have over the waters to turn them into blood and to strike the earth with every plague as often as if they shall desire. 7 And when they may have completed the testimony of them, the beast which is coming up out of the abyss will make with them war and he will overcome them and he will kill them. (Abyssos g12) 8 And (the body *N(k)O*) of them [will be] upon the street of the city the great, which is called figuratively Sodom and Egypt, where also the Lord (of them *N(k)O*) was crucified. 9 And (gaze *N(k)O*) [those] of the peoples and tribes and tongues and nations ([on] the *N(k)O*) (body *N(k)O*) of them days three and a half, and the bodies of them not (they allow *N(k)O*) to be put into (a tomb. *N(K)O*) 10 And those dwelling on the earth (does rejoice *N(k)O*) over them and (does make merry *N(k)O*) and gifts (will send *NK(O)*) to one another, because these two prophets tormented those dwelling upon the earth. 11 And after the three days and a half [the] spirit of life from God entered (in *N(k)(o)*) (them, *N(k)O*) and they stood upon the feet of them, and fear great (fell *N(k)O*) upon those beholding them. 12 And (they heard *NK(O)*) (a voice great *N(k)O*) out of heaven (saying *N(k)O*) to them; do come up here. And they went up to heaven in the cloud, and beheld them the enemies of them. 13 And in that [very] (hour *NK(O)*) there was an earthquake great, and a tenth of the city fell, and were killed in the earthquake names of men thousand seven. And the rest terrified became and they gave glory to the God of heaven. 14 The woe second has passed; Behold the woe third is coming quickly. 15 And the seventh angel sounded [his] trumpet, and there were voices great in heaven (saying: *N(k)O*) (Has become *N(K)O*) (the *N(k)O*) (kingdom *N(K)O*) of the world [that] of the Lord of us and of the Christ of Him, and He will reign to the ages of the ages. (aiōn g165) 16 And the twenty (and *k*) four elders before (the throne [of] *O*) God (who *o*) (sitting *NK(o)*) on the thrones of them fell upon the faces of them and worshiped God 17 saying: We give thanks to You, Lord God Almighty, who is being and who was (and who is coming *K*) for You have taken the power of You

great and began to reign. 18 And the nations were enraged, and came the wrath of You and the time for the dead to be judged and to give the reward to the servants of You to the prophets and to the saints and to those fearing the name of You, ([to] the small *N(k)O*) and ([to] the great, *N(k)O*) and to destroy those destroying the earth. 19 And was opened the temple of God (*no*) in heaven, and appeared the ark of the covenant (of Him *NK(O)*) in the temple of Him, And there were flashes of lightning and voices and thunders and an earthquake and hail great.

12 And a sign great appeared in heaven: a woman having been clothed with the sun, and the moon under the feet of her and on the head of her a crown of stars twelve, 2 and in womb having, (And *no*) (she cries out *NK(o)*) being in travail and being in pain to bring forth. 3 And was seen another sign in heaven, and behold a dragon great red having heads seven and horns ten, and upon the heads of him seven royal crowns, 4 And the tail of him drags a third of the stars of heaven and he cast them to the earth. and the dragon has stood before the woman who is being about to bring forth, so that when she may bring forth the child of her he may devour. 5 And she brought forth a son (male, *N(k)O*) who is about to rule all the nations with a rod of iron. and was caught up the child of her to God and to the throne of Him. 6 And the woman fled into the wilderness, where she has there a place prepared (by *NK(o)*) God, so that there (they may feed *NK(O)*) her days one thousand two hundred sixty. 7 And there was war in heaven: Michael and the angels of him (*no*) (to war against *N(k)O*) the dragon. and the dragon warred [back] and the angels of him 8 And not (he had [enough] strength, nor *N(k)O*) a place was found (for them *NK(O)*) any longer in heaven. 9 And was thrown [out] the dragon great, the serpent ancient, who is called [the] devil and Satan who is deceiving the inhabited [world] whole, He was thrown down to the earth, and the angels of him with him were thrown down. 10 And I heard a voice great in heaven saying: Now have come the salvation and the power and the kingdom of the God of us, and the authority of the Christ of Him, because (has been cast down *N(k)O*) the (accuser *N(k)O*) of the brothers of us who is accusing (them *N(k)O*) before the God of us day

and night. 11 And they themselves overcame him through the blood of the Lamb and through the word of the testimony of them and not they have loved the life of them unto death. 12 Because of this do rejoice O heavens and you who [are] in them dwelling! Woe (to those dwelling [in] *K*) (the land *NK(o)*) and (the sea, *NK(o)*) because has come down the devil to you having fury great knowing that a short time he has. 13 And when saw the dragon that he had been thrown down to the earth, he pursued the woman who had brought forth the male [child]. 14 And were given to the woman (the *no*) two wings of the eagle great, so that she may fly into the wilderness into the place of her (where *NK(O)*) (she is nourished *NK(o)*) there a time and times and half a time from [the] face of the serpent. 15 And cast the serpent out of the mouth of him after the woman water as a river, so that (her *N(k)O*) carried away by a flood he may cause to be. 16 And gave help the earth to the woman and opened the earth the mouth of it and swallowed up the river which had cast the dragon out of the mouth of him. 17 And was angry the dragon with the woman and went to make war with the rest of the children of her who are keeping the commandments of God and holding the testimony (*k*) of Jesus (Christ. *K*)

13 And (he stood *N(K)O*) upon the sand of the sea. And I saw out of the sea a beast rising, having horns ten and heads seven and on the horns of it ten royal crowns and upon the heads of it (names *N(K)O*) of blasphemy. 2 And the beast that I saw was like as a leopard and the feet of it like (a bear's *N(k)O*) and the mouth of it like [the] mouth of a lion. And gave to it the dragon the power of him and the throne of him and authority great. 3 And (I saw *K*) one of the heads of it ([was] as *NK(o)*) slain to death, And the wound the of death of it was healed, and (marveled *NK(o)*) (in *ko*) all ([on] the earth *NK(o)*) after the beast. 4 And they worshiped (the dragon *N(k)O*) (that *N(k)(o)*) (gave *NK(o)*) authority to the beast and they worshiped (the beast *N(k)O*) saying; Who [is] like as the beast (And *no*) who (is able *NK(o)*) to make war against it? 5 And was given to it a mouth speaking great things and (blasphemies *NK(o)*) and was given to it authority (war *O*) to act months forty (and *no*) two. 6 And it opened the mouth of it unto (blasphemies

N(k)O) against God to blaspheme the name of Him and the tabernacle of Him, (and *k*) those in heaven dwelling. 7 And there was given to it to make war with the saints and to overcome them And was given to it authority over every tribe (and people *NO*) and tongue and nation. 8 And will worship (it *N(k)O*) all those dwelling on the earth, (each of whom *N(k)O*) not have been written (the name *N(k)O*) (of him *no*) in (the book *N(k)O*) of life of the Lamb which slain from [the] founding of [the] world. 9 If anyone has an ear, he should hear. 10 If anyone (into *n(o)*) captivity (gathers *K*) into captivity he goes, If anyone with [the] sword (is to be killed, *N(k)O*) (it is necessary for *ko*) him by [the] sword [is] to be killed; Here is the endurance and the faith of the saints. 11 And I saw another beast rising out of the earth, and it had horns two like as a lamb and it was speaking like a dragon. 12 And the authority of the first beast all it exercises on behalf of it and (makes *NK(o)*) the earth and those in it dwelling that (they will worship *N(k)O*) the beast first, of whom was healed the wound the fatal of it. 13 And it works signs great so that even fire it may cause out of heaven (to come down to *NK(o)*) the earth in the presence of men. 14 And it deceives (those *k*) (mine *O*) who dwelling on the earth through the signs that were given to it to perform before the beast telling to those dwelling on the earth to make an image to the beast (that *N(k)O*) (has *NK(o)*) the wound (from *o*) of the sword and has lived. 15 And there was given (to it *NK(o)*) to give breath to the image of the beast so that also may speak the image of the beast, and may cause that as many as (might *N(k)O*) not shall worship (the image *N(k)O*) of the beast shall be killed. 16 And it causes all the small and the great and the rich and the poor and the free and the servants, that (it may give *N(k)(o)*) to them (a mark *N(k)O*) on the hand of them right or on (the *N(k)O*) (forehead *N(k)O*) of them, 17 and that no one (may be able *NK(o)*) to buy or to sell only except the [one] having the mark — (or *K*) the name of the beast or the number of the name of it. 18 Here the wisdom is. The [one] having (*k*) understanding he should count the number of the beast, number for a man's it is, and the number of it (is *o*) (six hundred sixty *N(K)O*) (six. *N(k)O*)

