Greek is not English

One of the strengths of Greek is that it is an inflected language. Therefore, most Greek words contain more information than English words do. This is one reason why I added the supplemental study aids made available by the Greek scholar Maurice A. Robinson to the text of this translation format. These aids are given to help compensate for the unavoidable loss of information that results when translating from Greek to English. Consider the simple word “it”. In English we use the word “it” to refer to animals and things. However, in the Greek language animals and things are often assigned a gender. For example, the Greek word for temple is masculine. Now consider this familiar translation of some words that Jesus said: “Destroy this temple, and in three days I will raise it up” (John 2:19; KJV). Yet literally he said “I will raise him up,” because the Greek pronoun translated “it” in this verse is masculine. And since Jesus is also masculine, the statement could be interpreted as referring either to himself or the temple. The false witnesses at the trial of Jesus (as is typical of the enemies of God and his servants) added to his words, saying, “We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands” (Mark 14:58; KJV).

Another example of lost information resulting from typical English translations can be seen in two parables that Jesus gave about rejoicing over lost possessions. The first concerns a man who lost a sheep. Here is what Jesus said the man did when he found it: “…he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost” (Luke 15:6; KJV). Then Jesus tells of a woman who lost a coin. Here is what Jesus said she did when she found it: “…she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost” (Luke 15:9; KJV). In the original Greek the words for “friends” and “neighbors” are masculine in the first example, but feminine in the second one. Thus, revealing that the man called his men friends and neighbors, but the woman called her women friends and neighbors. By examining the Greek code that I included you can better appreciate such information, which is not usually revealed because of the limitations of the English language.

The Format I Used

The format I used in this Greek-English New Testament involves repeating each verse three times. The first verse in each group is my English translation. The third part of each verse group is the Greek text in its original word order. The middle verse is a combination of the English and the Greek, plus study aids. In that material each Greek word is preceded by its English translation, and followed by its vocabulary number (Strong’s) and grammar code (in curly braces). In this middle section I sought to be as literal as I could while still being readable in English. However, I am neither a professional Greek scholar nor an English grammarian. Hence, those of you who are such kind will no doubt find many things to criticize. I welcome any such attention, and urge you to take this simple beginning, and make it much better. Then share it with the rest of us.

The vocabulary numbers following each word are from the code used in Strong’s Exhaustive Concordance. Hence, you will be able to more easily check the core meaning of any Greek word by using the code number to find its definition either in Strong’s dictionary or a lexicon that uses his code. I personally have a copy of Thayer’s lexicon published by Baker Book House that lists every New Testament Greek word in numerical order using Strong’s code. This is sometimes necessary to find a word because most words in Greek have variant spellings, and because of the nature of inflection sometimes the first letter will be changed. Therefore, unless you are skilled in the language you will not be able to find the word in the dictionary by its spelling. For an explanation of the grammar code you can read the two
files by Robinson, *Parsing.txt* and *Decline.txt*. You can also read *GGcode.txt* which is a smaller file I created from the grammar code information contained in Robinson’s two files. If you plan to use that information much, I recommend you print *GGcode.txt* for ready accessibility.

The following example from the book of Acts illustrates this format:

1:1 I indeed made the former treatise, O Theophilus, about all things that Jesus began both to do and to teach,

How Much to Compromise?

Why are the words in the middle section in all capital letters? Because that is how the original manuscripts were written. The minuscule writing of small case letters was invented many centuries after the New Testament was written. Hence, small case letters are alterations of the original. Does it matter? Indeed it does. For example, only a novice would see no difference in the meaning of these two phrases: “in the spirit,” and “in the Spirit.” For the same reason, I forsook all punctuation marks (except one) in the middle section of each triad. These also are later inventions and additions to the text. The one exception I made was the use of the question mark because some Greek words are in an interrogative form, and attaching the English question mark to them was necessary to reveal this.

Actually, a completely literal translation is impossible because English and Greek are just too different. And since the grammar is quite different I was forced to change the order of some of the words so as to accommodate for English rules of grammar—although in the majority of cases I was able to keep the original word order. I further compromised from the exact format of the original manuscripts by retaining the customary word and verse breaks, which are also later alterations. For, the original text of each book was one continuous string of capital letters broken only when the line ran out of space. For example, using English words, the first two verses of Acts from the KJV would read as follows:

THEFORMERTREATISEHAVEIMADEOTHEOPHILUSOFALLTHATJESUSBEGAN
BOTHTODOANDTEACHUNTILTHEDAYINWHICHHEWASTAKENUPAFTERTHAT
HETHROUGHTHEHOLYGHOSTHADGIVENCOMMANDMENTSUNTOTHE
APOSTLESWHOMHEHADCHosen

The English Words I Used

In some cases I translated words more literally in the middle part of the triad. For example the transliterated Greek word “Satan” was translated to what it means, “adversary.” Also in that section I gave the more accurate name of our Savior, Jehoshua, instead of the more commonly used, Jesus. I have done these things so that you would learn more about the words than you might otherwise.

The words “tho,” “thos,” “tha,” “thas,” and “thes” in my translation are not misspellings, they are words I coined in order to compensate for the lack of an English equivalent. You see, the Greek language has 17 words that are classified as definite articles, while English has only the word “the”. As I use them, “tho” is a masculine singular article, “tha” is feminine singular, and “the” is neuter singular. Adding an “s” makes them plural. I had originally used this kind of modification to create many other English words that are more comparable with Greek (e.g., “thiso” for the masculine “this”), but I decided for this effort to limit such new words to just these five definite articles: tho, thos, tha, thas, thes. When English speaking men become motivated to improve the language this way, it can easily be done.

Acknowledgments
I am exceedingly grateful to the editors of the Byzantine/Majority textform Greek New Testament, namely Maurice A. Robinson and William G. Pierpont. These men have done the Church an invaluable service by providing a superior Greek New Testament text. I am likewise very grateful to Maurice A. Robinson for making this text available in electronic form with all of the grammar code and Strong’s numbers information, especially since he very graciously placed it all in the public domain. I originally discovered this material at Vincent Broman's web site:

http://www.znet.com/~broman/editions.html

Reproduced below is the response I received from professor Robinson about using this material:

Your letter regarding permission to use the transliterations and parsing information arrived today at my office. Feel free to use the data any way you wish, so long as it is made clear that the data provided in this regard came from me, have been declared non-copyrighted freeware and have been released into the public domain for anyone to use.

I would make sure you have a current and updated copy of this file, since various errors have been found and corrected over the years, but some internet sites have copies dating back to 1991, and do have some errors in them. The latest copy can be obtained from Vincent Broman's site (archimedes.nosc.mil). I think this is the address of his ftp site; if not, his email is broman@nosc.mil

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I did make a few very minor changes to some of the grammar code based upon other source material. I also altered the format somewhat to conform to how I chose to present it, as well as making a few minor changes to the transliterated Greek letter format in the original file (designed for use with The Online Bible) to conform to my uses. For example, I changed the original letter Y used for theta to Q instead. I also converted the transliterated letters into true Greek for the Acrobat files using the font that came with my BibleWorks software.

Confessions

Thanks to brother Robinson this work was much easier to create. As with any such work errors are made, and in this case I have no doubt that I created most of them. I also have no doubt that, in spite of all my efforts, some remain. I and every man who uses this material would be very grateful if you would help me find and correct them.

As I have stated I am not a professional Greek scholar. I have relied very heavily upon computer software, especially BibleWorks, in creating this translation. And as already stated, all of the grammar code and Strong’s numbers information was furnished freely by brother Robinson. In the same benevolent spirit of Christ, I also place this material in the public domain for the glory of God, and for the benefit of my brothers in Christ. I would be honored if some man of greater qualifications and talent than I have would consider it worth improving. Also, it would be a great blessing if the Old Testament were translated using the same format. Even if I tried, I doubt that I have enough years left to do such a work.

Now to the King of the ages, immortal, invisible, alone wise, to God is honor and glory into the ages of the ages. Truly (1st Timothy 1:17).

Walter L. Porter
www.stillvoices.org
1:1 A book of a genealogy of Jesus Christ, the son of David, the son of Abraham.

1:2 Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers,

1:3 and Judah begot Perez and Zerah from Tamar, and Perez begot Hezron, and Hezron begot Ram,

1:4 and Ram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon,

1:5 and Salmon begot Boaz from Rahab, and Boaz begot Obed from Ruth, and Obed begot Jesse,

1:6 and Jesse begot David the king. And David begot Solomon from the widow of Uriah,
and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa,

and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,

and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah,

and Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah,

and Josiah begot Jechoniah and his brothers during the Babylonian exile.

And after the Babylonian exile, Jechoniah begot Shealtiel, and Shealtiel begot Zerubbabel,
and Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor,

and Azor begot Zadoc, and Zadoc begot Achim, and Achim begot Eliud,

and Eliud begot Eleazar, and Eleazar begot Matthew, and Matthew begot Jacob,

and Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham to David are fourteen generations, and from David to the Babylonian exile fourteen generations, and from the Babylonian exile to the Christ fourteen generations.
Now the birth of Jesus Christ was this way. For his mother Mary, who was betrothed to Joseph, before they came together she was found having in her womb from Holy Spirit. And she will bring forth a son, and thou shall call his name JESUS, for he will save his people from their sins.
Now all this has come to pass, so that what was spoken by the Lord through the prophet might be fulfilled, which says,


1:22 **ΤΟΥΤΟ ΔΕ ΟΛΟΝ ΓΕΓΟΝΕΝ ΙΝΑ ΠΛΗΡΩΘΗ ΤΟ ΡΗΘΕΝ ΥΙΟ ΤΟΥ ΚΥΡΙΟΥ ΔΙΑ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΟΝΤΟΣ.

1:23 Behold, the virgin will have in her womb, and will bring forth a son. And they will call his name Immanuel, which is, being interpreted, God with us.


1:23 **ΙΔΟΥ Η ΠΑΡΘΕΝΟΣ ΕΝ ΓΑΣΤΡΙ ΕΧΕΙ ΚΑΙ ΤΞΕΤΑΙ ΥΙΟΝ ΚΑΙ ΚΑΛΕΣΟΥΣΙΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΕΜΜΑΝΟΥΗ ΩΣ ΕΣΤΙΝ ΜΕΘΕΡΜΗΝΕΥΜΕΝΟΝ ΜΕΘ ΥΜΩΝ Ο ΘΕΟΣ.

1:24 And Joseph, being roused from his sleep, did as the agent of Lord ordered him. And he took his wife,


1:24 **ΔΙΕΓΕΡΘΕΙΣ ΔΕ Ο ΙΩΣΗΦ ΑΠΟ ΤΟΥ ΥΠΟΘΕΣΕΝ ΩΣ ΠΡΟΣΕΤΑΞΕΝ ΑΥΤΩ Ο ΑΓΓΕΛΟΣ ΚΥΡΙΟΥ ΚΑΙ ΠΑΡΕΛΑΒΕΝ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ.

1:25 and knew her not until she brought forth her son, the firstborn. And he called his name JESUS.


1:25 **ΚΑΙ ΟΥΚ ΕΓΙΝΩΣΚΕΝ ΑΥΤΗΝ ΕΩΣ ΟΥ ΕΤΕΚΕΝ ΤΟΝ ΥΙΟΝ ΑΥΤΗΣ ΤΟΝ ΠΡΩΤΟΤΟΚΟΝ ΚΑΙ ΕΚΑΛΕΣΕΝ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΙΗΣΟΥΝ.

1:26 Now Jesus having been born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying,
Where is he who is born king of the Jews? For we saw his star in the east, and have come to worship him.

And Herod the king having heard it, he was troubled, and all Jerusalem with him.

And having gathered together all the chief priests and scholars of the people, he inquired of them where the Christ is born.
2:7 Then Herod having called the wise men privately, ascertained from them what time the star appeared.

2:8 And having sent them to Bethlehem, he said, After going, search diligently about the child. And when ye find him, report to me, so that I also, having come, may worship him.

2:9 And when they heard the king, they departed. And lo, the star that they saw in the east went before them until, having come, it stood over where the child was.

2:10 And when they saw the star, they rejoiced with exceedingly great joy.
2:12 And divinely warned in a dream not to return to Herod, they departed into their own country by another way.


2:13 Now after they departed, behold, an agent of Lord appears to Joseph in a dream, saying, After rising, take the child and his mother, and flee into Egypt, and thou be there until I tell thee, for Herod is going to seek the child to destroy it.


2:14 And having awakened, he took the child and his mother by night, and departed into Egypt.


2:15 And he was there until the end of Herod, so that what was spoken by the Lord through the prophet might be fulfilled, which says, Out of Egypt I called my Son.

Then Herod, when he saw that he was scorned by the wise men, was exceedingly angry, and having sent forth, he killed all the boys in Bethlehem, and in all the borders of it, from two years old and under, according to the time that he had ascertained from the wise men, saying, 

Two years old and under, according to the time that he had ascertained from the wise men, having sent forth, he killed all the boys in Bethlehem, and in all the borders of it, from two years old and under, according to the time that he had ascertained from the wise men.

Then Herod, when he saw that he was scorned by the wise men, was exceedingly angry, and having sent forth, he killed all the boys in Bethlehem, and in all the borders of it, from two years old and under, according to the time that he had ascertained from the wise men, saying, 

But when Herod perished, behold, an agent of Lord appears in a dream to Joseph in Egypt, saying, 

A voice was heard in Ramah, lamentation, and weeping, and great mourning, Rachel weeping for her children. And she did not want to be comforted, because they are not.
And in those days John the immerser comes, preaching in the wilderness of Judea, and saying,


3:2 Repent ye, for the kingdom of the heavens has approached.
3:3 For this is he who was spoken of by Isaiah the prophet, saying, The voice of a man crying in the wilderness: Prepare ye the way of Lord. Make his paths straight.

3:4 Now John himself had his raiment of camel's hair, and a leather belt about his waist. And his food was locusts and wild honey.

3:5 Then Jerusalem, and all Judea, and all the region of the Jordan went out to him,
3:8 Therefore produce fruit worthy of repentance.

3:9 And think not to say within yourselves, We have a father, Abraham. For I say to you, that God is able from these stones to raise up children to Abraham.

3:10 And even now the axe is laid at the root of the trees. Every tree therefore not producing good fruit is cut down, and cast into the fire.

3:11 I indeed immerse you in water for repentance, but he who comes after me is mightier than I, whose shoes I am not worthy to bear. He will immerse you in a Holy Spirit.

3:12 Whose winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. And he will gather his wheat into the storehouse, but he will burn the chaff with unquenchable fire.

3:13 Then Jesus comes from Galilee to be immersed by him.


3:14 But John was preventing him, saying, I have need to be immersed by thee, and thou come to me?


3:15 But having answered, Jesus said to him, Allow it now, for thus it is fitting for us to fulfill all righteousness. Then he allows him.


3:16 And when Jesus was immersed, he went up straightaway out of the water. And lo, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and coming upon him.
And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

Then Jesus was led by the Spirit into the wilderness to be tempted by the devil.

And having fasted forty days and forty nights, afterward he was hungry.

But having answered, he said, It is written, Man will not live on bread alone, but on every word coming out through the mouth of God.
4:5 Then the devil takes him into the holy city, and stands him on the pinnacle of the temple.

4:6 And he says to him, If thou are the Son of God, cast thyself down, for it is written, He will command his agents about thee, and, They will take thee up in their hands, lest thou dash thy foot against a stone.
Then the devil leaves him, and behold, heavenly agents came and served him.

Then when Jesus heard that John was delivered up, he departed into Galilee.

The land of Zebulun and the land of Naphtali, way of the sea, beyond the Jordan, Galilee of the Gentiles,

The people who dwell in darkness saw a great light, and to those who dwell in the region and shadow of death, light sprang up to them.
4:16 Ο ΚΑΘΘΗΜΕΝΟΣ ἐν ΣΚΟΤΕΙ ΕΙΔΕΝ ΦΩΣ ΜΕΓΑ ΚΑΙ ΤΟΙΣ ΚΑΘΘΗΜΕΝΟΙΣ ΕΝ ΧΩΡΑ ΚΑΙ ΣΚΙΑ ΘΑΝΑΤΟΥ ΦΩΣ ΑΝΕΤΕΙΛΕΝ ΑΥΤΟΙΣ

4:17 From that time Jesus began to preach, and to say, Repent ye, for the kingdom of the heavens has approached.

4:18 And walking by the sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, in the boat with Zebedee their father, mending their nets. And he called Andrew his brother, casting a net into the sea, for they were fishermen. And straightway having left the nets, they followed him. And he says to them, Come behind me, and I will make you fishermen of men.

4:19 And he says to them, Come behind me, and I will make you fishermen of men.
And straightway having left the boat and their father, they followed him.

And Jesus went around all Galilee, teaching in their synagogues, and preaching the good-news of the kingdom, and healing every sickness and every disease among the people.

And his fame went forth into all Syria. And they brought to him all those faring badly with various diseases, and gripped with pain, and being demon-possessed, and being lunatic, and paralyzed. And he healed them.

And many multitudes from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan followed him.
And having seen the multitudes, he went up onto the mountain. And when he sat down, his disciples came to him.

And having opened his mouth, he taught them, saying,

Blessed are the poor in spirit, because the kingdom of the heavens is theirs.

Blessed are those who mourn, because they will be comforted.

Blessed are the meek, because they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, because they will be filled.

Blessed are the merciful, because they will obtain mercy.
5:8 Blessed are the pure in heart, because they will see God.

5:8 BLESSED MAKARIOI 3107 {A/NPM} THOS OI 3588 {T/NPM} PURE KAΘAPOI 2513 {A/NPM} IN THA TH 3588 {T/DSF} HEART KAΡΔΙΑ 2588 {N/DSF} BECAUSE OTI 3754 {CONJ} THEY AYTOI 846 {PP/NPM} WILL SEE ΨΩΝΤΑΙ 3700 {V/FDI/3P} THO TON 3588 {T/ASM} GOD ΘΕΟΝ 2316 {N/ASM}}

5:8 MAKARIOI OI KAΘAPOI TH KAΡΔΙΑ OTI AUTOI EPHSOΣONTAI

5:9 Blessed are the peacemakers, because they will be called sons of God.

5:9 BLESSED MAKARIOI 3107 {A/NPM} THOS OI 3588 {T/NPM} PEACEMAKING ΕΙΡΗΝΟΠΟΙΟΙ 1518 {A/NPM} BECAUSE OTI 3754 {CONJ} THEY AYTOI 846 {PP/NPM} WILL BE CALLED ΚΛΗΘΣΟΝΤΑΙ 2564 {V/FPI/3P} SONS YIOI 5207 {N/NPM} OF GOD QEOU 2316 {N/GSM}

5:9 MAKARIOI OI ΕΙΡΗΝΟΠΟΙΟΙ ΟΤΙ ΑΥΤΟΙ ΘΕΟΥ ΚΛΗΘΣΟΝΤΑΙ

5:10 Blessed are those who have been persecuted because of righteousness, because the kingdom of the heavens is theirs.

5:10 BLESSED MAKARIOI 3107 {A/NPM} THOS OI 3588 {T/NPM} WHO HAVE BEEN PERSECUTED ΔΕΥΔΙΟΓΜΕΝΟΙ 1377 {V/RPP/NPM} BECAUSE OF ΕΝΕΚΕΝ 1752 {ADV} RIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗΣ 1343 {N/GSF} BECAUSE OTI 3754 {CONJ} THA Η 3588 {T/NSF} KINGDOM ΒΑΣΙΛΕΙΑ 932 {N/NSF} OF THOS ΤΩΝ 3588 {T/GPM} HEAVENS ΟΥΡΑΝΩΝ 3772 {N/GPM} IS ΕΣΤΙΝ 2076 {V/PXI/3S} THEIR ΑΥΤΩΝ 846 {PS/GPM}

5:10 MAKARIOI OI ΔΕΥΔΙΟΓΜΕΝΟΙ ΕΝΕΚΕΝ ΔΙΚΑΙΟΣΥΝΗΣ ΟΤΙ ΑΥΤΩΝ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ

5:11 Blessed are ye when they revile you, and persecute you, and say every evil word, being deceitful against you because of me.

5:11 BLESSED MAKARIOI 3107 {A/NPM} ARE YE ΕΣΤΕ 2075 {V/PXI/2P} WHEN OTAN 3752 {CONJ} THEY REVILE ΟΝΕΙΔΙΟΣΩΙΝ 3679 {V/AAS/3P} YOU YMAS 5209 {PP/2AP} AND KAI 2532 {CONJ} PERSECUTE ΔΙΟΞΩΙΝ 1377 {V/AAS/3P} AND KAI 2532 {CONJ} SAY ΕΙΠΩΞΙΝ 2036 {V/2AAS/3P} EVERY ΠΑΝ 3956 {A/ASN} EVIL ΠΟΝΗΡΩΝ 4190 {N/ASN} WORD ΡΗΜΑ 4487 {N/ASN} BEING ΥΕΥΔΟΜΕΝΟΙ 5574 {V/PEP/NPM} AGAINST ΚΘ 2596 {PREP} YOU ΥΜΩΝ 5216 {PP/2GP} BECAUSE OF ΕΝΕΚΕΝ 1752 {ADV} ME ΕΜΟΥ 1700 {PP/1GS}

5:11 MAKARIOI ΕΣΤΕ OTAN ΟΝΕΙΔΙΟΣΩΙΝ ΥΜΑΣ ΚΑΙ ΔΙΟΞΩΙΝ ΚΑΙ ΕΙΠΩΞΙΝ ΠΑΝ ΠΟΝΗΡΩΝ ΡΗΜΑ ΚΘ ΥΜΩΝ ΥΕΥΔΟΜΕΝΟΙ ΕΝΕΚΕΝ ΕΜΟΥ

5:12 Rejoice, and be exceedingly glad, because your reward is great in the heavens, for so they persecuted the prophets before you.

5:12 REJOICE XAIPETE 5463 {V/PAM/2P} AND KAI 2532 {CONJ} BE EXCEEDINGLY GLAD ΑΓΑΛΛΙΑΣΘΕ 21 {V/PNM/2P} BECAUSE OTI 3754 {CONJ} THEY REVILE ΟΝΕΙΔΙΟΣΩΙΝ 3679 {V/AAS/3P} YOU YMAS 5209 {PP/2AP} AND KAI 2532 {CONJ} PERSECUTE ΔΙΟΞΩΙΝ 1377 {V/AAS/3P} AND KAI 2532 {CONJ} SAY ΕΙΠΩΞΙΝ 2036 {V/2AAS/3P} EVERY ΠΑΝ 3956 {A/ASN} EVIL ΠΟΝΗΡΩΝ 4190 {N/ASN} WORD ΡΗΜΑ 4487 {N/ASN} BEING ΥΕΥΔΟΜΕΝΟΙ 5574 {V/PEP/NPM} AGAINST ΚΘ 2596 {PREP} YOU ΥΜΩΝ 5216 {PP/2GP} BECAUSE OF ΕΝΕΚΕΝ 1752 {ADV} ME ΕΜΟΥ 1700 {PP/1GS}

5:12 XAIPETE KAI ΑΓΑΛΛΙΑΣΘΕ OTI O ΜΙΣΘΟΣ ΥΜΩΝ ΠΟΛΥΣ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ ΟΥΤΩΣ ΓΑΡ ΕΙΔΙΩΞΑΝ ΤΟΥΣ ΠΡΟΦΗΤΑΣ ΤΟΥΣ ΠΡΟ ΥΜΩΝ

5:13 Ye are the salt material of the earth. But if the salt material becomes ineffective, by what will it be salted? It is potent for nothing further, except to be cast outside and to be trodden down by men.
5:13 Ye, ye meiôs 5210 {pp/2np} are eiste 2075 {v/pxi/2p} the to 3588 {t/tnsn} salt material allas 217 {n/nsn} of the the 3588 {t/sgf} earth thes 1093 {n/sgf} but de 1161 {con} if ean 1437 {cond} the to 3588 {t/tnsn} salt material allas 217 {n/nsn} becomes ineffectual moranôth 3471 {v/aps/3s} by en 1722 {prep} what? tini 5101 {p/dsn} will it be salted alisôthesetai 233 {v/fpi/3s} it is potent isxyei 2480 {v/pai/3s} for eis 1519 {prep} nothing ouden 3762 {a/asn} further eti 2089 {adv} if ei 1487 {cond} not mh 3361 {prt/en} to be cast blathnai 906 {v/apn} outside eis 1854 {adv} and kai 2532 {conj} to be trodden down katapatieswai 2662 {v/ppn} by ypio 5259 {prep} thos ton 3588 {t/gpm} men anôropoiwi 444 {n/gpm}

5:14 Ye are the light of the world. A city setting on a hill cannot be hid,

5:14 ye meiôs 5210 {pp/2np} are eiste 2075 {v/pxi/2p} the to 3588 {t/tnsn} light fios 5457 {n/nsn} of thos toy 3588 {t/gsm} world kòsmou 2889 {n/gsm} city polis 4172 {n/nsf} setting keimenh 2749 {v/ppn/ssf} on epanô 1883 {adv} hill orouys 3735 {n/gsn} not ouy 3756 {prt/en} is able dynatai 1410 {v/ppn/3s} to be hid krybhnai 2928 {v/2apn}

5:15 nor do they light a lamp, and put it under the bushel, but on the lampstand, and it shines to all in the house.

5:15 nor oude 3761 {adv} they light kaiouysin 2545 {v/pai/3p} lamp lyxnon 3088 {n/asf} and kai 2532 {conj} put tiôthesain 5087 {v/pai/3p} it ayton 846 {pp/asm} under ypio 5259 {prep} thos ton 3588 {t/asm} bushel modion 3426 {n/asm} but all 235 {conj} on epi 1909 {prep} tha thn 3588 {t/asf} lampstand lyxnisthai 3087 {n/asf} and kai 2532 {conj} it shines lamipei 2989 {v/pai/3s} to all pasin 3956 {a/dpm} thos tois 3588 {t/dpm} in en 1722 {prep} tha th 3588 {t/dsf} house oikia 3614 {n/dsf}

5:15 oude kaiouysin lyxnon kai tiôthesin ayton ypio thon modion alla epi thn lyxnisthai kai lamipei pasin tois en th oikia

5:16 thus your light should shine before men, so that they may see your good works, and glorify your Father in the heavens.

5:16 thus outrys 3779 {adv} the to 3588 {t/tnsn} light fios 5457 {n/nsn} of you ymwn 5216 {pp/2gp} should shine lamprato 2989 {v/aam/3s} before emiprosweyen 1715 {prep} thos ton 3588 {t/gpm} men anôropoiwn 444 {n/gpm} so that oios 3704 {v/2aa/3p} they may see idosin 1492 {v/2as/3s} thesea 3588 {t/apsn} good kalâ 2570 {a/apn} works erga 2041 {n/apn} of you ymwn 5216 {pp/2gp} and kai 2532 {conj} glorify doxeasosin 1392 {v/aas/3p} thos ton 3588 {t/asm} father patera 3962 {n/asm} of you ymwn 5216 {pp/2gp} thos ton 3588 {t/asm} in en 1722 {prep} thos tois 3588 {t/dpm} heavens ouyranois 3772 {n/dpm}

5:16 outrys lamprato to fios ymwn emiprosweyen ton anôropoiwn oios idosin ymwn ta kala erga kai doxeasosin ton patera ymwn ton en tois ouyranois

5:17 think not that i came to abolish the law or the prophets. i came not to abolish, but to fulfill.