14 And I looked and behold the Lamb (standing *N(k)O*) upon Mount Zion and with Him (number *O*) one hundred forty four thousand having (the name of Him and *NO*) the name of the Father of (Him written on the foreheads of them. **2** And I heard a voice out of heaven as [the] sound of waters many and as [the] sound of thunder loud, And the (voice *N(k)O*) that I heard ([was] like that *NO*) of harpists harping with the harps of them. **3** And they are singing as a song new before the throne and before the four living creatures and the elders, And no [one] was able to learn the song only except the one hundred forty four thousand who redeemed from the earth. **4** These are they who with women not was defiled, pure for they are; these (are *k*) those following after the Lamb wherever maybe (He may go; *NK(o)*) These (by Jesus *O*) were redeemed out from men [as] firstfruits to God and to the Lamb; **5** And in the mouth of them not was found (a lie, *N(k)O*) blameless (for *ko*) they are (before the throne of the God. *K*) **6** And I saw another angel flying in mid-heaven having [the] glad tidings everlasting to evangelise (upon *no*) those (residing *N(k)O*) on the earth and to every nation and tribe and tongue and people (*aiōnios* g166) **7** (saying *N(k)O*) in a voice loud; do fear (God *NK(O)*) and do give to Him glory, because has come the hour of the judgment of Him, And do worship (the [One] *NK(o)*) (him [who] *o*) (having made *NK(o)*) heaven and the earth and (*o*) sea and springs of waters. **8** And another angel (a second *NO*) followed saying; Fallen Fallen is Babylon (the city *K*) the great (who *N(k)O*) of the wine of wrath for the immorality of her she has given to drink all the Gentiles. **9** And (another *no*) angel a third followed after them saying in a voice loud; If anyone worships the beast and the image of it and receives a mark on the forehead of him or upon the hand of him, **10** also he himself will drink of the wine of the anger of God which mixed undiluted in the cup of the wrath of Him and he will be tormented in fire and brimstone before (of the *k*) angels holy and before the Lamb. **11** And the smoke of the torment of them to ages of ages goes up, and not have rest by day and night those worshipping the beast and the image of it and if anyone receives the mark of the name of it. (*aiōn* g165) **12** Here the endurance of the saints is (here *k*) those keeping the commandments of God and the

faith of Jesus. **13** And I heard a voice out of heaven saying (to me: *K*) do write; Blessed [are] the dead in the Lord dying from now. Yes, says the Spirit, so that (they will rest *N(k)O*) from the labors of them, (for *N(k)O*) the works of them follow with them. **14** And I looked and behold a cloud white, and upon the cloud (is sitting [One] like [the] Son *N(k)O*) of Man, having on the head of Him a crown golden and in the hand of Him a sickle sharp. **15** And another angel came out of the temple crying in a voice loud to the [One] sitting on the cloud; do put forth the sickle of You and do reap, because has come (to you *K*) the hour (of the *k*) to reap, because has ripened the harvest of the earth. **16** And swung the [One] sitting upon (the cloud *N(k)O*) the sickle of Him upon the earth, and was harvested the earth. **17** And another angel came out of the temple in heaven having also he himself a sickle sharp. **18** And another angel came out of the altar who is having authority over the fire and he called (in a voice *N(k)O*) loud to the [one] having the sickle sharp saying; do put forth your sickle sharp and do gather the clusters from the vine of the earth, because fully ripened the grapes of it. **19** And put forth the angel the sickle of him to the earth and gathered the vine of the earth and cast [them] into the winepress of the wrath of God (great. *N(k)O*) **20** And was trodden the winepress outside the city, and flowed blood out of the winepress as high as the bridles of the horses to the distance of stadia one thousand six hundred.

15 And I saw another sign in heaven great and wonderful, angels seven having plagues seven — the last, because in them was completed the wrath of God. **2** And I saw [something] like a sea of glass mingled with fire and those conquering over the beast and of the image of it and over the (mark of it over the *K*) number of the name of it standing upon the sea of the glass having harps of God. **3** And they are singing the song of Moses the servant of God and the song of the Lamb saying: Great and wonderful [are] the works of You, Lord God the Almighty! Righteous and true [are] the ways of You, O King of the (nations! *N(K)(O)*) **4** Who certainly surely may fear (you *k*) O Lord, and (will glorify *N(k)O*) the name of You? For [You] alone [are] (sacred, *NK(o)*) For all the nations will come and will worship before You,

because the righteous acts of You were revealed. 5 And after these things I looked and (behold *K*) was opened the temple of the tabernacle of the testimony in heaven. 6 And came forth the seven angels those having the seven plagues out of the temple (who were *o*) having clothed themselves in (linen *NK(O)*) pure (and *k*) bright and having girded themselves with around the chests sashes golden. 7 And one of the four living creatures gave to the seven angels seven bowls golden full of the wrath of God who is living to the ages of the ages. (αἰὼν g165) 8 And was filled the temple with smoke from the glory of God and from the power of Him, and no [one] was able to enter into the temple until may be completed the seven plagues of the seven angels.

16 And I heard [a] loud voice from the temple saying to the seven angels; do go and (do pour out *N(k)O*) the (seven *NO*) bowls of the wrath of God into the earth. 2 And departed the first and poured out the bowl of him (into *N(k)O*) the earth, and came a sore harm and grievous (upon *N(k)O*) the men those having the mark of the beast and those worshiping the image of it. 3 And the second (angel *K*) poured out the bowl of him into the sea, and it became blood as of [one] dead, and every soul (living *N(k)O*) died (that was *no*) in the sea. 4 And the third (angel *K*) poured out the bowl of him into the rivers and (into *k*) the springs of the waters, and they became blood. 5 And I heard the angel of the waters saying: Righteous (O Lord *K*) are, you who [are] being and who was being (and *k*) O holy One, because these things You have judged, 6 because [the] blood of saints and of prophets they have poured out, and blood to them (You have given *N(k)O*) to drink; worthy (for *k*) they are. 7 And I heard (other from *K*) the altar saying: Yes Lord O God Almighty, true and righteous [are] the judgments of You. 8 And the fourth (angel *K*) poured out the bowl of him upon the sun, and there was given to it to scorch men with fire. 9 And were scorched the men with heat great and they denigrated (the people *O*) the name of God who is having (*no*) authority over plagues these and not did they repent to give Him glory. 10 And the fifth (angel *K*) poured out the bowl of him upon the throne of the beast, and became the kingdom of it darkened, and they were

gnawing the tongues of them for the distress 11 and they blasphemed the God of heaven on account of the distresses of them and on account of the sores of them and not they did repent of the works of them. 12 And the sixth (angel *K*) poured out the bowl of him upon the river great Euphrates, and was dried up the water of it so that may be prepared the way of the kings from the (rising *N(k)O*) of the sun. 13 And I saw [coming] out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet spirits three unclean (as frogs. *N(k)O*) 14 they are for spirits (of demons *N(k)O*) performing signs which (go forth *N(k)O*) to the kings (of the earth and *K*) of the inhabited [world] whole to gather together them unto the battle of the day (that [one] *k*) the great [day] of God the Almighty. 15 Behold I am coming like a thief. Blessed [is] the [one] watching and keeping the garments of him, so that not naked he may walk and they may see the shame of him. 16 And he gathered together them unto the place which is being called in Hebrew Armageddon. 17 And the seventh (angel *K*) poured out the bowl of him (upon *N(k)O*) the air, and came out a voice loud (from *N(k)O*) the temple (of the heaven *K*) from the throne saying; It has been done! 18 And there were flashes of lightning and voices and thunders and an earthquake there was great such as not had there been since when (*k*) (man was *N(k)O*) upon the earth, so great [was the] earthquake so mighty. 19 And was [split] the city great into three parts, and the cities of the nations fell. and Babylon the great was remembered before God to give to her the cup of the wine of the fury the wrath of Him. 20 And every island fled, and mountains not were to be found. 21 And a hail great about a talent weight comes down out of heaven upon the men. And blasphemed the men God on account of the plague of the hail, for severe is the plague of it exceedingly.

17 And came one of the seven angels those having the seven bowls and spoke with me saying (to me: *K*) Come here, I will show you the punishment of the prostitute great who is sitting upon (*k*) waters (*k*) many, 2 with whom committed sexual immorality the kings of the earth, and were made drunk those that dwelling on the earth with the wine of the sexual immorality of her. 3 and he carried away me into a

wilderness in [the] Spirit. and I saw a woman sitting upon a beast scarlet (being full *N(k)O*) (of the *o*) (names *N(k)O*) of blasphemy, (having *N(k)O*) heads seven and horns ten. 4 And the woman was clothed in (purple *N(k)O*) and (scarlet *N(k)O*) and adorned (with gold *N(k)O*) and with stone precious and with pearls, holding a cup golden in the hand of her being full of abominations and the (unclean [things] *N(k)O*) of the sexual immorality of her. 5 And upon the forehead of her a name written, a mystery: Babylon the Great, the mother of the prostitutes and of the abominations of the earth. 6 And I saw the woman being drunk with the blood of the saints and with the blood of the witnesses of Jesus, And I marveled having seen her with wonder great. 7 And said to me the angel; Because of why did you marvel? I myself will tell you the mystery of the woman and of the beast who is carrying her who is having the seven heads and the ten horns. 8 The beast that you saw was and not is and is about to come up out of the abyss and into destruction (go. *N(k)O*) and (will be astonished *N(k)O*) those dwelling on the earth, whose not has been written (name *N(k)O*) in the book of life from [the] foundation of [the] world, (seeing *N(k)O*) the beast (that *N(k)O*) was and not is (and yet *N(k)O*) (it will exist. *N(K)O*) (Abyssos g12) 9 Here [is] the mind which is having wisdom. The seven heads seven mountains are where the woman sits on them. 10 And kings seven there are: The five are fallen, (and *k*) the one is, the other not yet has come; and when he may have come, a little while him it behooves to remain. 11 And the beast which was and not is, also (himself *NK(o)*) an eighth is and of the seven is and into destruction goes. 12 And the ten horns which you saw, ten kings are, who a kingdom not yet have received but authority as kings one hour receive along with the beast. 13 These one mind have and the power and (the *k*) authority (of them *N(k)O*) to the beast (they give up. *N(k)O*) 14 These with the Lamb war will make, and the Lamb will overcome them, because Lord of lords He is and King of kings, and those with Him [are] called and chosen and faithful. 15 And he says to me; The waters that you saw, where the prostitute sits, peoples and multitudes are and nations and tongues. 16 And the ten horns that you saw (and *N(K)O*) the beast, these will hate the prostitute and desolated

they will make her and naked (they will make her *o*) and the flesh of her they will eat and her they will burn with fire. 17 For God has put into the hearts of them to do the purpose of Him and to do one purpose and to give the kingdom of them to the beast until (they will be completed *N(k)(o)*) (the words *N(k)O*) of God. 18 And the woman whom you saw is the city great which is having kingship over the kings of the earth.