5:17 think nomishtai 3543 {v/aas/2p} not mh 3361 {prt/en} that oti 3754 {con} i came halion 2064 {v/2aai/1s} to abolish kataluyxiai 2647 {v/aaan} thos ton 3588 {t/asm} law nomon 3551 {n/asm} or he 2228 {prt} thos touys 3588 {t/apm} prophets proftas 4396 {n/apm} i came halion 2064 {v/2aai/1s} not ouk 3756 {prt/en} to abolish kataluyxiai 2647 {v/aaan} but all 235 {conj} to fulfill laphroai 4137 {v/aaan}

5:17 mh nomishtai oti halion kataluyxiai ton nomon he touys proftas ouk halion kataluyxiai alla laphroai

5:18 for truly i say to you, until the heaven and the earth pass away, one iota or one tittle will, no, not pass away from the law, until all things come to pass.
5:18 For the earth shall pass away, but my words will endure forever. 

5:19 Whoever therefore may relax one of these least commandments, and may teach men so, he will be called least in the kingdom of the heavens. But whoever may do and may teach them, this man will be called great in the kingdom of the heavens.

5:20 For I say to you, that unless your righteousness abounds more than of the scholars and Pharisees, ye will, no, not enter into the kingdom of the heavens.

5:21 Ye have heard that it was said to them in old times, Thou shall not murder, and whoever murders will be liable to the judgment. 

5:22 But I say to you, that every man who is angry at his brother without cause will be liable to the judgment, and whoever speaks an insult to his brother will be liable to the council, and whoever says, Foolish man, will be liable to the hell of fire.
5:23 If therefore thou should bring thy gift to the altar, and remember there that thy brother has anything against thee,

5:24 leave there thy gift before the altar, and go. First be reconciled to thy brother, and then, after coming, bring thy gift.

5:25 Be agreeing with thine opponent quickly, while thou are with him on the way, lest the opponent deliver thee to the judge, and the judge deliver thee to the subordinate, and thou wilt be cast into prison.

5:26 Truly I say to thee, thou wilt, no, not come out from there, until thou have paid the last quadrant.
5:26 AMHN ΛΕΓΩ ΣΟΙ ΟΥ ΜΗ ΕΞΕΛΩΗΣ ΕΚΕΙΘΕΝ ΕΔΩ ΑΝ ΑΠΟΔΩΣ ΣΟΝ ΕΣΧΑΤΟΝ ΚΟΔΡΑΝΤΗΝ

5:27 Ye have heard that it was said, Thou shall not commit adultery.


5:28 But I say to you, that every man who looks on a woman to crave her has already committed adultery with her in his heart.


5:28 ΕΓΩ ΔΕ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΠΑΣ Ο ΒΑΕΠΙΩΝ ΓΥΝΑΙΚΑ ΠΡΟΣ ΤΟ ΕΠΙΘΥΜΗΣΑΙ ΑΥΘΝ ΗΔΗ ΕΜΟΙΧΕΥΣΕΙΣ ΑΥΘΝ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ

5:29 And if thy right eye causes thee to stumble, remove it and cast it from thee, for it is advantageous for thee that one of thy body-parts should perish, and not thy whole body be cast into hell.


5:29 ΕΙ ΔΕ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ Ο ΔΕΞΙΟΣ ΣΚΑΝΔΑΛΙΖΕΙ ΣΕ ΕΞΕΛΕ ΑΥΤΟΝ ΚΑΙ ΒΑΛΕ ΑΠΟ ΣΟΥ ΣΥΜΦΕΡΕΙ ΓΑΡ ΣΟΙ ΗΝ ΑΠΟΛΗΤΑΙ ΕΝ ΤΩΝ ΜΕΛΩΝ ΣΟΥ ΚΑΙ ΜΗ ΩΛΟΝ ΤΟ ΣΩΜΑ ΣΟΥ ΒΛΗΘΩ ΕΙΣ ΓΕΕΝΝΑΝ

5:30 And if thy right hand causes thee to stumble, cut it off and cast it from thee, for it is advantageous for thee that one of thy body-parts should perish, and not thy whole body be cast into hell.


5:30 ΚΑΙ ΕΙ Η ΔΕΞΙΑ ΣΟΥ ΧΕΙΡ ΣΚΑΝΔΑΛΙΖΕΙ ΣΕ ΕΚΚΟΨΩΝ ΑΥΤΗΝ ΚΑΙ ΒΑΛΕ ΑΠΟ ΣΟΥ ΣΥΜΦΕΡΕΙ ΓΑΡ ΣΟΙ ΗΝ ΑΠΟΛΗΤΑΙ ΕΝ ΤΩΝ ΜΕΛΩΝ ΣΟΥ ΚΑΙ ΜΗ ΩΛΟΝ ΤΟ ΣΩΜΑ ΣΟΥ ΒΛΗΘΩ ΕΙΣ ΓΕΕΝΝΑΝ

5:31 And it was said, Whoever may divorce his wife, let him give her a divorce certificate.
5:31 AND ΔΕ 1161 (CONJ) IT WAS SAID ΕΡΡΕΘΩ 4483 (V/API/3S) THAT ΟΤΙ 3754 (CONJ) WHO ΟΣ 3739 (PR/NSM) EVER AN 302 (PRT) MAY DIVORCE ΑΠΟΛΥΣΗ 630 (V/AAS/3S) ΘΑ ΤΗΝ 3588 (T/ASF) WIFE ΓΥΝΑΙΚΑ 1135 (N/ASF) OF ΗΜΙ ΑΥΤΟΥ 846 (PP/GSM) LET HIM GIVE ΔΟΤΩ 1325 (V/2AAM/3S) TO HER ΑΥΤΗ 846 (PP/DSF) DIVORCE CERTIFICATE ΑΠΟΣΤΑΣΙΟΝ 647 (N/ASN)

5:31 ΕΡΡΕΘΩ ΔΕ ΟΤΙ ΟΣ ΑΝ ΑΠΟΛΥΣΗ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΔΟΤΩ ΑΥΤΗ ΑΠΟΣΤΑΣΙΟΝ

5:32 But I say to you, that whoever may divorce his wife apart from a matter of fornication, disposes her to commit adultery, and whoever may marry her who has been divorced commits adultery.

5:32 BUT ΔΕ 1161 (CONJ) ΙΕΓΩ 1473 (PP/INS) SAY ΔΕΓΩ 3004 (V/PAI/1S) TO YOU ΥΜΙΝ 5213 (PP/2DP) THAT ΟΤΙ 3754 (CONJ) WHO ΟΣ 3739 (PR/NSM) EVER AN 302 (PRT) MAY DIVORCE ΑΠΟΛΥΣΗ 630 (V/AAS/3S) ΘΑ ΤΗΝ 3588 (T/ASF) WIFE ΓΥΝΑΙΚΑ 1135 (N/ASF) OF ΗΜΙ ΑΥΤΟΥ 846 (PP/GSM) APART FROM ΠΑΡΕΚΤΟΣ 3924 (ADV) MATTERT ΛΟΓΟΥ 3056 (N/GSM) OF FORNICATION ΠΟΡΝΕΙΑΣ 4202 (N/GSM) DISPOSES ΠΟΙΕΙ 4160 (V/PAI/3S) HER ΑΥΤΗ 846 (PP/ASF) TO COMMIT ADULTERY ΜΟΙΧΑΣΘΑΙ 3429 (V/PNN) AND ΚΑΙ 2532 (CC) WHO ΟΣ 3739 (PR/NSM) EVER EAN 1437 (COND) MARRIED ΓΑΜΗΣΗ 1060 (V/AAS/3S) HER WHO HAS BEEN DIVORCED ΑΠΟΛΕΙΔΥΜΕΝΗ 630 (V/RPP/ASF) COMMITS ADULTERY ΜΟΙΧΑΤΑΙ 3429 (V/PNN/3S)

5:32 ΕΓΩ ΔΕ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΟΣ ΑΝ ΑΠΟΛΥΣΗ ΤΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΠΑΡΕΚΤΟΣ ΛΟΓΟΥ ΠΟΡΝΕΙΑΣ ΠΟΙΕΙ ΑΥΤΗΝ ΜΟΙΧΑΣΘΑΙ ΚΑΙ ΟΣ ΕΑΝ ΑΠΟΛΕΙΔΥΜΕΝΗΝ ΓΑΜΗΣΗ ΜΟΙΧΑΤΑΙ

5:33 Again, ye have heard that it was said in old times, Thou shalt not swear falsely, but shall render to the Lord thine oaths.

5:33 AGAIN ΠΑΛΙΝ 3825 (ADV) ΥΕ ΗΕΡΩΔΗ ΗΚΟΥΣΑΤΕ 191 (V/AAI/2P) THAT ΟΤΙ 3754 (CONJ) IT WAS SAID ΕΡΡΕΘΩ 4483 (V/API/3S) TO THOS ΤΟΙΣ 3588 (T/DPM) IN OLD TIMES ΑΡΧΑΙΟΙΣ 744 (A/DPM) THOU SHALL SWEAR FALSELY ΕΠΙΟΡΚΗΣΕΙΣ 1964 (V/PAM/2S) NOT ΟΥΚ 3756 (PRT/N) BUT ΔΕ 1161 (CONJ) SHALL RENDER ΑΠΟΔΩΣΕΙΣ 591 (V/AAM/2S) TO ΤΟ ΤΟΥ 3588 (T/DPM) ΛΟΡΔ ΚΥΡΙΩ 2962 (N/DSM) ΘΟΣ ΤΟΥΣ 3588 (T/APM) ΟΑΘΟΣ ΟΡΚΟΥΣ 3727 (N/APM) OF THEE ΣΟΥ 4675 (PP/2GS)

5:33 ΠΑΛΙΝ ΗΚΟΥΣΑΤΕ ΟΤΙ ΕΡΡΕΘΩ ΤΟΙΣ ΑΡΧΑΙΟΙΣ ΟΥΚ ΕΠΙΟΡΚΗΣΕΙΣ ΑΠΟΔΩΣΕΙΣ ΔΕ ΤΟ ΚΥΡΙΩ ΤΟΥΣ ΟΡΚΟΥΣ ΣΟΥ

5:34 But I say to you, not to swear at all, neither by heaven, because it is the throne of God, but by the earth, because it is the footstool of his feet, nor by Jerusalem, because it is the city of the great King.

5:34 BUT ΔΕ 1161 (CONJ) ΙΕΓΩ 1473 (PP/INS) SAY ΔΕΓΩ 3004 (V/PAI/1S) TO YOU ΥΜΙΝ 5213 (PP/2DP) NOT ΜΗ 3361 (PRT/N) TO SWEAR ΟΜΟΣΑΙ 3660 (V/VAN) AT ALL ΟΛΩΣ 3654 (ADV) NEITHER ΜΗΤΕ 3383 (CONJ) BY ΕΝ 1722 (PREP) ΤΟ ΤΟΥ 3588 (T/DPM) HEAVEN ΟΥΡΑΝΩ 3772 (N/DNM) BECAUSE ΟΤΙ 3754 (CONJ) IT IS ΕΞΤΙΝ 2076 (V/PAI/3S) THRONE ΘΡΟΝΟΣ 2362 (N/NSM) OF ΤΟ ΤΟΥ 3588 (T/DSM) GOD ΘΕΟΥ 2316 (N/GSM)

5:34 ΕΓΩ ΔΕ ΛΕΓΩ ΥΜΙΝ ΜΗ ΟΜΟΣΑΙ ΟΛΩΣ ΜΗΤΕ ΕΝ ΤΟ ΟΥΡΑΝΩ ΟΤΙ ΘΡΟΝΟΣ ΕΞΤΙΝ ΤΟΥ ΘΕΟΥ

5:35 nor by the earth, because it is the footstool of his feet, nor by Jerusalem, because it is the city of the great King.

5:35 ΜΗΤΕ 3383 (CONJ) BY ΕΝ 1722 (PREP) ΘΑ ΤΗΝ 3588 (T/DPS) EARTH ΓΗ 1093 (N/DSM) BECAUSE ΟΤΙ 3754 (CONJ) IT IS ΕΞΤΙΝ 2076 (V/PAI/3S) FOOTSTOOL ΥΠΟΠΟΙΔΙΟΝ 5286 (N/NSN) OF ΤΟΝ 3588 (T/GPM) FEET ΠΟΔΩΝ 4228 (N/GPM) OF ΗΜΙ ΑΥΤΟΥ 846 (PP/GSM) ΜΗΤΕ 3383 (CONJ) BY ΕΙΣ 1519 (PREP) JERUSALEM ΙΕΡΟΣΟΛΥΜΑ 2414 (N/ASF) BECAUSE ΟΤΙ 3754 (CONJ) IT IS ΕΞΤΙΝ 2076 (V/PAI/3S) CITY ΠΟΛΙΣ 4172 (N/NSN) OF ΤΟΥ ΤΟΥ 3588 (T/GSM) GREAT ΜΕΓΑΛΟΥ 3173 (A/GSM) ΒΑΣΙΛΕΩΣ 935 (N/GSM)

5:35 ΜΗΤΕ ΕΝ ΤΗ ΓΗ ΟΤΙ ΥΠΟΠΟΙΔΙΟΝ ΕΞΤΙΝ ΤΩΝ ΠΟΔΩΝ ΑΥΤΟΥ ΜΗΤΕ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΟΤΙ ΠΟΛΙΣ ΕΞΤΙΝ ΤΟΥ ΜΕΓΑΛΟΥ ΒΑΣΙΛΕΩΣ

5:36 Neither shall thou swear by thy head, because thou cannot make one hair white or black.