18 (and *k*) After these things I saw another angel descending out of heaven, having authority great, and the earth was illuminated from the glory of him. 2 And he cried out in (a mighty *N(k)O*) voice (loud *K*) saying: Fallen Fallen is Babylon the great And she has become a habitation (of demons *N(k)O*) and a prison of every spirit unclean and a prison of every bird unclean (and a prison of every creature unclean *NO*) and hated, 3 For of the wine of the wrath of the sexual immorality of her (they have drunk *N(k)O*) all the nations, and the kings of the earth with her committed sexual immorality, and the merchants of the earth through the power of the sensuality of her were enriched. 4 And I heard another voice from heaven saying: (do come *NK(o)*) you who [are] people of mine from her, so that not you may have fellowship in the sins of her, and of the plagues of her so that not you may receive; 5 For (they were heaped *N(K)O*) in her sins as high as heaven, and has remembered God the iniquities of her. 6 do give back to her as also she has rendered (to you *k*) and do pay back double (to her *k*) (the *no*) twofold according to the works of her. In the cup which she has mixed, do mix to her double. 7 So much as she has glorified herself and lived in luxury, so much do give to her torment and misery, because in the heart of herself she says that I sit [as] a queen and a widow never I am and mourning certainly not shall I see. 8 Because of this in one day will come the plagues of her, death and misery and famine, and with fire she will be burned up, because mighty [is the] Lord God the [One] (having judged *N(k)O*) her. 9 And (they will weep *N(k)O*) ([for] her *k*) and they will wail for her the kings of the earth the [ones who] with her having committed sexual immorality and having lived luxuriously, when they may see the smoke of the burning of her 10 from afar standing because of the fear of the torment of her

saying: Woe woe you who [are] the city great Babylon the city strong! For (in *k*) one hour has come the judgment of you. **11** And the merchants of the earth (weep *NK(o)*) and (they mourn *NK(o)*) for (her, *N(k)O*) because the cargo of them no [one] buys no longer no longer **12** cargo of gold and of silver and of stone precious and (of pearls *N(k)O*) and (of fine linen [things] *N(k)O*) and (of purple cloth *NK(o)*) and of silk and of scarlet and all wood citron and every article of ivory and every article of wood most precious and of bronze and of iron and of marble **13** and cinnamon (and spice *NO*) and incense and myrrh and frankincense and wine and oil and finest flour and wheat and cattle and sheep and of horses and of chariots and of slaves and souls of men. **14** And the ripe fruit of you of the desire of the soul are departed from you, and all the sumptuous things and the splendid things (were destroyed *N(k)O*) from you, and no longer no longer certainly not them (they will find. *N(K)(o)*) **15** The merchants of these things which having been enriched from her from afar will stand because of the fear of the torment of her weeping and mourning, **16** (and *k*) saying: Woe woe you who [are] the city great, which having been clothed with fine linen and purple and scarlet and adorned with (gold [things] *N(k)O*) and with stone precious and (with pearl! *N(K)O*) **17** Since in one hour has been brought to desolation so great wealth. And every shipmaster and every [one] who on (a place *NO*) (of the *k*) (sailing *N(k)O*) (the multitudes *K*) and sailors and as many as the sea trade by at a distance stood **18** and (were crying out *NK(o)*) (seeing *N(k)O*) the smoke of the burning of her saying; What [is] like as the city great? **19** And they cast dust upon the heads of them and (they were crying out *NK(o)*) weeping and mourning (and *o*) saying: Woe woe the city great, in which were enriched all those having ships in the sea through the wealth of her! Since in one hour she has been desolated. **20** do rejoice over (her, *N(k)O*) O heaven and you saints (and *no*) you apostles and you prophets, because did judge God the judgment for you against her. **21** And took up one angel a mighty stone like (a millstone *N(k)O*) great and cast [it] into the sea saying: Thus with violence will be cast down Babylon the great city and certainly not may be found any longer. **22** And sound of harpists and musicians

and flute players and trumpeters certainly not may be heard in you any longer, And any craftsmen of any craft certainly not may be found in you any longer, and [the] sound of a millstone certainly not may be heard in you any longer, **23** And [the] light of lamp certainly not may shine in you any longer, and [the] voice of a bridegroom and a bride certainly not may be heard in you any longer, for the merchants of you were the great ones of the earth, because by the sorcery of you were deceived all the nations. **24** And in her ([the] blood *N(k)O*) of prophets and of saints was found and of all those slain on the earth.

19 (and *k*) After these things I heard ([something] like *NO*) a voice loud of a multitude great in heaven (crying out: *N(k)O*) Hallelujah! The salvation and the glory (and the honor *K*) and the power (to Lord *K*) (God *N(k)O*) of us! **2** For true and righteous [are] the judgments of Him, because He has judged the prostitute great who (was corrupting *NK(o)*) the earth with the sexual immorality of her, and He has avenged the blood of the servants of Him out of (the *k*) hand of her. **3** And a second time (they have said: *NK(o)*) Hallelujah! And the smoke of her goes up to the ages of the ages. (αἰὼν ὁ αἰὼν) **4** And fell down the elders twenty (and *k*) four and the four living creatures, and they worshiped God who is sitting on (the throne *N(k)O*) saying: Amen Hallelujah! **5** And a voice (from *N(k)O*) the throne came forth saying: do praise (to the God *N(k)O*) of us all you who [are] servants of Him and you who [are] fearing Him, (and *k*) you small and you great! **6** And I heard [something] like [the] voice of a multitude great and like [the] sound of waters many and like a sound of thunders mighty (saying: *N(k)(o)*) Hallelujah! For has reigned [the] Lord God (of us *NO*) the Almighty. **7** We may rejoice and (we may exult *N(k)O*) and (we may give *N(k)(o)*) the glory to Him, because has come the marriage of the Lamb, and the bride of Him has made ready herself. **8** And it was given to her that she may be clothed in fine linen bright (and *k*) pure; For the fine linen the righteous acts of the saints is. **9** And he says to me; do write; Blessed [are] those to the supper of the marriage of the Lamb invited. And he says to me; These the words true of God are. **10** And I fell before the feet of him to worship him, And he says to

me; do see [that] you [do] not, A fellow servant with you I am and the brothers of you who are holding the testimony (*k*) of Jesus; God do worship. The for testimony (*k*) of Jesus is the spirit of prophecy. 11 And I saw heaven opened and behold a horse white and the [One] sitting upon it being called Faithful and True, and in righteousness He judges and makes war; 12 And the eyes of Him [are] like a flame of fire and upon the head of Him royal crowns many having (names written and *O*) a name written which no [one] knows only except He Himself 13 and having clothed themselves with a garment (dipped *NK(O)*) in blood, And (has been called *N(k)O*) the name of Him The Word of God. 14 And the armies who were in heaven were following after Him upon horses white having clothed themselves in fine linen white (and *k*) pure. 15 And out of the mouth of Him goes forth a sword (two-edged *O*) sharp, so that with it (He may strike down *N(k)O*) the nations. and He himself will shepherd them with a rod of iron And He himself treads the press of the wine of the fury (and *k*) of the wrath of God the Almighty. 16 And He has upon the robe and upon the thigh of Him (*k*) a name written: King of kings and Lord of Lords. 17 And I saw one angel standing in the sun, and he cried out (in *no*) a voice loud saying to all the birds who are flying in mid-heaven; Come (and *k*) (do be gathered *N(k)O*) unto the supper (great *N(k)O*) of God, 18 so that you may eat [the] flesh of kings and [the] flesh of commanders and [the] flesh of mighty [men] and [the] flesh of horses and of those sitting on (them *NK(o)*) and [the] flesh of all, free both and slaves and small (both *ko*) and great. 19 And I saw the beast and the kings of the earth and the armies of them gathered together to make (*no*) war with the [One] sitting on the horse and with the army of Him. 20 And was captured the beast, and with (him *N(k)O*) false prophet the [one] having done the signs before him, by which he deceived those having received the mark of the beast and those worshiping the image of it. living were cast the two into the lake of fire (which is burning *N(k)O*) with (*k*) brimstone. (Limnē Pyr g3041 g4442) 21 And the rest were killed with the sword of the [One] sitting on the horse (having gone out *N(k)O*) out of the mouth of him. And all the birds were filled with the flesh of them.

20 And I saw an angel descending out of heaven holding the key of the Abyss and a chain great in the hand of him. (Abyssos g12) 2 And he seized the dragon, (the serpent ancient, *N(k)O*) who is [the] devil and (*no*) Satan; (who is deceiving the world all *O*) and bound him for a thousand years 3 And he cast him into the Abyss and shut (him *k*) and sealed [it] over him, so that not (he may deceive *NK(o)*) any longer the nations until may be completed the thousand years. (and *k*) After these things it is necessary for to be released him for a little time. (Abyssos g12) 4 And I saw thrones, and they sat upon them and judgment was given to them, and the souls of those beheaded because of the testimony of Jesus and because of the word of God, and those who not did worship (the beast nor *N(k)O*) the image of him and not did take the mark upon the forehead (of them *k*) and upon the hand of them, And they lived and they reigned with Christ (the *k*) thousand years. 5 (now *k(o)*) The rest of the dead not (lived *N(k)O*) (until *N(k)O*) may have been completed the thousand years. This [is] the resurrection first. 6 Blessed and holy [is] the [one] having a part in the resurrection first! Over these the second death not has power, but they will be priests of God and of Christ and will reign with Him (*no*) a thousand years. 7 And when may have been completed the thousand years, will be released Satan out of the prison of him 8 and will go out to deceive the nations in the four corners of the earth, Gog and (*ko*) Magog, to gather together them unto the war, of whom the number [is] (of them *no*) like the sand of the sea. 9 And they marched up over the breadth of the earth and (encircled *N(k)O*) the camp of the saints and the city which beloved. But came down fire (from God *KO*) out of heaven and devoured them. 10 And the devil who is deceiving them he was cast into the lake of fire and of sulfur where [are] (also *no*) the beast and the false prophet, and they will be tormented day and night to the ages of the ages. (aion g165, Limnē Pyr g3041 g4442) 11 And I saw a throne great white and the [One] sitting (on *NK(o)*) (it, *N(k)O*) whose from (*no*) face fled the earth and heaven and place not was found for them. 12 And I saw the dead, great and small, standing before the (throne, *N(k)O*) and books (were opened. *N(k)O*) And another book (was opened *N(k)O*) which is the [one] of life. And

were judged the dead out of the [things] written in the books according to the deeds of them. **13** And gave up the sea the dead who were in her, and Death and Hades gave up the dead who were in them, and they were judged each [of them] according to the works of them. (Hades g86) **14** And Death and Hades were cast into the lake of fire; This the death second is (the lake of fire. *NO*) (Hades g86, Limnē Pyr g3041 g4442) **15** And if anyone not was found in (the book *NK(o)*) of life written, he was cast into the lake of fire. (Limnē Pyr g3041 g4442)

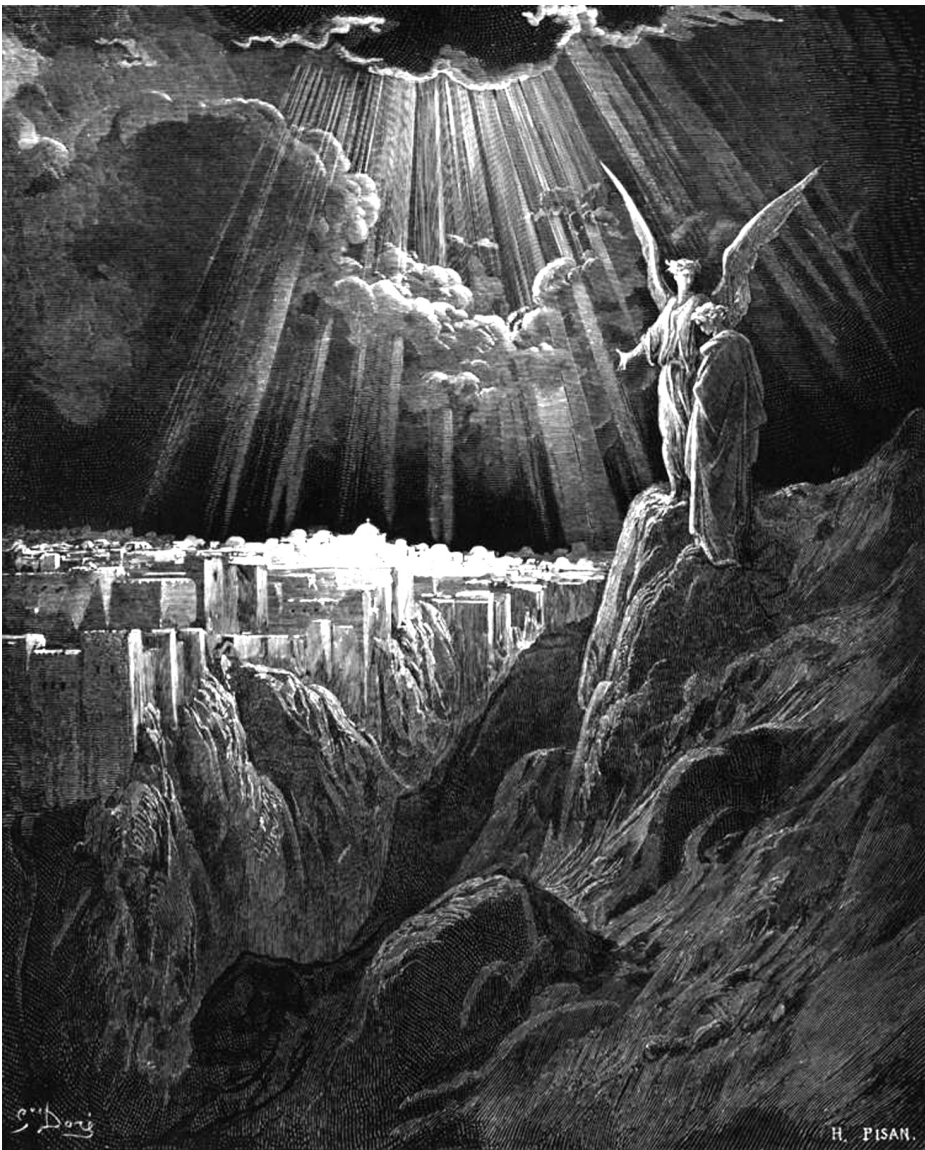
21 And I saw a heaven new and an earth new. for the first heaven and the first earth (had passed away, *N(k)O*) and the sea not is any longer. **2** And (I myself John *K*) the city holy Jerusalem new I saw coming down out of heaven from God prepared as a bride adorned for the husband of her. **3** And I heard a voice great from the (throne *N(K)O*) saying: Behold the tabernacle of God [is] with men, and He will tabernacle with them. and they themselves (peoples *NK(o)*) of Him will be, and Himself God with them will be [as] their God. **4** And He will wipe away (the God *K*) every tear (from *N(k)O*) the eyes of them, and death not will be any longer nor mourning nor crying nor pain not they will be any longer; because the former things have passed away. **5** And said the [One] sitting on (the throne; *N(k)O*) Behold new I make all things. And He says (to me: *KO*) do write [this] because these the words faithful and true are. **6** And He said to me; (It has been done! *N(k)O*) I myself (am *NK(o)*) the Alpha and the Omega, the beginning and the end. I myself to the [one] thirsting I will give of the spring of the water of life freely. **7** The [one] overcoming he will inherit (these [things], *N(k)O*) and I will be to him God, and he himself will be My (*k*) son. **8** (*no*) But to [the] cowardly and to [the] unbelieving (and to sinners *O*) and having made themselves abominable and to murderers and to the sexually immoral and (to sorcerers *N(k)O*) and to idolaters and to all liars, the portion of them [is] in the lake which is burning with fire and with brimstone, which is the death second. (Limnē Pyr g3041 g4442) **9** And came (to me *K*) one of the seven angels who are having the seven bowls (which are being full *N(k)O*) of the seven plagues last and spoke with me saying; Come here, I will