5:36 ΝΟΡ ΜΗΤΕ 3383 (CONJ) SHALL ΘΟΥ SWEAR ΟΜΟΣΑΙ 3660 (V/AAS/2S) BY ΕΝ 1722 (PREP) ΘΑ ΤΗΝ 3588 (T/DPS) HEAD ΚΕΦΑΛΗ 2776 (N/DSF) OF THEE ΣΟΥ 4675 (PP/2GS) BECAUSE ΟΤΙ 3754 (CONJ) NOT ΟΥ 3756 (PRT/N) ARE THOU ABLE
5:37 But let your word be, Yes, yes, No, no, and anything beyond these is from evil.


5:37 ἕστω δέ ο λόγος ὑμῶν ΝΑΙ ΝΑΙ οὐ οὐ το δέ πείρασσον τούτων εκ του ποιησοῦ εστὶν

5:38 Ye have heard, That an eye for an eye, and a tooth for a tooth.


5:38 ΗΚΟΥΣΑΤΕ ὅτι ἐπεφέθη οφθαλμὸν ἀντὶ οφθαλμὸν καὶ ὁδόντα ἀντὶ ὁδόντας

5:39 But I say to you, not to resist what is troublesome, but whoever will strike thee on thy right cheek, turn to him the other also.


5:39 ΕΓΩ δέ λέγω ὑμῖν μη ἀντιστῆναι τῷ ποιησοῦ ἀλλ ὀστὶς σὲ ραπίσεις ἐπὶ τὸν δεξιὰν σοῦ σιαγώνα στρεφόντας ἀυτῷ καὶ τὸν ἀλλὸν

5:40 And to the man who wants to sue thee, and take away thy coat, thou shall leave him thy cloak also.


5:40 ΚΑΙ ΤΟ ΘΕΛΟΝΤΙ ΣΟΙ ΚΡΙΘΗΝΑΙ ΚΑΙ ΤΟΝ ΧΙΤΩΝΑ ΣΟΥ ΛΑΒΕΙΝ ΑΦΕΣ ΑΥΤΩ ΚΑΙ ΤΟ ΙΜΑΤΙΑΝ

5:41 And whoever will draft thee for one mile, go thou with him two.


5:41 ΚΑΙ Ο΢ΤΙΣ ΣΕ ΑΓΓΑΡΕΥΣΕΙ ΜΙΛΙΟΝ ΕΝ ΥΠΑΙΓΕ ΜΕΤ ΑΥΤΟΥ ΔΥΟ

5:42 Give to him who asks thee, and turn thou not away from him who wants to borrow from thee.


Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy.

But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you,

so that ye may become sons of your Father in the heavens, because he makes his sun to rise on the evil and the good, and makes rain on the righteous and the unrighteous.

For if ye love those who love you, what reward have ye? Do not even the tax collectors do this?

And if ye only greet your friends, what do ye extra? Do not even the tax collectors this way?
6:1 Be careful not to do your charity before men in order to be seen by them, otherwise ye have no reward from your Father in the heavens.

6:2 When therefore thou do charity, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, so that they may have glory by men. Truly I say to you, they have their reward.

6:3 But when thou do charity, let not thy left hand know what thy right hand does,

6:4 so that thy charity may be in secret. And thy Father who sees in secret will himself reward thee in the open.
6:4 so that ΘΩΙΩΣ 3704 {ADV} ΘΑ H 3588 {TNSF} CHARITY ΕΛΕΗΜΟΣΥΝΗ 1654 {NNSF} OF THEE ΣΟΥ 4675 {PP/GPS} MAY BE H 5600 {VP/XS/3S} IN EN 1722 {PREP} ΤΗ ΤΩ 3588 {TDSN} SECRET ΚΡΥΠΤΙΩ 2927 {A/DSN} AND ΚΑΙ 2532 {CONJ} ΘΟΙ 3588 {TNSM} FATHER ΠΑΤΗΡ 3962 {NNSM} OF THEE ΣΟΥ 4675 {PP/GPS} ΘΟΙ 3588 {TNSM} WHOSE SEES ΒΛΕΠΙΩΝ 991 {V/PAP/NPSM} IN EN 1722 {PREP} ΤΗ ΤΩ 3588 {TDSN} SECRET ΚΡΥΠΤΙΩ 2927 {A/DSN} HIMSELF ΑΥΤΟΣ 846 {PP/NPSM} WILL REWARD ΑΠΙΔΩΣΕΙ 591 {V/FAI/3S} ΤΗΕ ΣΟΙ 4671 {PP/2DS} IN EN 1722 {PREP} ΤΗ ΤΩ 3588 {TDSN} OPEN ΦΑΝΕΡΩ 5318 {A/DSN}

6:5 And when thou pray, thou shall not be as the hypocrites, because they love to pray having stood in the synagogues and in the corners of the thoroughfares, so that they may be seen by men. Truly I say to you, they have their reward.

6:5 AND ΚΑΙ 2532 {CONJ} WHEN ΟΤΑΝ 3752 {CONJ} THOU PRAY ΠΡΟΣΕΥΧΗ 4336 {V/PNS/2S} THOU SHALL BE ΕΣΗ 2071 {VPAM/2S} NOT ΟΥΚ 3756 {PRTN} AS ΩΣΙΠΕΡ 5618 {ADV} ΘΟΙΟΙ 3588 {TNSP} HYPOCRITES ΥΠΟΚΡΙΤΑΙ 5273 {N/NPSM} BECAUSE ΟΤΙ 3754 {CONJ} THEY LOVE ΦΙΛΟΥΣΙΝ 5368 {V/PAI/3P} TO PRAY ΠΡΟΣΕΥΧΕΣΘΑΙ 4336 {V/PNS} HAVING STOOD ΕΣΤΩΤΕΣ 4276 {V/RAP/2GS} IN ΕΝ 1722 {PREP} ΘΑΣ ΤΑΙΣ 3588 {T/DPF} SYNAGOGUES ΣΥΝΑΓΩΓΑΙΣ 4864 {N/DPSM} AND ΚΑΙ 2532 {CONJ} IN ΕΝ 1722 {PREP} ΘΑΣ ΤΑΙΣ 3588 {T/DPF} CORNERS ΓΩΝΙΑΙΣ 1137 {N/NPSM} OF ΤΗΣ ΤΩΝ 3588 {T/GPS} THOROUGHFARES ΠΛΑΤΕΙΩΝ 4113 {N/GPS} SO THAT ΟΠΙΩΣ 3704 {ADV} EVER ΑΝ 302 {PRT} THEY MAY BE SEEN ΦΑΝΩΣΙΝ 5316 {V/2APS/3P} BY ΘΟΙΟΙΣ 3588 {T/DPF} MEN ΑΝΘΡΩΠΟΙΣ 444 {N/NPSM} TRULY ΑΜΗΝ 281 {HEB} I SAY ΔΕΙΓΩ 3004 {VP/1S} ΤΟΥ ΥΜΙΝ 5213 {PP/2DP} THAT ΟΤΙ 3754 {CONJ} THEY HAVE ΑΠΙΔΟΥΣΙΝ 568 {V/PAI/3P} ΘΟΥ ΤΟΝ 3588 {T/ASM} REWARD ΜΙΣΘΟΝ 3408 {N/ASM} OF ΑΥΤΟΥ ΤΩΝ 4336 {V/PS/2P} (PS/GPS)

6:5 KAI OTAN PROSUYXH OUUK ESE WSIPER OTI HIPOKRITAI OTI FIOUSIN EN TAIΣ SYNAGOGAIΣ KAI EN TAIΣ GONIAIΣ TON PLATEION ESTATHEΣ PPROSUXEΣΘAI OPOΣ AN FANOSIN TOIS ANTHROPOIS AMHN DEIΩ YMIN OTI APIDEXUSIN TON MITHON AUTON

6:6 But thou, when thou pray, enter into thy private room, and having shut thy door, pray to thy Father in secret, and thy Father who sees in secret will reward thee in the open.

6:6 BUT ΔΕ 1161 {CONJ} ΘΟΥ ΣΥ 4771 {VP/2NS} WHEN OTAN 3752 {CONJ} THOU MIGHT PRAY PPROSUUSXH 4336 {V/PNS/2S} ENTER ΕΙΣΕΛΕΘΕ 1525 {V/2AAM/2S} INTO EIS ΕΙΣ 1519 {PREP} THE TΩ 3588 {T/ASM} PRIVATE ROOM ΤΑΜΙΕΙΩΝ 5009 {NNSN} OF ΤΗΣ ΣΟΥ 4675 {PP/GPS} AND ΚΑΙ 2532 {CONJ} HAVING SHUT ΚΛΕΙΣΩΣ 2808 {V/VAP/NPSM} ΤΗΝ 3588 {T/ASFN} DOOR ΘΥΡΑΝ 2374 {N/ASF} OF ΤΗΣ ΣΟΥ 4675 {PP/GPS} PRAY PPROSUUEXAI 4336 {V/ADM/2S} TO ΘΟΥ ΤΩ 3588 {T/DSM} FATHER ΠΑΤΡΙ 3962 {N/NSM} OF ΤΗΣ ΣΟΥ 4675 {PP/GPS} ΘΟ ΤΩ 3588 {T/DSM} IN EN 1722 {PREP} ΘΕΟΥ ΤΟΥ 3588 {T/DSN} SECRET ΚΡΥΠΤΙΩ 2927 {A/DSN} AND ΚΑΙ 2532 {CONJ} ΘΟΙ 3588 {TNSM} FATHER ΠΑΤΗΡ 3962 {N/NSM} OF ΤΗΣ ΣΟΥ 4675 {PP/GPS} ΘΟΙ 3588 {TNSM} WHOSE SEES ΒΛΕΠΙΩΝ 991 {V/PAP/NPSM} IN EN 1722 {PREP} ΤΗ ΤΟΥ 3588 {TDSN} SECRET ΚΡΥΠΤΙΩ 2927 {A/DSN} WILL REWARD ΑΠΙΔΟΣΕΙ 591 {V/FAI/3S} ΤΗΕ ΣΟΙ 4671 {PP/2DS} IN EN ΤΗ ΤΟΥ 3588 {TDSN} OPEN ΦΑΝΕΡΩ 5318 {A/DSN}

6:6 SY DE OTAN PROSUYXH EIΣΕΛΕΘΕ EIS TO TAMIEION SOY KOI KLEISAS THE THYRAN SOY PROSUUEXAI TO PAPTRI SOY TΩ EN TΩ KRYPTΩ KAI O PAPTRH SOY O BLEPIΩN EN TΩ KRYPTΩ APIΔΩΣΕΙ ΣΟΙ EN TΩ ΦΑΝΕΡΩ

6:7 And while praying do not use vain repetitions as the heathen do, for they think that they will be heard by their much speaking.

6:7 AND ΔΕ 1161 {CONJ} WHILE PRAYING ΠΡΟΣΕΥΧΟΜΕΝΟΙ 4336 {V/VPN/NPSM} USE VAIN REPETITIONS ΒΑΤΤΟΛΟΓΗΣΗΤΕ 945 {V/VASP/2P} NOT ΜΗ 3361 {PRTN} AS ΩΣΙΠΕΡ 5618 {ADV} ΘΟΙΟΙ 3588 {TNSP} HEATHEN ΕΘΟΝΙΚΟΙ 1482 {A/NPSM} FOR ΓΑΡ 1063 {CONJ} THEY THINK ΔΟΚΟΥΣΙΝ 380 {V/PAI/3P} THAT ΟΤΙ 3754 {CONJ} THEY WILL BE HEARD ΕΙΣΑΚΟΥΘΗΣΟΝΤΑΙ 1522 {V/FPI/3P} BY EN 1722 {PREP} ΘΑ ΘΗ 3588 {T/DSF} MUCH SPEAKING ΠΟΛΥΛΟΓΙΑ 4180 {N/DSF} OF THEM ΑΥΤΩΝ 846 {PP/GPS}

6:7 PROSUUXOMENOI DE ME VATTOLOGHSEITE WSIPEIR OI ETHOINIKO DOKOUSIN GAR OTI EN TH POLYLOGIA AUTFON EISAKOUSHETHSONTAI

6:8 Be not therefore like them, for your Father knows what things ye have need of before ye ask him.
Pray ye therefore this way: Our Father in the heavens, hallowed be thy name.

May thy kingdom come. May thy will happen on the earth as also in heaven.

Give us this day the bread sufficient for us.

And forgive us our debts as we also forgive our debtors.

And bring us not into temptation, but deliver us from evil, because from thee is the kingdom and the power and the glory into the ages. Truly.

For if ye forgive men their trespasses, your heavenly Father will also forgive you.
But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

And when ye fast, become not like the gloomy looking hypocrites, for they make their faces unsightly, so that they may appear fasting to men. Truly I say to you, they have their reward.

But when thou fast, anoint thy head, and wash thy face,
Lay not up for yourselves treasures upon the earth, where moth and rust deteriorates, and where thieves break through and steal,

6:19 LAY UP ΘΗΣΑΥΡΙΖΕΤΕ 2343 {V/PAM/2P} NOT MH 3361 {PRTN} FOR YOURSELVES YMIN 5213 {PF/2DP} TREASURES ΘΗΣΑΥΡΟΥΣ 2344 {N/APM} ON ΕΠΙ 1909 {PREP} ΤΗΑ ΤΗΣ 3588 {T/GSF} EARTH ΓΗΣ 1093 {N/GSF} WHERE ΟΠΟΥ 3699 {ADV} MOTH ΢ΗΣ 4597 {N/NSM} AND KAI 2532 {CONJ} RUST ΒΡΩΣΙΣ 1035 {N/NNSF} DETERIORATES ΑΦΑΝΙΖΕΙ 853 {V/PAI/3S} AND KAI 2532 {CONJ} WHERE ΟΠΟΥ 3699 {ADV} THIEVES ΚΛΕΙΤΑΙ 2812 {N/NPM} BREAK THROUGH ΔΙΟΡΥΣΣΟΥΣΙΝ 1358 {V/PAP/3P} AND KAI 2532 {CONJ} STEAL ΚΛΕΙΤΟΥΣΙΝ 2813 {V/PAP/3P}

6:19 ΜΗ ΘΗΣΑΥΡΙΖΕΤΕ ΥΜΝ ΘΗΣΑΥΡΟΥΣ ΕΠΙ ΤΗΣ ΓΗΣ ΟΠΟΥ ΣΗΣ ΚΑΙ ΒΡΩΣΙΣ ΑΦΑΝΙΖΕΙ ΚΑΙ ΟΠΟΥ ΚΛΕΙΤΑΙ ΔΙΟΡΥΣΣΟΥΣΙΝ ΚΑΙ ΚΛΕΙΤΟΥΣΙΝ

but lay up for yourselves treasures in heaven, where neither moth nor rust deteriorates, and where thieves do not break through nor steal.