show you the bride the wife of the Lamb. **10** And he carried away me in [the] Spirit to a mountain great and high and he showed me the city (great *K*) holy Jerusalem descending out of heaven from God, **11** having the glory of God. (and *k*) The radiance of it [was] like as a stone most precious like as a stone jasper being clear as crystal **12** having (then *k*) a wall great and high, (having *N(k)O*) gates twelve and at (the gates *NK(o)*) angels twelve, and names inscribed, which are the names of the twelve tribes (of the *k*) of [the] sons of Israel; **13** On ([the] east *NK(o)*) [were] gates three, (and *no*) on [the] north gates three, (and *no*) on [the] south gates three, and on [the] west gates three. **14** And the wall of the city (had *N(k)O*) foundations twelve and (on them *N(k)O*) (twelve *no*) names of the twelve apostles of the Lamb. **15** And the [one] speaking with me he had (a measuring *NO*) reed golden so that he may measure the city and the gates of it and the wall of it. **16** And the city foursquare lies, and the length of it (so great is *K*) [the] same as also the width. And he measured the city with the reed at (stadia *NK(o)*) twelve thousand (twelve [was] *O*) the length and the breadth and the height of it equal are. **17** And he measured the wall of it (one hundred forty four *NK(o)*) cubits, [the] measure of man that is of the angel. **18** And (was *ko*) the structure of the wall of it [was] jasper, and the city gold pure (like *N(k)O*) as glass clear. **19** (and *ko*) the foundations of the wall of the city with every stone precious adorned. the foundation first jasper, the second sapphire, the third chalcedony, the fourth emerald, **20** the fifth sardonyx, the sixth (sardius, *N(k)O*) the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. **21** And the twelve gates [were] twelve pearls. each one each of the gates was of one pearl. and the street of the city gold pure as glass (translucent. *N(k)O*) **22** And temple not I saw in it; for the Lord God Almighty temple of it is and the Lamb. **23** And the city no need has of the sun nor of the moon that they may shine (in *k*) in it; the for glory of God enlightened it, and the lamp of it [is] the Lamb. **24** And will walk the nations (those being saved *K*) (through the light *N(k)O*) of it and the kings of the earth bring (the *NK(O)*) glory (and the honor *K*) (of them *NK(O)*) into it. **25** And the gates of it certainly not may be shut by day; night

for not will be there. 26 And they will bring the glory and the honor of the nations into it. 27 And certainly not may enter into it anything (unsanctified *N(k)O*) and (the [one] *no*) (practicing *N(k)O*) abomination and a lie only except those written in the book of life of the Lamb.

22 And he showed me a river (pure *K*) of water of life, clear as crystal, flowing out of the throne of God and of the Lamb. 2 In [the] middle of the street of it and of the river, from here and (from there, *N(k)O*) [was a] tree of life producing fruits twelve, according to month (one *K*) each (yielding *NK(o)*) the fruit of it, and the leaves of the tree [are] for [the] healing of the nations. 3 And any curse not there will be any longer, And the throne of God and of the Lamb in it will be, and the servants of Him will serve Him 4 And they will behold the face of Him, and the name of Him [will be] on the foreheads of them. 5 And night not there will be (still, *N(k)O*) and not they have need (of [the] light *no*) of a lamp and (of [the] light *NK(o)*) of [the] sun because [the] Lord God (will enlighten *N(k)O*) (upon *no*) them. and they will reign to the ages of the ages. (αἰῶν γ165) 6 And (he said *NK(o)*) to me; These words [are] faithful and true, And (the *no*) Lord the God of the (spirits *N(k)O*) of the prophets sent the angel of Him to show to the servants of Him [the things] that must come to pass with speed. 7 (And *no*) behold I am coming quickly. Blessed [is] the [one] keeping the words of the prophecy of the book this. 8 And I myself And I myself John who is hearing and is seeing these things; And when I heard and saw, I fell down to worship before the feet of the angel who is showing me these things. 9 And he says to me; do see that you [do] not, Fellow servant of you (for *k*) I am and with the brothers of you the prophets and with those keeping the words of the book this; God do worship. 10 And he says to me; Not may seal the words of the prophecy of the book this (that *k*) the time for near is. 11 The [one] being unrighteous he should be unrighteous still, and he who (filthy he should be defiled *N(k)O*) still, and he who [is] righteous (righteousness *N(k)O*) (he should practice *no*) still; and he who [is] holy he should be holy still. 12 (and *k*) Behold I am coming quickly, and the reward of Mine [is] with Me to give to each as the work (is *N(k)O*) of him. 13 I myself (am *k*)

the (Alpha *N(k)O*) and the Omega the First and the Last, the Beginning and the End. 14 Blessed [are] those (washing *N(k)O*) the (robes of them, *N(k)O*) that will be the right of them to the tree of life, and by the gates they may enter into the city. 15 Outside [are] (now *k*) the dogs and the sorcerers and the sexually immoral and the murderers and the idolaters and everyone (who *k*) is loving and practicing falsehood. 16 I myself Jesus sent the angel of Mine to testify to you these things in the churches. I myself am the root and the offspring (*k*) of David, the star the bright (the *N(k)O*) (morning. *N(k)O*) 17 And the Spirit and the bride say; (Come! *N(k)O*) And the [one] hearing he should say; (Come! *N(k)O*) And the [one] thirsting (he should come, *N(k)O*) (and *k*) the [one] desiring (he should take *N(k)O*) (the *k*) water of life freely. 18 (Testify *N(k)O*) (I myself *N(k)O*) to everyone who is hearing the words of the prophecy of the book this: If anyone (shall add to these things, *N(k)O*) (will add *NK(o)*) God unto him the plagues which written in book this. 19 And if anyone (shall take away *N(k)O*) from the words of the (book *N(k)O*) of the prophecy this, (will take away *NK(o)*) God the part of him from the (tree *N(k)O*) of life and out of the city holy, (and *k*) of those written in book this. 20 Says the [One] testifying these things; Yes I am coming quickly; Amen. (yes *KO*) do come, Lord Jesus! 21 The grace of the Lord (of us *K*) Jesus (Christ *KO*) [be] with all (*o*) (of you *K(O)*) (Amen. *KO*)



The New Jerusalem

"I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband. I heard a loud voice out of heaven saying, 'Behold, God's dwelling is with people, and he will dwell with them, and they will be his people, and God himself will be with them as their God.'"

Revelation 21:2-3

Reader's Guide

AionianBible.org/Readers-Guide

The Aionian Bible republishes public domain and Creative Common Bible texts that are 100% free to copy and print. The original translation is unaltered and notes are added to help your study. The notes show the location of eleven special Greek and Hebrew Aionian Glossary words to help us better understand God's love for individuals and for all mankind, and the nature of afterlife destinies.

Who has the authority to interpret the Bible and examine the underlying Hebrew and Greek words? That is a good question! We read in 1 John 2:27, *"As for you, the anointing which you received from him remains in you, and you do not need for anyone to teach you. But as his anointing teaches you concerning all things, and is true, and is no lie, and even as it taught you, you remain in him."* Every Christian is qualified to interpret the Bible! Now that does not mean we will all agree. Each of us is still growing in our understanding of the truth. However, it does mean that there is no infallible human or tradition to answer all our questions. Instead the Holy Spirit helps each of us to know the truth and grow closer to God and each other.

The Bible is a library with 66 books in the Protestant Canon. The best way to learn God's word is to read entire books. Read the book of Genesis. Read the book of John. Read the entire Bible library. Topical studies and cross-referencing can be good. However, the safest way to understand context and meaning is to read whole Bible books. Chapter and verse numbers were added for convenience in the 16th century, but unfortunately they can cause the Bible to seem like an encyclopedia. The Aionian Bible is formatted with simple verse numbering, minimal notes, and no cross-referencing in order to encourage the reading of Bible books.

Bible reading must also begin with prayer. Any Christian is qualified to interpret the Bible with God's help. However, this freedom is also a responsibility because without the Holy Spirit we cannot interpret accurately. We read in 1 Corinthians 2:13-14, *"And we speak of these things, not with words taught by human wisdom, but with those taught by the Spirit, comparing spiritual things with spiritual things. Now the natural person does not receive the things of the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned."* So we cannot understand in our natural self, but we can with God's help through prayer.

The Holy Spirit is the best writer and he uses literary devices such as introductions, conclusions, paragraphs, and metaphors. He also writes various genres including historical narrative, prose, and poetry. So Bible study must spiritually discern and understand literature. Pray, read, observe, interpret, and apply. Finally, *"Do your best to present yourself approved by God, a worker who does not need to be ashamed, properly handling the word of truth."* 2 Timothy 2:15. *"God has granted to us his precious and exceedingly great promises; that through these you may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yes, and for this very cause adding on your part all diligence, in your faith supply moral excellence; and in moral excellence, knowledge; and in knowledge, self-control; and in self-control patience; and in patience godliness; and in godliness brotherly affection; and in brotherly affection, love. For if these things are yours and abound, they make you to be not idle nor unfruitful to the knowledge of our Lord Jesus Christ,"* 2 Peter 1:4-8.

Glossary

AionianBible.org/Glossary

The Aionian Bible un-translates and instead transliterates eleven special words to help us better understand the extent of God's love for individuals and all mankind, and the nature of afterlife destinies. The original translation is unaltered and a note is added to 64 Old Testament and 200 New Testament verses. Compare the meanings below to the Strong's Concordance and Glossary definitions.

Abyssos g12

Greek: proper noun, place

Usage: 9 times in 3 books, 6 chapters, and 9 verses

Meaning:

Temporary prison for special fallen angels such as Apollyon, the Beast, and Satan.

aidios g126

Greek: adjective

Usage: 2 times in Romans 1:20 and Jude 6

Meaning:

Lasting, enduring forever, eternal.

aiōn g165

Greek: noun

Usage: 127 times in 22 books, 75 chapters, and 102 verses

Meaning:

A lifetime or time period with a beginning and end, an era, an age, the completion of which is beyond human perception, but known only to God the creator of the aiōns, Hebrews 1:2. Never meaning simple endless or infinite chronological time in Greek usage. Read Dr. Heleen Keizer and Ramelli and Konstan for proofs.

aiōnios g166

Greek: adjective

Usage: 71 times in 19 books, 44 chapters, and 69 verses

Meaning:

From start to finish, pertaining to the age, lifetime, entirety, complete, or even consummate. Never meaning simple endless or infinite chronological time in Koine Greek usage. Read Dr. Heleen Keizer and Ramelli and Konstan for proofs.

eleēsē g1653

Greek: verb, aorist tense, active voice, subjunctive mood, 3rd person singular

Usage: 1 time in this conjugation, Romans 11:32

Meaning:

To have pity on, to show mercy. Typically, the subjunctive mood indicates possibility, not certainty. However, a subjunctive in a purpose clause is a resulting action as certain as the causal action. The subjunctive in a purpose clause functions as an indicative, not an optative. Thus, the grand conclusion of grace theology in Romans 11:32 must be clarified. God's mercy on all is not a possibility, but a certainty. See ntgreek.org.

Geenna g1067

Greek: proper noun, place

Usage: 12 times in 4 books, 7 chapters, and 12 verses

Meaning:

Valley of Hinnom, Jerusalem's trash dump, a place of ruin, destruction, and judgment in this life, or the next, though not eternal to Jesus' audience.

Hadēs g86

Greek: proper noun, place

Usage: 11 times in 5 books, 9 chapters, and 11 verses

Meaning:

Synonymous with Sheol, though in New Testament usage Hades is the temporal place of punishment for deceased unbelieving mankind, distinct from Paradise for deceased believers.

Limnē Pyr g3041 g4442

Greek: proper noun, place

Usage: Phrase 5 times in the New Testament

Meaning:

Lake of Fire, final punishment for those not named in the Book of Life, prepared for the Devil and his angels, Matthew 25:41.

Sheol h7585

Hebrew: proper noun, place

Usage: 66 times in 17 books, 50 chapters, and 64 verses

Meaning:

The grave or temporal afterlife world of both the righteous and unrighteous, believing and unbelieving, until the general resurrection.

Tartaroō g5020

Greek: proper noun, place

Usage: 1 time in 2 Peter 2:4

Meaning:

Temporary prison for particular fallen angels awaiting final judgment.

Glossary +

AionianBible.org/Bibles/English---STEPBible-Amalgamant/Noted

Glossary references are below. Strong's Hebrew and Greek number notes are added to 64 Old Testament and 200 New Testament verses. Questioned verse translations do not contain Aionian Glossary words and may wrongly imply *eternal* or *Hell*. * The note placement is skipped or adjusted for verses with non-standard numbering.

Abyssos

Luke 8:31
Romans 10:7
Revelation 9:1
Revelation 9:2
Revelation 9:11
Revelation 11:7
Revelation 17:8
Revelation 20:1
Revelation 20:3

Acts 3:21
Acts 15:18
Romans 1:25
Romans 9:5
Romans 11:36
Romans 12:2
Romans 16:27
1 Corinthians 1:20
1 Corinthians 2:6
1 Corinthians 2:7
1 Corinthians 2:8

1 Corinthians 3:18
1 Corinthians 8:13
1 Corinthians 10:11
2 Corinthians 4:4
2 Corinthians 9:9
2 Corinthians 11:31

Galatians 1:4
Galatians 1:5
Ephesians 1:21
Ephesians 2:2
Ephesians 2:7
Ephesians 3:9
Ephesians 3:11
Ephesians 3:21
Ephesians 6:12
Philippians 4:20
Colossians 1:26

1 Timothy 1:17
1 Timothy 6:17
2 Timothy 4:10
2 Timothy 4:18
Titus 2:12
Hebrews 1:2
Hebrews 1:8
Hebrews 5:6
Hebrews 6:5
Hebrews 6:20
Hebrews 7:17
Hebrews 7:21
Hebrews 7:24
Hebrews 7:28
Hebrews 9:26
Hebrews 11:3
Hebrews 13:8
Hebrews 13:21
1 Peter 1:23

1 Peter 1:25
1 Peter 4:11
1 Peter 5:11
2 Peter 3:18
1 John 2:17
2 John 1:2
Jude 1:13
Jude 1:25
Revelation 1:6
Revelation 1:18
Revelation 4:9
Revelation 4:10
Revelation 5:13
Revelation 7:12
Revelation 10:6
Revelation 11:15
Revelation 14:11
Revelation 15:7
Revelation 19:3
Revelation 20:10
Revelation 22:5

aidios

Romans 1:20
Jude 1:6

aiōn

Matthew 12:32
Matthew 13:22
Matthew 13:39
Matthew 13:40
Matthew 13:49
Matthew 21:19
Matthew 24:3
Matthew 28:20
Mark 3:29
Mark 4:19
Mark 10:30
Mark 11:14
Luke 1:33
Luke 1:55
Luke 1:70
Luke 16:8
Luke 18:30
Luke 20:34
Luke 20:35
John 4:14
John 6:51
John 6:58
John 8:35
John 8:51
John 8:52
John 9:32
John 10:28
John 11:26
John 12:34
John 13:8
John 14:16

aiōnios

Matthew 18:8
Matthew 19:16
Matthew 19:29
Matthew 25:41
Matthew 25:46
Mark 3:29
Mark 10:17
Mark 10:30
Luke 10:25
Luke 16:9
Luke 18:18
Luke 18:30
John 3:15
John 3:16
John 3:36
John 4:14
John 4:36
John 5:24
John 5:39
John 6:27
John 6:40
John 6:47
John 6:54
John 6:68

John 10:28
John 12:25
John 12:50
John 17:2
John 17:3
Acts 13:46
Acts 13:48
Romans 2:7
Romans 5:21
Romans 6:22
Romans 6:23
Romans 16:25
Romans 16:26
2 Corinthians 4:17
2 Corinthians 4:18
2 Corinthians 5:1
Galatians 6:8
2 Thessalonians 1:9
2 Thessalonians 2:16
1 Timothy 1:16
1 Timothy 6:12
1 Timothy 6:16
2 Timothy 1:9
2 Timothy 2:10
Titus 1:2
Titus 3:7
Philemon 1:15
Hebrews 5:9
Hebrews 6:2
Hebrews 9:12
Hebrews 9:14
Hebrews 9:15
Hebrews 13:20
1 Peter 5:10
2 Peter 1:11
1 John 1:2
1 John 2:25
1 John 3:15
1 John 5:11
1 John 5:13
1 John 5:20
Jude 1:7
Jude 1:21
Revelation 14:6

eleēse

Romans 11:32

Geenna

Matthew 5:22
Matthew 5:29
Matthew 5:30
Matthew 10:28
Matthew 18:9
Matthew 23:15
Matthew 23:33
Mark 9:43

Mark 9:45
Mark 9:47
Luke 12:5
James 3:6

Hadēs

Matthew 11:23
Matthew 16:18
Luke 10:15
Luke 16:23
Acts 2:27
Acts 2:31
1 Corinthians 15:55
Revelation 1:18
Revelation 6:8
Revelation 20:13
Revelation 20:14

Limnē Pyr

Revelation 19:20
Revelation 20:10
Revelation 20:14
Revelation 20:15
Revelation 21:8

Sheol

Genesis 37:35
Genesis 42:38
Genesis 44:29
Genesis 44:31
Numbers 16:30
Numbers 16:33
Deuteronomy 32:22
1 Samuel 2:6
2 Samuel 22:6
1 Kings 2:6
1 Kings 2:9
Job 7:9
Job 11:8
Job 14:13
Job 17:13
Job 17:16
Job 21:13
Job 24:19
Job 26:6

Psalms 6:5
Psalms 9:17
Psalms 16:10
Psalms 18:5
Psalms 30:3
Psalms 31:17
Psalms 49:14
Psalms 49:15
Psalms 55:15
Psalms 86:13
Psalms 88:3
Psalms 89:48