6:20 BUT ΔΕ 1161 {CONJ} LAY UP ΘΗΣΑΥΡΙΖΕΤΕ 2343 {V/PAM/2P} FOR YOURSELVES YMIN 5213 {PF/2DP} TREASURES ΘΗΣΑΥΡΟΥΣ 2344 {N/APM} IN EN 1722 {PREP} HEAVEN ΟΥΡΑΝΩ 3772 {N/DSM} WHERE ΟΠΟΥ 3699 {ADV} NEITHER ΟΥΤΕ 3777 {CONJ} MOTH ΢ΗΣ 4597 {N/NSM} NOR ΟΥΤΕ 3777 {CONJ} RUST ΒΡΩΣΙΣ 1035 {N/NNSF} DETERIORATES ΑΦΑΝΙΖΕΙ 853 {V/PAI/3S} AND KAI 2532 {CONJ} WHERE ΟΠΟΥ 3699 {ADV} THIEVES ΚΛΕΙΤΑΙ 2812 {N/NPM} NOT ΟΥΤΕ 3756 {PRT/N} BREAK THROUGH ΔΙΟΡΥΣΣΟΥΣΙΝ 1358 {V/PAP/3P} NOR ΟΥΔΕ 3761 {ADV} STEAL ΚΛΕΙΤΟΥΣΙΝ 2813 {V/PAP/3P}

6:20 ΘΗΣΑΥΡΙΖΕΤΕ ΔΕ ΥΜΝ ΘΗΣΑΥΡΟΥΣ ΕΝ ΟΥΡΑΝΩ ΟΠΟΥ ΟΥΤΕ ΣΗΣ ΟΥΤΕ ΒΡΩΣΙΣ ΑΦΑΝΙΖΕΙ ΚΑΙ ΟΠΟΥ ΚΛΕΙΤΑΙ ΟΥ ΔΙΟΡΥΣΣΟΥΣΙΝ ΟΥΔΕ ΚΛΕΙΤΟΥΣΙΝ

Where thine eye is bad, thy whole body will be dark. If therefore the light that is in thee is dark, how great is the darkness!

6:21 FOR ΓΑΡ 1063 {CONJ} WHERE ΟΠΟΥ 3699 {ADV} ΘΟΟ 3588 {T/NSM} TREASURE ΘΗΣΑΥΡΟΥΣ 2344 {N/NSM} OF YOU ΥΜΩΝ 5216 {PP/2GP} IS ΕΣΤΙΝ 2076 {V/PXI/3S} THERE EKEI 1563 {ADV} WILL BE ΕΣΤΑΙ 2071 {V/PX/3S} ΤΗΑ 3588 {T/NSF} HEART ΚΑΡΔΙΑ 2588 {N/NSF} OF YOU ΥΜΩΝ 5216 {PP/2GP} ALSO KAI 2532 {CONJ}

6:21 ΟΠΟΥ ΓΑΡ ΕΣΤΙΝ Ο ΘΗΣΑΥΡΟΥΣ ΥΜΩΝ ΕΚΕΙ ΕΣΤΑΙ ΚΑΙ Η ΚΑΡΔΙΑ ΥΜΩΝ

6:22 The light of the body is the eye. If therefore thine eye is sound, thy whole body will be bright.

6:22 ΘΟΟ 3588 {T/NSM} LIGHT ΑΥΧΝΟΣ 3088 {N/NSM} OF THE TOY 3588 {T/GSN} BODY ΣΩΜΑΤΟΣ 4983 {N/GSN} IS ΕΣΤΙΝ 2076 {V/PXI/3S} ΘΟΟ 3588 {T/NSM} EYE ΟΦΘΑΛΜΟΣ 3788 {N/NSM} IF EAN 1437 {COND} THEREFORE ΟΥΝ 3767 {CONJ} ΘΟΟ 3588 {T/NSM} EYE ΟΦΘΑΛΜΟΣ 3788 {N/NSM} OF THEE ΣΟΥ 4675 {PP/2GS} IS Η 5600 {V/PX/3S} SIGHT ΑΠΛΟΥΣ 573 {A/NSM} THE THE 3588 {T/NSN} WHOLE ΟΛΟΝ 3650 {A/NSN} BODY ΣΩΜΑ 4983 {N/NSN} OF THEE ΣΟΥ 4675 {PP/2GS} WILL BE ΕΣΤΑΙ 2071 {V/PX/3S} BRIGHT ΦΩΤΕΙΝΟΝ 5460 {A/NSN}

6:22 Ο ΑΥΧΝΟΣ ΤΟΥ ΣΩΜΑΤΟΣ ΕΣΤΙΝ Ο ΟΦΘΑΛΜΟΣ ΕΑΝ ΟΥΝ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΑΠΛΟΥΣ Η ΟΛΟΝ ΤΟ ΣΩΜΑ ΣΟΥ ΦΩΤΕΙΝΟΝ ΕΣΤΑΙ

But if thine eye is bad, thy whole body will be dark. If therefore the light that is in thee is darkness, how great is the darkness!

6:23 BUT ΔΕ 1161 {CONJ} IF EAN 1437 {COND} ΘΟΟ 3588 {T/NSM} EYE ΟΦΘΑΛΜΟΣ 3788 {N/NSM} OF THEE ΣΟΥ 4675 {PP/2GS} IS Η 5600 {V/PX/3S} BAD ΠΟΝΗΡΟΣ 4190 {A/NSM} THE THE 3588 {T/NSN} WHOLE ΟΛΟΝ 3650 {A/NSN} BODY ΣΩΜΑ 4983 {N/NSN} OF THEE ΣΟΥ 4675 {PP/2GS} WILL BE ΕΣΤΑΙ 2071 {V/PX/3S} DARK ΣΚΟΤΕΙΝΟΝ 4652 {A/NSN} IF EΙ 1487 {COND} THEREFORE ΟΥΝ 3767 {CONJ} THE THE 3588 {T/NSN} LIGHT ΦΩΣ 5457 {N/NSN} THE THE 3588 {T/NSN} IN EN 1722 {PREP} THEE ΣΟΙ 4671 {PP/2DS} IS ΕΣΤΙΝ 2076 {V/PXI/3S} DARKNESS ΣΚΟΤΟΣ 4655 {N/NSN} HOW GREAT ΠΟΣΩΝ 4214 {PQ/NSN} THE THE 3588 {T/NSN} DARKNESS ΣΚΟΤΟΣ 4655 {N/NSN}

6:23 ΕΑΝ ΔΕ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ ΠΟΝΗΡΟΣ Η ΟΛΟΝ ΤΟ ΣΩΜΑ ΣΟΥ ΣΚΟΤΕΙΝΟΝ ΕΣΤΑΙ ΕΙ ΟΥΝ ΤΟ ΦΩΣ ΤΟ ΕΝ ΣΟΙ ΣΚΟΤΟΣ ΕΣΤΙΝ ΤΟ ΣΚΟΤΟΣ ΠΟΣΟΝ

6:24 No man can serve two masters, for either he will hate the one, and love the other, or he will hold to one, and disparage the other. Ye cannot serve God and mammon.

6:25 Because of this I say to you, be not anxious about your life, what ye may eat, or what ye may drink, nor yet for your body, what ye may wear. Is not the life more than the food, and the body than the clothing?


6:25 ΔΙΑ ΤΟΥΤΟ ΛΕΓΩ ΥΜΙΝ ΜΗ ΜΕΡΙΜΝΑΤΕ ΤΗ ΨΥΧΗ ΥΜΩΝ ΤΙ ΦΑΓΗΤΕ ΚΑΙ ΤΙ ΠΙΝΗΤΕ ΜΗΔΕ ΤΟ ΣΩΜΑΤΙ ΥΜΩΝ ΤΙ ΕΝΔΥΣΗΘΕΙ ΩΥΧΙ Η ΨΥΧΗ ΠΙΕΛΙΩΝ ΕΣΤΙΝ ΤΗΣ ΤΡΟΦΗΣ ΚΑΙ ΤΟ ΣΩΜΑ ΤΟΥ ΕΝΔΥΜΑΤΟΣ

6:26 Look to the birds of the sky, because they sow not, nor do they reap, nor gather into barns, and your heavenly Father feeds them. Are ye not more valuable than they?


6:26 ΕΜΒΛΕΨΑΤΕ ΕΙΣ ΤΑ ΠΕΤΕΙΝΑ ΤΟΥ ΟΥΡΑΝΟΥ ΟΤΙ ΟΥ ΣΕΙΡΙΟΥΣΙΝ ΩΥΔΕ ΘΕΡΙΖΟΥΣΙΝ ΟΥΔΕ ΣΥΝΑΓΟΥΣΙΝ ΕΙΣ ΑΠΟΘΗΚΑΣ ΚΑΙ Ο ΠΑΤΗΡ ΥΜΩΝ Ο ΥΡΑΝΙΟΣ ΤΡΕΦΕΙ ΑΥΤΩΝ ΩΥΧΣ ΥΕΜΕΙΣ ΜΑΛΛΟΝ ΔΙΑΦΕΡΕΤΕ ΑΥΤΩΝ

6:27 And which man of you by being anxious can add one cubit to his life span?


6:27 ΤΙΣ ΔΕ ΕΣ ΥΜΩΝ ΜΕΡΙΜΝΩΝ ΔΥΝΑΤΑΙ ΠΡΟΣΘΕΣΕΙΝΑΙ ΕΠΙ ΜΗ ΗΛΙΚΙΑΝ ΑΥΤΟΥ ΠΗΧΥΝ ΕΝΑ

6:28 And why are ye anxious about clothing? Consider the lilies of the field, how they grow. They toil not, nor do they spin,
yet I say to you, that not even Solomon in all his glory was arrayed like one of these.

And if God so clothes the grass of the field, which today is, and tomorrow is cast into an oven, will he not much more you, O ye of little faith?

Be not therefore anxious, saying, What may we eat? or, What may we drink? or, What may we wear?

For the Gentiles seek after all these things, for your heavenly Father knows that ye need not these things.

But seek ye first the kingdom of God and his righteousness, and these things will be added to you.
6:33 Be not therefore anxious for the morrow, for the morrow will be anxious about things of itself. Sufficient for the day is the evil of it.

6:34 Be anxious not therefore anxious for the morrow, for the morrow will be anxious about things of itself. Sufficient for the day is the evil of it.

7:1 Do not criticize, that ye may not be criticized.

7:2 For by what criticism ye criticize, ye will be criticized, and by what measure ye measure, it will be measured to you.

7:3 And why do thou see the speck in thy brother's eye, but do not notice the beam in thine own eye?

7:4 Or how will thou say to thy brother, Let me take out the speck from thine eye, and behold, the beam in thine own eye?
Thou hypocrite, first take out the beam from thine own eye, and then thou will see clearly to take out the speck from thy brother's eye.

For every man who asks receives, and he who seeks finds, and to him who knocks it will be opened.

Do not give what is holy to the dogs, nor cast your pearls before the swine, lest they trample them under their feet, and having turn back may lacerate you.

Ask, and it will be given you. Seek, and ye will find. Knock, and it will be opened to you.

For every man who asks receives, and he who seeks finds, and to him who knocks it will be opened.

Or what man is there of you, who, if his son may ask for bread, will give him a stone,
7:11 If ye therefore, being evil, know to give good gifts to your children, how much more your Father in the heavens will give good things to those who ask him?

7:12 All things therefore, as many as ye may want that men should do to you, so also do ye to them, for this is the law and the prophets.

7:13 Enter ye in by the narrow gate, because wide is the gate, and broad is the way, that leads to destruction, and many are they who enter through it.

7:14 How narrow is the gate, and restricted the way, that leads to life, and few are those who find it.

7:15 But beware of false prophets, who come to you in sheep's clothing, but inwardly are predatory wolves.
From their fruits ye will know them. Do they gather grapes from thorns, or figs from thistles?

Likewise every good tree produces good fruits, but the corrupt tree produces bad fruits.

A good tree cannot produce bad fruits, nor a corrupt tree produce good fruits.

Every tree not producing good fruit is cut down, and thrown into the fire.

Not every man who says to me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of my Father in the heavens.
Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name enter into them and do many mighty works?

And then I will profess to them, I never acknowledged you. Depart from me, ye who work lawlessness.

Therefore every man, whoever hears these sayings of mine, and does them, I will compare him to a wise man who built his house upon the rock.

And the rain descended, and the torrents came, and the winds blew, and beat upon that house, and it fell not; for it had been founded upon the rock.
And every man who hears these sayings of mine, and does not do them, will be compared to a foolish man who built his house upon the sand.

And upon his coming down from the mountain, many multitudes followed him.
And behold, a leper who came, worshiped him, saying, Lord, if thou will, thou can cleanse me.

KAI ÍDOY LEPROS ÓLETHWN PROSEKUNHNEI AYTO LEPRON KURIE IAN THELHS DUNASAI ME KATHARISAI

And having reached out his hand, Jesus touched him, saying, I will, be thou cleansed. And straightaway his leprosy was cleansed.

KAI EKTEINAS THN CEIRA HYATO AUTOU O IHSOUS LEGWN QELW KAQARISQHTI KAI EUQEWS EKAQARISQH AUTOU H LEPRA

And Jesus says to him, See thou speak to no man, but go, show thyself to the priest, and bring the gift that Moses commanded for a testimony to them.

KAI LEGEI AUTW O IHSOUS ORA MHDENI EIPHS ALLA UPAGE SEAUTON DEIXON TW IEREI KAI PROSENEGKE TO DWRON O PROSETAXEN MWSHS EIS MARTURION AUTOIS

And upon his entering into Capernaum, a centurion came to him, beseeching him,

KAI LEGEI AYTO O IHSOUS ORA MIHENI EPIHS ALLA YIAGHE SEAYTON DEIXON TO IEREI KAI PROSENEGKE TO DORION O PROSETAXEN MOSHEIS EIS MARTURYION AYTOIS

And saying, Lord, my boy has been laid down in the house, paralyzed, extremely tormented.

KAI IAOY LEPROS OLETHWN PROSEKUNHNEI AYTO LEPRON KURIE IAN THELHS DUNASAI ME KATHARISAI
8:8 And having answered, the centurion said, Lord, I am not worthy that thou should come under my roof, but only speak the word, and my boy will be healed.

8:8 And for I also am a man under authority, having soldiers under myself. And I say to this man, Go, and he goes, and to another, Come, and he comes, and to my bondman, Do this, and he does it.

8:8 And when Jesus heard it, he marveled, and said to those who followed, Truly I say to you, that many will come from east and west, and will sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens, but not even in Israel have I found such great faith.

8:9 For I also am a man under authority, having soldiers under myself. And I say to this man, Go, and he goes, and to another, Come, and he comes, and to my bondman, Do this, and he does it.

8:10 And when Jesus heard it, he marveled, and said to those who followed, Truly I say to you, not even in Israel have I found such great faith.
but the sons of the kingdom will be cast out into the outer darkness. There will be the weeping and the gnashing of teeth.

And his boy was healed in that hour.

And having become evening, they brought to him many being demon possessed. And he cast out the spirits by word, and healed all those faring badly,
8:17 so that what was spoken through Isaiah the prophet might be fulfilled, which says, He himself took our infirmities, and bore our diseases.


8:18 Now when Jesus saw many multitudes around him, he commanded to depart to the other side.


8:19 And a certain scholar having come, he said to him, Teacher, I will follow thee wherever thou may go.


8:20 And Jesus says to him, The foxes have holes, and the birds of the sky, nests, but the Son of man has nowhere he may lay his head.


8:21 And another of his disciples said to him, Lord, allow me first to go and bury my father.


8:22 But Jesus said to him, Follow me, and leave the dead to bury their own dead.

8:23 And upon his entering into the boat, his disciples followed him.


8:23 καὶ ἐμβαντὶ αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτῷ.

8:24 And behold, a great tempest developed in the sea, so as for the boat to be covered by the waves, but he was sleeping.


8:24 οἱ διακόνοι σείματος μέγας εἰγενέτον ἐν τῇ θαλάσσῃ ὡς ὁ πλοῖον καλυπτέσθαι ὑπὸ τῶν κυμάτων αὐτῶν δέ εἰκαθορίζετο.

8:25 And the disciples having approached, they awoke him, saying, Save us, Lord, we are perishing.


8:25 καὶ προσέλθοντες οἱ μαθηταὶ ἠκέιπαν αὐτῶν λέγοντες κυρίε σῶζων ἡμᾶς ἀπολλυμένα.

8:26 And he says to them, Why are ye cowardly, O ye of little faith? Then after rising, he rebuked the winds and the sea, and there became a great calm.


8:26 καὶ λέγει αὐτοῖς τί δείλοι εὐστε οἱ ἀληθινοὶ τοῦτο εἰρήθη εἰπετίμησεν τοὺς άνεμοις καὶ τῇ θαλάσσῃ καὶ εἰγενέτο γαλανή μεγαλή.

8:27 But the men marvelled, saying, What kind of man is this, that even the winds and the sea obey him?

And upon his coming to the other side, into the country of the Gergesenes, two men being demon possessed met him, coming out of the sepulchers, exceedingly fierce, so that no man could pass by that way.

And he said to them, Go. And having come out, they went into the herd of swine. And the demons besought him, saying, If thou cast us out, allow us to go away into the swine. And upon his coming to the other side, into the country of the Gergesenes, two men being demon possessed met him, coming out of the sepulchers, exceedingly fierce, so that no man could pass by that way.

Now there was afar off from them a herd of many swine feeding.

And behold, they cried out, saying, What is with us and thee, Jesus, Son of God? Did thou come here before the time to torment us?

And they besought him greatly, saying, Send us into the swine, that it may be quieted for us. And he gave them leave. And coming out, they entered into the herd of swine. And behold, the whole herd of the swine stampeded down the slope into the sea, and perished in the waters.
And those who tended them fled, and having gone into the city, they told everything, also the things of the men being demon possessed.

And behold, the whole city came out to a meeting with Jesus. And having seen him, they besought him that he would depart from their regions.

And after entering into the boat, he passed over, and came into his own city.

And behold, they brought to him a paralyzed man who was placed on a bed. And having seen their faith Jesus said to the paralyzed man, Cheer up, child, thy sins have been forgiven thee.

And behold, some of the scholars said within themselves, This man blasphemes.
And having known their thoughts Jesus said, Why think ye evil in your hearts?

For which is easier, to say, Thy sins have been forgiven thee, or to say, Arise and walk?

But that ye may know that the Son of man has authority on earth to forgive sins (then he said to them, After rising, take up thy bed, and go to thy house).

And after rising, he departed to his house.

But when the multitudes saw it, they marveled, and glorified God who gave such authority to men.
And passing forth from there, Jesus saw a man named Matthew sitting at the tax office. And he says to him, Follow me. And after rising, he followed him.

And it came to pass while he was in the house, and behold, many tax collectors and sinners having come, they were sitting with Jesus and his disciples.

And passing forth from there, Jesus saw a man named Matthew sitting at the tax office. But after going, learn what this means, I desire mercy, and not sacrifice, for I came not to

And when the Pharisees saw it, they said to his disciples, Why does your teacher eat with sinners having come, they were sitting with Jesus and his disciples.

And when the Pharisees saw it, they said to his disciples, Why does your teacher eat with sinners having come, they were sitting with Jesus and his disciples.

But Jesus having heard it, he said to them, Those who are strong have no need of a physician, but those who fare badly.

But when he relaxed in the house, and behold, many tax collectors and sinners having come, they were sitting with Jesus and his disciples.

But after going, learn what this means, I desire mercy, and not sacrifice, for I came not to call the righteous, but sinners for repentance.

But Jesus having heard it, he said to them, Those who are strong have no need of a physician, but those who fare badly.

But after going, learn what this means, I desire mercy, and not sacrifice, for I came not to call the righteous, but sinners for repentance.
Then the disciples of John come to him, saying, Why do we and the Pharisees fast much, but thy disciples fast not?

And Jesus said to them, The sons of the wedding hall cannot mourn as long as the bridegroom is with them. But the days will come when the bridegroom will be taken away from them, and then they will fast.

And no man puts a patch of new cloth upon an old garment, for the patch of it pulls from the garment, and a tear becomes worse.

Neither do they put new wine into old wineskins. Otherwise the wineskins burst, and the wine is spilled, and the wineskins will perish. But they put new wine into fresh wineskins, and both are preserved.
While he spoke these things to them, behold, one ruler who came worshiped him, saying, My daughter has just now perished, but after coming, lay thy hand upon her, and she will live.

And having risen, Jesus followed him, also his disciples.

And behold, a woman having an issue of blood twelve years, after coming from behind, touched the hem of his garment.

For she said within herself, If only I may touch his garment, I will be healed.
And Jesus having come into the ruler's house, and having seen the minstrels, and the crowd making a commotion,

he says to them, Depart, for the little girl did not die, but sleeps. And they ridiculed him.

But when the crowd was put out, having entered in, he took her hand, and the little girl arose.

And this report went forth into all that land.

And when Jesus departed from there, two blind men followed him, crying out, and saying, Be merciful to us, thou son of David.

And when he came into the house, the blind men came to him. And Jesus says to them, Believe ye that I am able to do this? They say to him, Yes, Lord.
9:29 AND ΔΕ 1161 {CONJ} WHEN HE CAME ΕΛΘΟΝΤΙ 2064 {V/2AAP/DSM} INTO ΕΙΣ 1519 {PREP} ΘΑ 2424 {PREP} ΘΗΝ 3588 {T/ASF} HOUSE ΟΙΚΙΑΝ 3614 {N/ASF} ΘΟΟΙ 3588 {T/NPM} BLIND ΤΥΦΛΟΙ 5185 {A/NPM} CAME ΠΡΟΣΒΛΗΘΟΝ 4334 {V/AAI/3P} TO HIM ΑΥΤΩ 846 {PP/DSM} AND ΚΑΙ 2532 {CONJ} ΘΟΟΙ 3588 {T/NSM} JEHOOSHUA ΙΗΣΟΥΣ 2424 {N/NSM} SAYS ΔΕΓΕΙ 3004 {V/PAI/3S} TO THEM ΑΥΤΟΙΣ 846 {PP/DP} BELIEVE YE ΠΙΣΤΕΥΕΤΕ 4100 {V/PAP/GPM} THAT ΟΤΙ 3754 {CONJ} I AM ABLE ΔΥΝΑΜΑΙ 1410 {V/PNI/1S} TO DO ΠΙΟΗΣΑΙ 4160 {V/AAN} THIS ΤΟΥΤΟ 5124 {PD/ASN} THEY SAY ΛΕΓΟΥΣΙΝ 3004 {V/PAI/3P} TO HIM ΑΥΤΩ 846 {PP/DSM} YES ΝΑΙ 3483 {PRT} LORD KURYIE 2962 {N/VSM}.

9:29 Then he touched their eyes, saying, According to your faith may it happen to you.

9:30 And their eyes were opened. And Jesus strictly warned them, saying, See that no man knows it.

9:31 But having departed, they widely proclaimed him in all that land.

9:32 And after they departed, behold, they brought to him a mute man possessed with a demon.

9:33 And when the demon was cast out, the mute man spoke. And the multitudes marveled, saying, It was never so seen in Israel.
But the Pharisees said, By the ruler of the demons he casts out demons.

And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the good-news of the kingdom, and healing every sickness and every disease among the people.

Then he says to his disciples, The harvest truly is plentiful, but the workmen are few.

But when he saw the multitudes, he felt compassion for them, because they were troubled and dejected, as sheep having no shepherd.

Then he says to his disciples, The harvest truly is plentiful, but the workmen are few.

Pray ye therefore the Lord of the harvest, that he will send forth workmen into his harvest.
And having called in his twelve disciples, he gave them authority over unclean spirits, so as
to cast them out, and to heal every sickness and every disease.

And having called in his twelve disciples, he gave them authority over unclean spirits, so as
to cast them out, and to heal every sickness and every disease.

Now the names of the twelve apostles are these: First, Simon, who is called Peter, and
Andrew his brother; James the son of Zebedee, and John his brother;

Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of
Alpheaus, and Lebbaeus who was surnamed Thaddaeus;

Simon the Canaanite, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth, having ordered them, saying, Go not into a way of the
Gentiles, and enter not into a city of the Samaritans,
but go rather to the lost sheep of the house of Israel.

And while going, preach, saying, The kingdom of the heavens has come near.

Heal those who are feeble, cleanse the lepers, cast out demons. Freely ye received, freely give.

Acquire no gold, nor silver, nor copper in your belts,

no bag for the road, nor two coats, nor shoes, nor staffs, for the workman is worthy of his provision.

And into whatever city or village ye may enter, inquire who in it is worthy, and there abide until ye go forth.
And while entering into the house, salute it.

And if indeed the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you.

 Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves. Become ye therefore wise as serpents, and innocent as doves.
10:17 But beware of men, for they will deliver you up to councils, and they will scourge you in their synagogues,


10:17 ΠΡΟΣΕΚΕΙΤΕ ΔΕ ΑΙΟ ΤΩΝ ΑΝΘΡΩΠΩΝ ΠΑΡΑΔΩΣΟΥΣΙΝ ΓΑΡ ΥΜΑΣ ΕΙΣ ΣΥΝΕΔΡΙΑ ΚΑΙ ΕΝ ΤΑΙΣ ΣΥΝΑΓΩΓΑΙΣ ΑΥΤΩΝ ΜΑΣΤΙΓΩΣΟΥΣΙΝ ΥΜΑΣ

10:18 and ye will be brought to governors and even kings because of me, for a witness to them and to the Gentiles.


10:18 ΚΑΙ ΕΠΙ ΗΓΕΜΟΝΑΣ ΔΕ ΚΑΙ ΒΑΣΙΛΕΙΣ ΑΧΘΗΣΕΣΟΕ ΕΝΕΚΕΝ ΕΜΟΥ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΑΥΤΟΙΣ ΚΑΙ ΤΟΙΣ ΘΕΝΕΣΙΝ

10:19 But when they deliver you up, be not anxious how or what ye should speak, for it will be given you in that hour what ye will speak.


10:19 ΟΤΑΝ ΔΕ ΠΑΡΑΔΙΔΩΣΙΝ ΥΜΑΣ ΜΗ ΜΕΡΙΜΝΗΣΗΤΕ ΠΩΣ Η ΤΙ ΛΑΛΗΣΗΤΕ ΔΘΗΤΕ ΤΑΙΣ ΓΑΡ ΥΜΙΝ ΕΝ ΕΚΕΙΝΗ ΤΗ ΩΡΑ ΤΙ ΛΑΛΗΣΗΤΕ

10:20 For ye are not who speak, but the Spirit of your Father speaking in you.