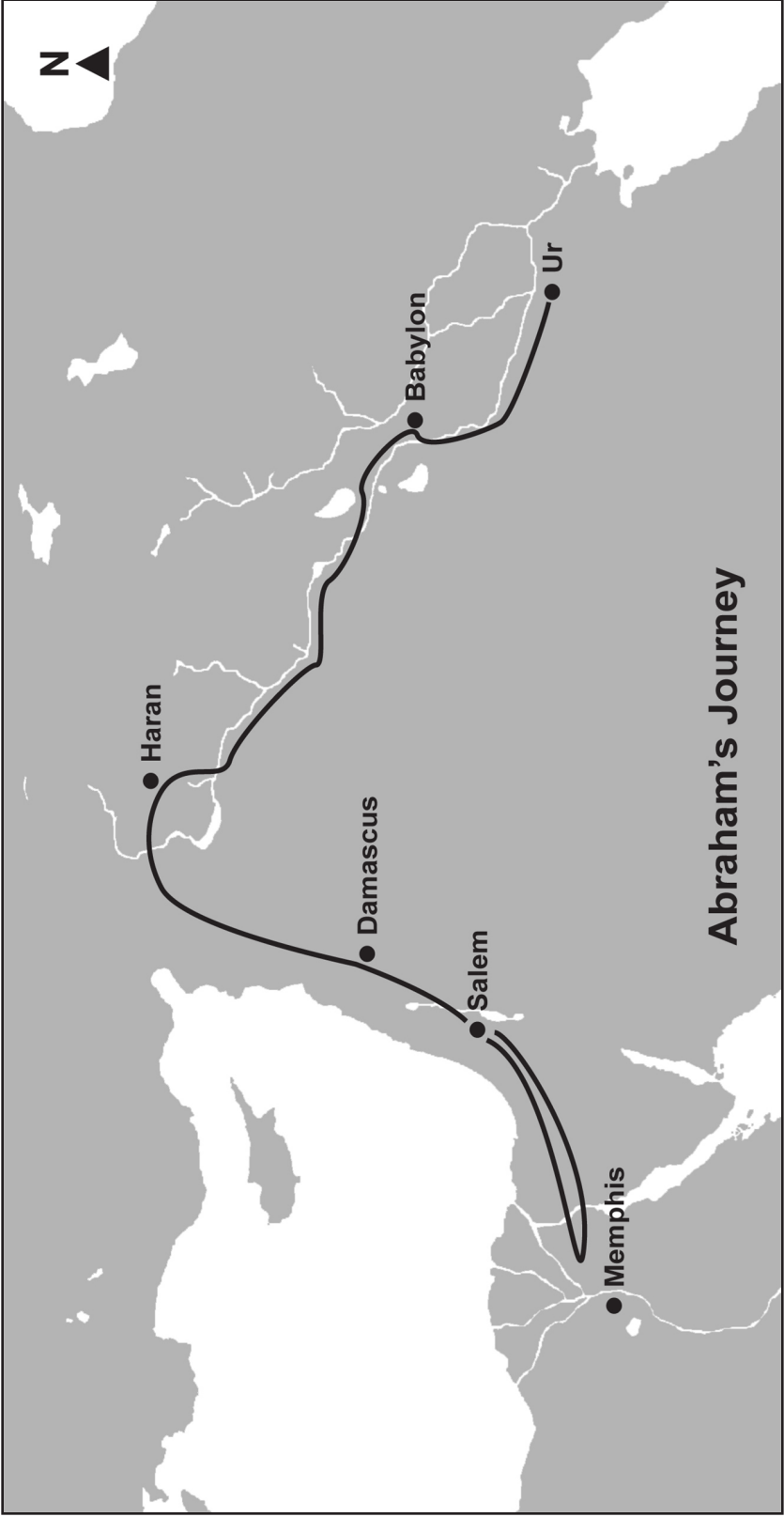
Psalms 116:3
Psalms 139:8
Psalms 141:7
Proverbs 1:12
Proverbs 5:5
Proverbs 7:27
Proverbs 9:18
Proverbs 15:11
Proverbs 15:24
Proverbs 23:14
Proverbs 27:20
Proverbs 30:16
Ecclesiastes 9:10
Song of Solomon 8:6
Isaiah 5:14
Isaiah 7:11
Isaiah 14:9
Isaiah 14:11
Isaiah 14:15
Isaiah 28:15
Isaiah 28:18
Isaiah 38:10
Isaiah 38:18
Isaiah 57:9
Ezekiel 31:15
Ezekiel 31:16
Ezekiel 31:17
Ezekiel 32:21
Ezekiel 32:27
Hosea 13:14
Amos 9:2
Jonah 2:2
Habakkuk 2:5

Tartaroō

2 Peter 2:4

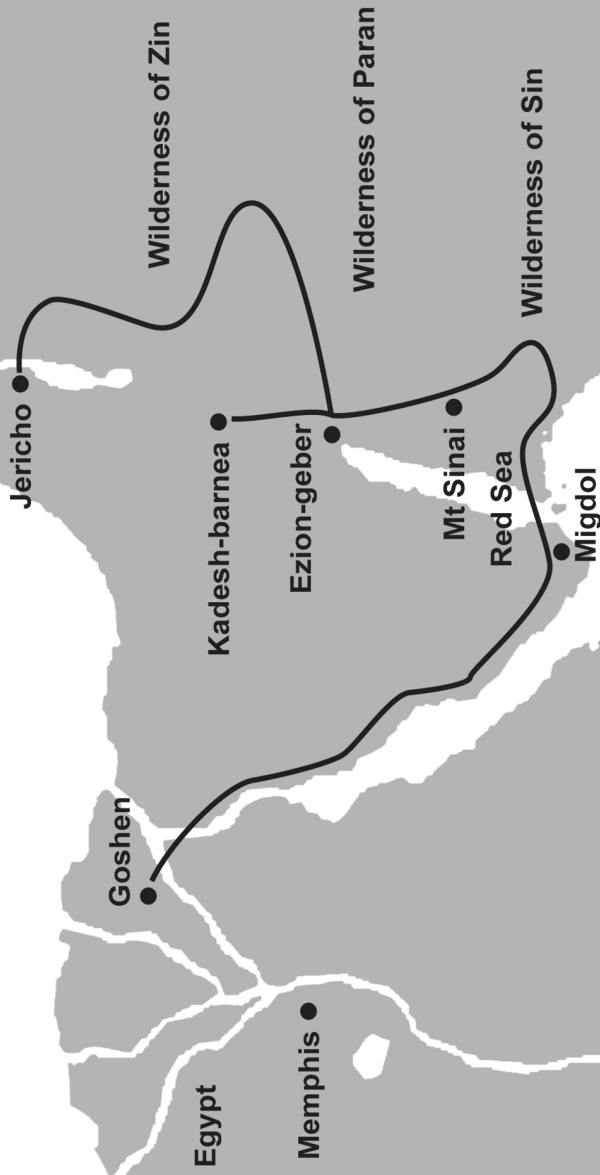
Questioned

2 Peter 2:17



"By faith, Abraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went"
Hebrews 11:8

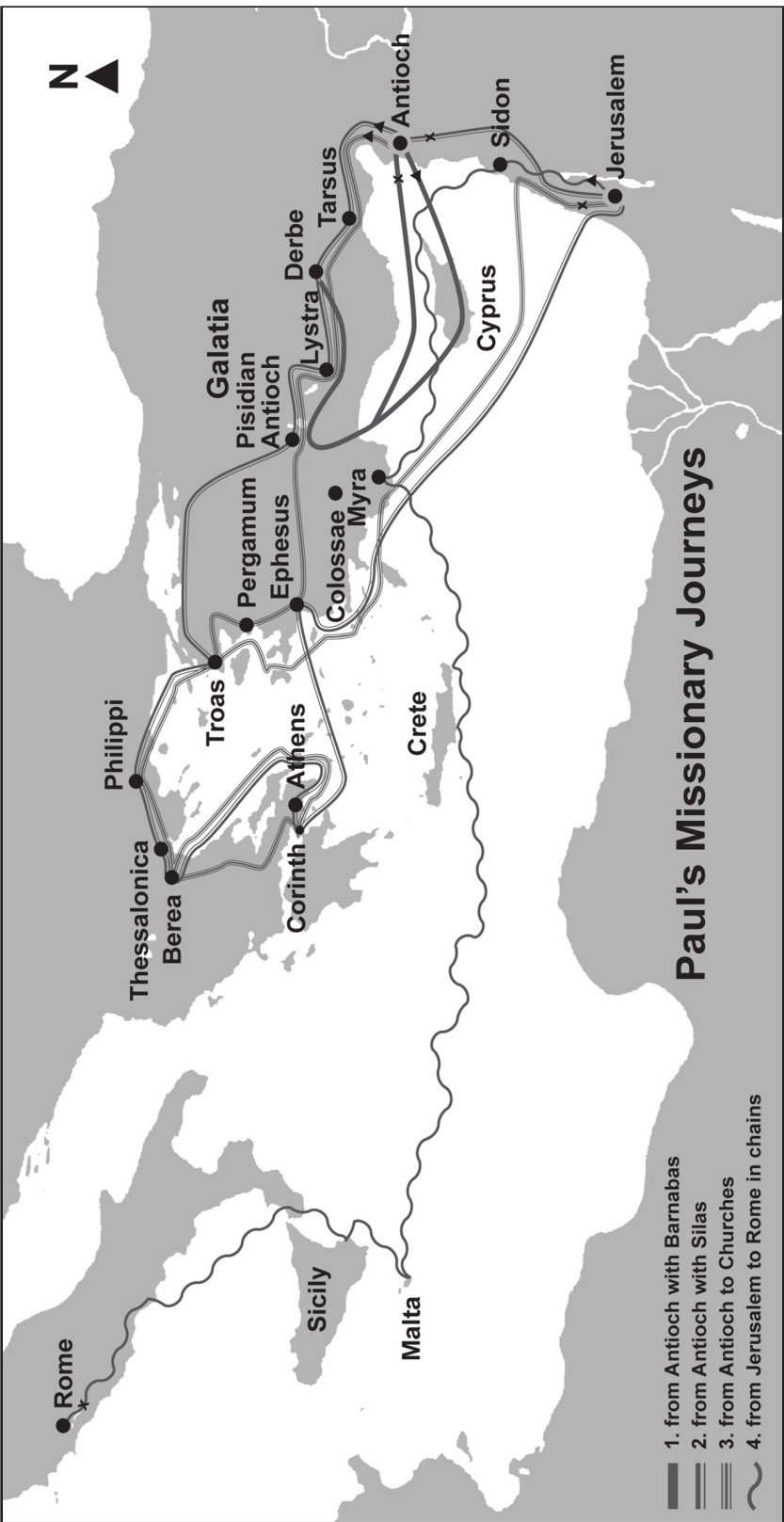
Israel's Exodus



"When Pharaoh had let the people go, God didn't lead them by the way of the land of the Philistines, although that was near; for God said, 'Lest perhaps the people change their minds when they see war, and they return to Egypt'" Exodus 13:17



"For the Son of Man also came not to be served, but to serve, and to give his life as a ransom for many"
Mark 10:45



"Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Good News of God"
Romans 1:1

Creation 4004 B.C.