10:20 ΥΟΥ ΓΑΡ ΥΜΕΙΣ ΕΣΤΕ ΟΙ ΛΑΛΟΥΝΤΕΣ ΑΛΛΑ ΤΟ ΠΙΕΥΜΑ ΤΟΥ ΠΑΤΡΟΥ ΥΜΩΝ ΤΟ ΛΑΛΟΥΝ ΕΝ ΥΜΙΝ

10:21 And a brother will deliver up a brother to death, and a father a child. And children will rise up against parents, and condemn them to death.


10:21 ΠΑΡΑΔΩΣΕΙ ΔΕ ΑΔΕΛΦΟΣ ΑΔΕΛΦΟΝ ΕΙΣ ΘΑΝΑΤΟΝ ΚΑΙ ΠΑΤΡΟΥ ΤΕΚΝΟΝ ΚΑΙ ΕΠΙΑΝΑΣΤΗΣΟΝΤΑΙ ΤΕΚΝΑ ΕΠΙ ΓΟΝΕΙΣ ΚΑΙ ΘΑΝΑΤΩΣΟΥΣΙΝ ΑΥΤΟΥΣ

10:22 And ye will be hated by all men because of my name, but he who endures to the end, this man will be saved.
10:23 But when they persecute you in this city, flee into the other, for truly I say to you, ye will, no, not have completed the cities of Israel, until the Son of man comes.

10:24 A pupil is not above his teacher, nor a bondman above his lord.

10:25 It is enough for the pupil, if he becomes like his teacher, and the bondman like his lord. If they have called the house-ruler Beelzebub, how much more those of his household.

10:26 Fear them not therefore, for there is nothing covered, that will not be revealed, and hid, that will not be known.

10:27 AND KAI 2532 {CONJ} YE WILL BE ΕΡΕΘΩ 2071 {V/FXI/2P} HATED ΜΙΣΟΥΜΕΝΟΙ 3404 {V/PPP/NPM} BY ΥΙΟ 5259 {PREP} ALL ΠΑΝΤΩΝ 3956 {A/GPM} BECAUSE OF ΔΙΑ 1223 {PREP} THE ΤΟ 3588 {T/ASN} NAME ΟΝΟΜΑ 3686 {N/ASN} OF ME ΜΟΥ 3450 {PP/1GS} BUT ΔΕ 1161 {CONJ} ΘΟ Ο 3588 {T/NSM} WHO ENDURES ΥΠΟΜΕΙΝΑΣ 5278 {V/AAP/NSM} TO ΕΙΣ 1519 {PREP} END ΤΕΛΟΣ 3056 {N/NSM} THIS ΟΥΤΟΣ 3778 {PD/NSM} WILL BE Saved ΘΕΩΣΗΣΕΤΑΙ 4982 {V/FPI/3S}
10:27 What I tell you in the darkness, speak ye in the light, and what ye hear in the ear, proclaim upon the housetops.


10:28 Ο ΔΕΓΩ ΥΜΙΝ ΕΝ ΤΗ ΣΚΟΤΙΑ ΕΙΠΙΑΤΕ ΕΝ ΤΩ ΦΩΤΙ ΚΑΙ Ο ΕΙΣ ΤΟ ΟΥΣ ΑΚΟΥΕΤΕ ΚΗΡΥΞΑΤΕ ΕΠΙ ΤΩΝ ΔΩΜΑΤΩΝ

10:28 And be not afraid of those who kill the body, but rather fear him who is able to destroy both soul and body in hell.


10:28 KAI MH ΦΟΒΕΙΣΟΘΕ ΑΠΟ ΤΩΝ ΑΙΟΚΤΕΝΟΝΤΩΝ ΤΟ ΣΩΜΑ ΘΗΝ ΔΕ ΨΥΧΗΝ ΜΗ ΔΥΝΑΜΕΝΩΝ ΑΙΟΚΤΕΙΝΑΙ ΦΟΒΗΘΗΤΕ ΔΕ ΜΑΛΛΩΝ ΤΟΝ ΔΥΝΑΜΕΝΟΝ ΚΑΙ ΘΗΝ ΨΥΧΗΝ ΚΑΙ ΤΟ ΣΩΜΑ ΑΠΟΛΕΙΣΑΙ ΕΝ ΕΕΝΝΗ

10:29 Are not two sparrows sold for a penny? And not one of them will fall on the ground independent of your Father.


10:29 ΟΥΧΙ ΔΥΟ ΣΤΡΟΥΘΙΑ ΑΣΣΑΡΙΟΥ ΠΩΛΕΙΤΑΙ ΚΑΙ ΕΝ ΕΣ ΑΥΤΩΝ ΟΥ ΠΕΣΕΙΤΑΙ ΕΠΙ ΘΗΝ ΕΕΝΝΗ ΑΝΕΥ ΤΟΥ ΠΑΤΡΟΣ ΥΜΩΝ

10:30 But even the hairs of your head are all numbered.


10:30 ΥΜΩΝ ΔΕ ΚΑΙ ΑΙ ΤΡΙΧΕΣ ΤΗΣ ΚΕΦΑΛΗΣ ΠΑΣΑΙ ΗΡΙΘΩΜΗΜΕΝΑΙ ΕΙΣΙΝ

10:31 Fear not therefore, ye are of worth more than many sparrows.


10:31 MH ΟΥΝ ΦΟΒΗΘΗΤΕ ΠΟΛΛΑΝ ΣΤΡΟΥΘΙΩΝ ΔΙΑΦΕΡΕΤΕ ΥΜΕΙΣ

10:32 Therefore every man, whoever will profess in me before men, I also will profess in him before my Father in the heavens.

But whoever would deny me before men, I also will deny him before my Father in the
heavens.

Think not that I came to spread peace on the earth. I came not to spread peace, but a
sword.

For I came to divide a man against his father, and a daughter against her mother, and a
daughter-in-law against her mother-in-law.

And a man's foes, are those of his own household.

He who loves father or mother above me is not worthy of me, and he who loves son or
daughter above me is not worthy of me.
And he who does not take his cross and follow behind me, is not worthy of me.

He who finds his life will lose it, and he who loses his life because of me will find it.

He who receives a righteous man in the name of a righteous man will receive a righteous reward.

And whoever may give to drink one of these little ones merely a cold cup in the name of a disciple, truly I say to you, he will, no, not lose his reward.
And it came to pass when Jesus finished directing his twelve disciples, he departed from there to teach and preach in their cities.

11:1 And Kai 2532 {CONJ} it came to pass egeneto 1096 {V/2ADI/3S} when ote 3753 {ADV} theo 3588 {T/NSM} Jehoshua Hisous 2424 {N/NSM} finished etelesse 5055 {V/AAI/3S} directing diatassan 1299 {V/PAP/NSM} twelve Delta 1427 {N/NUI} disciples Maouthais 3101 {N/DPM} of him Ayto 846 {PP/GSM} he departed metebh 3327 {V/2AAI/3S} from there ekeisen 1564 {ADV} theo 3588 {T/NSM} to teach didaskein 1321 {V/PAN} and kai 2532 {CONJ} to proclaim khrussein 2784 {V/PAN} in en 1722 {PREP} thes 3588 {T/DSN} cities Poleisn 4172 {N/DPF} of them Autwn 846 {PP/GPM}

11:2 Now when John heard in the prison the works of the Christ, having sent two of his disciples,

11:3 he said to him, Are thou he who comes, or do we look for another?

11:4 And having answered, Jesus said to them, After going, report to John the things that ye hear and see:

11:5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor are proclaimed good-news.

11:6 And blessed is he, whoever will not be caused to stumble by me.
And while those men departed, Jesus began to say to the multitudes about John, What did ye go out into the wilderness to see? A reed shaken with the wind? Truly I say to you, among men born of women there has not been raised a greater than John the immerser. Yet the smaller in the kingdom of the heavens is greater than he.

But what did ye go out to see? A man clothed in delicate clothes? Behold, those wearing delicate clothes are in king's houses.

But what did ye go out to see? A prophet? Yea, I say to you, and more than a prophet.

For this is he about whom it is written, Behold, I send my messenger before thee, who will prepare thy way before thee. Truly I say to you, among men born of women there has not been raised a greater than John the immerser. Yet the smaller in the kingdom of the heavens is greater than he.
11:12 And from the days of John the immerser until now the kingdom of the heavens is treated aggressively, and aggressors seize it.

11:14 And if ye are willing to receive it, he is Elijah who is going to come.

11:17 and saying, We piped to you, and ye did not dance, we mourned to you, and ye did not beat the breast.
For John came neither eating nor drinking, and they say, He has a demon.

The Son of man came eating and drinking, and they say, Behold the man, a glutton and a drunkard, a friend of tax collectors and sinners! And wisdom is justified from her children.

Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.
11:23 And thou, Capernaum, which was exalted as far as the sky. Thou will be brought down as far as Hades, because if the mighty works had occurred in Sodom that occurred in thee, it would have remained until this day.

11:24 Nevertheless I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for thee.

11:25 Jesus having responded at that time, said, I extol thee, O Father, Lord of the heaven and the earth, because thou hid these things from the wise and intelligent, and revealed them to the childlike.
11:28 Come to me, all ye who labor and have been burdened, and I will give you rest.

11:29 Take my yoke upon you, and learn from me, because I am meek and lowly in heart, and ye will find rest for your souls.

11:30 For my yoke is fit, and my burden is light.

11:1 At that time Jesus went through the grain fields on the sabbath, and his disciples were hungry and began to pluck ears, and to eat.

12:2 But the Pharisees, when they saw it, said to him, Behold, thy disciples do what is not permitted to do upon the sabbath.
12:3 But he said to them, Have ye not read what David did when he was hungry, and he and those with him,

12:4 how he entered into the house of God, and ate the loaves of the presentation, which was not permitted for him to eat, nor for those with him, except only for the priests?

12:5 Or have ye not read in the law, that on the sabbath the priests in the temple profane the sabbath, and are guiltless?

12:6 But I say to you, that a greater than the temple is here.

12:7 But if ye had known what this means, I desire mercy and not sacrifice, ye would not have condemned the innocent.
12:8 For the Son of man is Lord of the sabbath.

12:9 And having departed from there, he went into their synagogue.

12:10 And behold, there was a man having a withered hand. And they interrogated him, asking if it is permitted to heal on the sabbath, so that they might accuse him.

And having departed from there, he went into their synagogue.

And behold, there was a man having a withered hand. And they interrogated him, asking if it is permitted to heal on the sabbath, so that they might accuse him.

Then he says to the man, Stretch forth thy hand. And he stretched it forth, and it was restored whole, as the other.

And how much therefore a man is superior to a sheep. So then it is permitted to do good on the sabbath.

Then he says to the man, Stretch forth thy hand. And he stretched it forth, and it was restored whole, as the other.
But when they went out, the Pharisees held a consultation against him, how they might destroy him.

But when they went out, the Pharisees held a consultation against him, how they might destroy him.

And having known it Jesus withdrew from there, and many multitudes followed him, and he healed them all.

And having known it Jesus withdrew from there, and many multitudes followed him, and he healed them all.

And he chided them so that they would not make him known,

And he chided them so that they would not make him known,

so that what was spoken through Isaiah the prophet might be fulfilled, which says,

so that what was spoken through Isaiah the prophet might be fulfilled, which says,

Behold, my Boy whom I chose, my beloved in whom my soul is well pleased. I will put my Spirit upon him, and he will declare justice to the Gentiles.

Behold, my Boy whom I chose, my beloved in whom my soul is well pleased. I will put my Spirit upon him, and he will declare justice to the Gentiles.

He will not quarrel, nor will he shout, nor will any man hear his voice in the thoroughfares.
A bruised reed he will not break, and smoldering flax he will not quench, until he sends forth justice for victory.

Then a blind and mute man being demon possessed, was brought to him. And he healed him, so as for the blind and mute man both to speak and to see.

But when the Pharisees heard it, they said, This man does not cast out demons, except by Beelzebub the ruler of the demons.
And having known their thoughts Jesus said to them, Every kingdom divided against itself is brought to ruin, and every city or house divided against itself will not stand.

And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

And if I cast out demons by Beelzebub, by whom do your sons cast them out? Because of this they will be your judges.

But if I cast out demons by the Spirit of God, then the kingdom of God has come near you.

Or how can any man enter into the house of the strong man, and plunder his goods, unless he first binds the strong man? And then he will plunder his house.
12:30 He who is not with me is against me, and he who does not gather with me scatters.

12:31 Because of this I say to you, every sin and blasphemy will be forgiven to men, but the blasphemy of the Spirit will not be forgiven men.

12:32 And whoever speaks a word against the Son of man, it will be forgiven him, but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in the present age, nor in the age to come.

12:33 Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt, for the tree is known by its fruit.

12:34 Ye offspring of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaks.
The good man out of his good treasure brings forth good things, and the evil man out of his evil treasure brings forth evil things.

But I say to you, that every idle word, whatever men may speak, they will render account about it in the day of judgment.

Then some of the scholars and Pharisees answered, saying, Teacher, we want to see a sign from thee.
As Jonah was in the belly of the sea-creature three days and three nights, so the Son of man will be in the heart of the earth three days and three nights.

The men of Nineveh will rise up in the judgment with this generation, and will condemn it, because they repented at the preaching of Jonah, and behold, a greater than Jonah is here.

The queen of the south will rise up in the judgment with this generation, and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

But when the unclean spirit goes forth out of the man, it passes through waterless places, seeking rest, and finds it not.
Then it says, I will return into my house from where I came out. And when it comes, it finds it empty, swept, and put in order.

Then it goes, and takes with itself seven other spirits more evil than itself, and having enter in, they dwell there. And the last state of that man becomes worse than the first. So it will also be to this evil generation.