Adam and Eve created	4004
Tubal-cain forges metal	3300
Enoch walks with God	3017
Methuselah dies at age 969	2349
God floods the Earth	2349
Tower of Babel thwarted	2247
Abraham sojourns to Canaan	1922
Jacob moves to Egypt	1706
Moses leads Exodus from Egypt	1491
Gideon judges Israel	1245
Ruth embraces the God of Israel	1168
David installed as King	1055
King Solomon builds the Temple	1018
Elijah defeats Baal's prophets	896
Jonah preaches to Nineveh	800
Assyrians conquer Israelites	721
King Josiah reforms Judah	630
Babylonians capture Judah	605
Persians conquer Babylonians	539
Cyrus frees Jews, rebuilds Temple	537
Nehemiah rebuilds the wall	454
Malachi prophecies the Messiah	416
Greeks conquer Persians	331
Seleucids conquer Greeks	312
Hebrew Bible translated to Greek	250
Maccabees defeat Seleucids	165
Romans subject Judea	63
Herod the Great rules Judea	37

(The Annals of the World, James Uusher)

Jesus Christ born 4 B.C.



New Heavens and Earth



- Christ returns for his people**
- 1956** Jim Elliot martyrd in Ecuador
 - 1830** John Williams reaches Polynesia
 - 1731** Zinzendorf leads Moravian mission
 - 1614** Japanese kill 40,000 Christians
 - 1572** Jesuits reach Mexico
 - 1517** Martin Luther leads Reformation
 - 1455** Gutenberg prints first Bible
 - 1323** Franciscans reach Sumatra
 - 1276** Ramon Llull trains missionaries
 - 1100** Crusades tarnish the church
 - 1054** The Great Schism
 - 997** Adalbert martyrd in Prussia
 - 864** Bulgarian Prince Boris converts
 - 716** Boniface reaches Germany
 - 635** Alopen reaches China
 - 569** Longinus reaches Alodia / Sudan
 - 432** Saint Patrick reaches Ireland
 - 397** Carthage ratifies Bible Canon
 - 341** Ulfilas reaches Goth / Romania
 - 325** Niceae proclaims God is Trinity
 - 250** Denis reaches Paris, France
 - 197** Tertullian writes Christian literature
 - 70** Titus destroys the Jewish Temple
 - 61** Paul imprisoned in Rome, Italy
 - 52** Thomas reaches Malabar, India
 - 39** Peter reaches Gentile Cornelius
 - 33** Holy Spirit empowers the Church

(Wikipedia, Timeline of Christian missions)

Resurrected 33 A.D.

What are we?			Genesis 1:26 - 2:3	
How are we sinful?			Romans 5:12-19	
Where are we?				
			Innocence	
			Eternity Past	Creation 4004 B.C.
Who are we?	God	Father	John 10:30	Genesis 1:31 God's perfect fellowship with Adam in The Garden of Eden
		Son	God's perfect fellowship	
		Holy Spirit		
	Mankind	Living	Genesis 1:1 No Creation No people	
		Deceased believing		
		Deceased unbelieving		
	Angels	Holy		
		Imprisoned		
		Fugitive		
		First Beast		
		False Prophet		
		Satan		
	Why are we?			Romans 11:25-36, Ephesian 2:7

Mankind is created in God’s image, male and female He created us

Sin entered the world through Adam and then death through sin

When are we?					
Fallen				Glory	
Fall to sin No Law	Moses' Law 1500 B.C.	Christ 33 A.D.	Church Age Kingdom Age	New Heavens and Earth	
1 Timothy 6:16 Living in unapproachable light				Acts 3:21 Philippians 2:11 Revelation 20:3 God's perfectly restored fellowship with all Mankind praising Christ as Lord in the Holy City	
John 8:58 Pre-incarnate		John 1:14 Incarnate	Luke 23:43 Paradise		
Psalm 139:7 Everywhere		John 14:17 Living in believers			
Ephesians 2:1-5 Serving the Savior or Satan on Earth					
Luke 16:22 Blessed in Paradise					
Luke 16:23, Revelation 20:5,13 Punished in Hades until the final judgment					
Hebrews 1:14 Serving mankind at God's command					
2 Peter 2:4, Jude 6 Imprisoned in Tartarus				Matthew 25:41 Revelation 20:10 Lake of Fire prepared for the Devil and his Angels	
1 Peter 5:8, Revelation 12:10 Rebelling against Christ Accusing mankind			Revelation 20:13 Thalaasa		
			Revelation 19:20 Lake of Fire		
			Revelation 20:2 Abyss		

For God has bound all over to disobedience in order to show mercy to all

Destiny

AionianBible.org/Destiny

The Aionian Bible shows the location of eleven special Greek and Hebrew Aionian Glossary words to help us better understand God's love for individuals and for all mankind, and the nature of after-life destinies. The underlying Hebrew and Greek words typically translated as *Hell* show us that there are not just two after-life destinies, Heaven or Hell. Instead, there are a number of different locations, each with different purposes, different durations, and different inhabitants. Locations include 1) Old Testament *Sheol* and New Testament *Hadēs*, 2) *Geenna*, 3) *Tartaroō*, 4) *Abyssos*, 5) *Limnē Pyr*, 6) *Paradise*, 7) *The New Heaven*, and 8) *The New Earth*. So there is reason to review our conclusions about the destinies of redeemed mankind and fallen angels.

The key observation is that fallen angels will be present at the final judgment, 2 Peter 2:4 and Jude 6. Traditionally, we understand the separation of the Sheep and the Goats at the final judgment to divide believing from unbelieving mankind, Matthew 25:31-46 and Revelation 20:11-15. However, the presence of fallen angels alternatively suggests that Jesus is separating redeemed mankind from the fallen angels. We do know that Jesus is the helper of mankind and not the helper of the Devil, Hebrews 2. We also know that Jesus has atoned for the sins of all mankind, both believer and unbeliever alike, 1 John 2:1-2. Deceased believers are rewarded in Paradise, Luke 23:43, while unbelievers are punished in Hades as the story of Lazarus makes plain, Luke 16:19-31. Yet less commonly known, the punishment of this selfish man and all unbelievers is before the final judgment, is temporal, and is punctuated when Hades is evacuated, Revelation 20:13. So is there hope beyond Hades for unbelieving mankind? Jesus promised, *"the gates of Hades will not prevail,"* Matthew 16:18. Paul asks, *"Hades where is your victory?"* 1 Corinthians 15:55. John wrote, *"Hades gives up,"* Revelation 20:13.

Jesus comforts us saying, *"Do not be afraid,"* because he holds the keys to *unlock* death and Hades, Revelation 1:18. Yet too often our *Good News* sounds like a warning to *"be afraid"* because Jesus holds the keys to *lock* Hades! Wow, we have it backwards! Hades will be evacuated! And to guarantee hope, once emptied, Hades is thrown into the Lake of Fire, never needed again, Revelation 20:14.

Finally, we read that anyone whose name is not written in the Book of Life is thrown into the Lake of Fire, the second death, with no exit ever mentioned or promised, Revelation 21:1-8. So are those evacuated from Hades then, *"out of the frying pan, into the fire?"* Certainly, the Lake of Fire is the destiny of the Goats. But, do not be afraid. Instead, read the Bible's explicit mention of the purpose of the Lake of Fire and the identity of the Goats, *"Then he will say also to those on the left hand, 'Depart from me, you cursed, into the consummate fire which is prepared for... the devil and his angels,'"* Matthew 25:41. Bad news for the Devil. Good news for all mankind!

Faith is not a pen to write your own name in the Book of Life. Instead, faith is the glasses to see that the love of Christ for all mankind has already written our names in Heaven. Jesus said, *"You did not choose me, but I chose you,"* John 15:16. Though unbelievers will suffer regrettable punishment in Hades, redeemed mankind will never enter the Lake of Fire, prepared for the devil and his angels. And as God promised, all mankind will worship Christ together forever, Philippians 2:9-11.



World Nations

"Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit"
Matthew 28:19