While he was still speaking to the multitudes, behold, his mother and his brothers had stood outside, seeking to speak to him.

And some man said to him, Behold, thy mother and thy brothers stand outside, seeking to speak to thee.
But having answered, he said to the man who told him, Who is my mother, and who are my brothers?

And having stretched forth his hand towards his disciples, he said, Behold, my mother and my brothers.

For whoever does the will of my Father in the heavens, he is my brother, and sister, and mother.

And on that day, having departed from the house, Jesus was sitting beside the sea.
And he spoke many things to them in parables, saying, Behold, the man who sows went forth to sow.

And as he sowed, some fell by the wayside, and the birds came and devoured them.

But others fell upon the rocky places, where they had not much soil, and straightway they sprang up because they had no depth of soil.

But when the sun was risen, they were scorched, and because they had no root they withered.

And others fell in the thorns, and the thorns grew up and choked them.

But others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.
13:9 He who has ears, let him hear.

13:10 And the disciples having come, they said to him, Why do thou speak to them in parables?

13:11 And having answered, he said to them, Because it has been given to you to know the mysteries of the kingdom of the heavens, but to those men it has not been given.

13:12 For whoever has, to him will be given, and he will have abundance, but whoever has not, even what he has will be taken away from him.

13:13 Because of this I speak to them in parables, because seeing they see not, and hearing they hear not, nor do they understand.
And in them is fulfilled the prophecy of Isaiah, which says, By hearing ye will hear, and will, no, not understand, and seeing ye will see, and will, no, not perceive.

For this people's heart became fat, and their ears hear heavily, and their eyes are shut, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should turn, and I will heal them.

But blessed are your eyes, because they see, and your ears, because they hear.

For truly I say to you, that many prophets and righteous men longed to see the things that ye see, and did not see them, and to hear the things that ye hear, and did not hear them.
Of every man who hears the word of the kingdom, and does not understands it, evil comes, and snatches away what was sown in his heart. This is that which was sown by the wayside.

And that which was sown upon the rocky places, this is he who hears the word, and straightaway receiving it with joy,

Yet he has no root in himself, instead it is temporary. And when tribulation or persecution develops because of the word, straightaway he is caused to stumble.

And that which was sown in the thorns, this is he who hears the word, and the care of this age, and the deceitfulness of wealth, choke the word, and he becomes unfruitful.

But that which was sown upon the good ground, this is he who hears the word, and understands it, who indeed bears fruit, and is productive, some a hundredfold, some sixty, some thirty.
13:23 *He set forth another parable to them, saying, The kingdom of the heavens is compared to a man sowing good seed in his field.*

13:24 *But the men slept, his enemy came and sowed tares in the midst of the wheat, and went away.*

13:25 *And when the blade sprouted and produced fruit, then the tares also appeared.*

13:26 *But the bondmen of the house-ruler having come, they said to him, Sir, did thou not sow good seed in thy field? From where then does it have tares?*
But he said, No, lest while gathering up the tares, ye uproot the wheat together with them.

Allow both to grow together until the harvest. And at the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles in order to burn them, but gather the wheat into my barn.

He set forth another parable to them, saying, The kingdom of the heavens is like a grain of a mustard plant, which having taken, a man sowed in his field.

Which indeed is smaller than all seeds, but when it is grown, it is greater than the plants, and becomes a tree, so as for the birds of the sky to come and lodge in the branches of it.

He spoke another parable to them. The kingdom of the heavens is like leaven, which having taken, a woman hid in three measures of meal until it was all leavened.

So that what was spoken through the prophet might be fulfilled, which says, I will open my mouth in parables. I will utter things concealed from the foundation of the world.
And having answered, he said to them, He who sows the good seed is the Son of man,

and the field is the world, and the good seed, these are the sons of the kingdom, but the tares are the sons of evil.

And the enemy who sowed them is the devil, and the harvest is the end of the age, and the reapers are heavenly agents.

And he who reaps will reap with the reaper, and the gatherers of the tares will gather them up and burn them in fire; for where there is wood there will a fire arise.

As therefore the tares are gathered up and burned in fire, so it will be at the end of this age.

And the Son of man will send forth his agents, and they will gather out of his kingdom all the stumbling-blocks, and those doing lawlessness,
and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth.

Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear.

Again the kingdom of the heavens is like a man, a merchant, seeking fine pearls.

Again the kingdom of the heavens is like a treasure hidden in the field, which a man found; after departing, he sold all, as many things as he had, and bought the field.

Who, having found one very valuable pearl, after departing, sold all, as many things as he had, and bought it.
Again, the kingdom of the heavens is like a net that was cast into the sea, and gathered from every kind,

The kingdom of heaven is like a net that was cast into the sea, and gathered from every kind, bad from among the righteous, good into vessels, but they cast out the useless.


which, when it was full, after dragging to the shore, having sat down, they gathered the good into vessels, but they cast out the useless.


So it will be at the end of the age. The heavenly agents will come forth, and separate the bad from among the righteous,

And will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth.

Jesus says to them, Have ye understood all these things? They say to him, Yes, Lord.
And he said to them, Because of this every scholar who has been instructed in the kingdom of the heavens is like a man, a house-ruler, who brings forth out of his treasure things new and old.

And it came to pass, when Jesus finished these parables, he departed from there.

And having come into his fatherland he taught them in their synagogue, so as for them to be astonished, and say, From where is this wisdom and powers in this man?

Is not this the carpenter's son? Is not his mother called Mary, and his brothers, James and Joses and Simon and Judas?

And having come into his fatherland he taught them in their synagogue, so as for them to be astonished, and say, From where is this wisdom and powers in this man?
13:57 And they were offended by him. But Jesus said to them, A prophet is not without honor, except in his fatherland, and in his house.


13:58 And he did not many mighty works there because of their unbelief.


14:1 At that time Herod the tetrarch heard the report of Jesus,


14:2 And he said to his boys, This is John the immerser. He has risen from the dead, and because of this the powers work in him.


14:3 For Herod having arrested John, bound him and put him in prison because of Herodias, his brother Philip's wife.

For John said to him, It is not permitted for thee to have her.

And though he wanted to kill him, he feared the multitude because they held him as a prophet.

But Herod's birthday being brought, the daughter of Herodias danced in the midst, and pleased Herod.

Whereupon he promised with an oath to give her whatever she would ask.

And she, having been put forward by her mother, says, Give me here on a platter the head of John the immerser.

And he became sad, but because of the oaths, and of those dining together, the king commanded it to be given.
And having sent, he beheaded John in the prison.

And his head was brought on a platter, and given to the maiden, and she brought it to her mother.

And after coming, his disciples took up the body and buried it, and having gone, they informed Jesus.

Now when Jesus heard it, he departed from there in a boat into a desolate place in private. And when the multitudes heard of it, they followed him on foot from the cities.

And having come forth, Jesus saw a great multitude, and he felt compassion toward them, and healed the feeble of them.

And having become evening, his disciples came to him, saying, The place is desolate, and the hour is now past. Send the multitudes away, so that having gone into the villages, they may buy food for themselves.
14:15 And the disciples returned unto Jesus, saying, To whom shall we go? thou hast the words of eternal life.

14:16 But Jesus answered them, And the Father himself, which hath given me the sheep, and I know him, and I go unto my Father.

14:17 And he said unto them, If I go and prepare a place for you, I will come again to you, and receive you unto myself; that where I am there ye may be also.

14:18 And a certain disciple saith unto him, Lord, where art thou that we shall come? and what shall we do? and he said unto him, In the place where I make my abode shall ye know my disciples.

14:19 And he said unto them, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

14:20 And in the hearing of many of his disciples he said nothing. But after his resurrection he revealed himself to them, as he had said. So he commanded them not to tell his resurrection until the Son of man should be exalted, and then should he send them to gather all nations together.

14:21 And he said to them, The kingdom of heaven is like unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went away. But when the blade was sprung up, then appeared the tares also. 

14:22 So the servants of the householder came and said unto him, Master, art not thou he that sowed good seed in thy field? how then hath it tares grown up in the same? 

14:23 And he said unto them, An enemy hath done this. The servants asked him, Wilt thou that we go and gather them up? 

14:24 But he said, No; lest in gathering the tares, ye root up the wheat also, and destroy the whole field. 

14:25 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to cast them into the fire; but gather the wheat into my barn.
And those who ate were about five thousand men, besides women and children.

And having dismissed the multitudes, he went up onto the mountain in private to pray.

And in the fourth watch of the night Jesus went to them, walking upon the sea.
And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost, and they cried out from fear.

But straightway Jesus spoke to them, saying, Cheer up. It is I, fear not.

And having answered him, Peter said, Lord, if it be thou, bid me come to thee on the waters.

And having come down from the boat, Peter walked upon the waters.

But seeing the boisterous wind, he was afraid, and having begun to sink, he cried out, saying, Lord, save me.

And straightway having stretched forth his hand, Jesus took hold of him, and says to him, O thou of little faith, why did thou doubt?
14:31 And DE 1161 {CONJ} STRAIGHTAWAY EUThEOS 2112 {ADV} HAVING STRETCHED FORTH EKTEINAS 1614 {V/AAP/NSF} THA THN 3588 {T/ASF} HAND XEIPA 5495 {N/ASF} THO O 3588 {T/NSM} JEHOSHUA IHSOUYS 2424 {N/NSM} TOOK HOLD EPIELABETO 1949 {V/2ADI/3S} OF HIM AYTWO 846 {PP/GSM} AND KAI 2532 {CONJ} HE SAYS LEGEI 3004 {V/PAI/3S} WHY TI 5101 {PP/ASN} DID THOU DOUBT EDISTASAS 1365 {V/AAI/3S}

14:31 EUThEOS DE O IHSOUYS EKTEINAS THN XEIPA EPIELABETO AYTWO KAI LEGEI AYTWO OALIPOIPISTE EIS TI EDISTASAS

14:32 And when they entered into the boat, the wind ceased.

14:32 AND KAI 2532 {CONJ} OF THEM AYTWN 846 {PP/GPM} WHEN THEY ENTERED EMBANTWN 1684 {V/2AAP/GPM} INTO EIS 1519 {PREP} 101 {TO} 3588 {T/ASN} THE BOAT PLOION 4143 {N/ASN} THO O 3588 {T/NSM} WIND ANEMOS 417 {N/NSM} CEASED EKOPASEN 2869 {V/AAI/3S}

14:32 KAI EMBANTWN AYTWN EIS TO PLOION EKOPASEN O ANEMOS

14:33 And those who came in the boat worshiped him, saying, Thou really are the Son of God.

14:33 AND DE 1161 {CONJ} THOS OI 3588 {T/NPM} WHO CAME ELQONTES 2064 {V/2AAP/NPM} IN EN 1722 {PREP} THE THN 3588 {T/ASF} BOAT PLOIW 4143 {N/DSN} WORSHIPED PROSEKUNHSAN 4352 {V/AAI/3P} HIM AUTON 846 {PP/ASM} THOS OI 3588 {T/NPM} MEN ANDRES 435 {N/NPM} OF THAT PLACE TOPOU 5117 {N/GSM} SENT OUT APESTEILAN 649 {V/AAI/3P} INTO EIS 1519 {PREP} THA THN 3588 {T/ASF} THE LAND GHN 1093 {N/ASF} OF GENNESARET GENNHSARET 1082 {N/PRI}

14:33 OI DE EN TO PLOIOI ELQONTES PROSEKUNHSAN AUTW LEGONTES ALHQWS QEOU UIOS EI

14:34 And when they crossed over, they came to the land of Gennesaret.

14:34 AND KAI 2532 {CONJ} WHEN THEY CROSSED OVER DIAPERASANTES 1276 {V/AAP/NPM} THEY CAME HLQON 2064 {V/2AAI/3P} INTO EIS 1519 {PREP} THA THN 3588 {T/ASF} LAND GHN 1093 {N/ASF} OF GENNESARET GENNHSARET 1082 {N/PRI}

14:35 And when they recognized him, the men of that place sent into that whole region round about, and brought to him all those faring badly.

14:35 AND KAI 2532 {CONJ} WHEN THEY RECOGNIZED EPIGNONTES 1921 {V/2AAP/NPM} HIM AYTON 846 {PP/ASM} THOS OI 3588 {T/NSM} MEN ANDRES 435 {N/NPM} OF THAT EKEINOU 1565 {PD/GSM} TOU TOPOU 3588 {T/GSM} SENT OUT APESTEILAN 649 {V/AAI/3P} INTO EIS 1519 {PREP} THAT EKEINHN 1565 {PD/ASF} THA THN 3588 {T/ASF} WHOLE OLHN 3650 {A/ASF} REGION ROUND ABOUT PERICWRON 4066 {A/ASF} AND KAI 2532 {CONJ} BROUGHT PROSHNEGKAN 4374 {V/AAI/3P} TO HIM AYTWO 846 {PP/DSM} ALL PANTAS 3956 {A/APM} TOUS 3588 {T/APM} FARING EXONTAS 2192 {V/PAP/AM} BADLY KAKWS 2560 {ADV}

14:35 KAI EPIGNONTES AYTON OI ANDRES TOU TOPOU EKEINOU APESTEILAN EIS OLHN THN PERICHWROPIE EKEINHN KAI PROSHNEGKAN AYTWO PANTAS TOUS KAKWS EXONTAS

14:36 And they besought him that they might only touch the hem of his garment. And as many as touched were healed.

14:36 AND KAI 2532 {CONJ} THEY BESOUGHT PIAREKALOYIN 3870 {V/AAI/3P} HIM AYTON 846 {PP/ASM} THAT INA 2443 {CONJ} ONLY MONON 3440 {ADV} THEY MIGHT TOUCH AYWNTEI 680 {V/AMS/3P} THE TOY 3588 {T/GSM} HEM KRAPIPEDOY 2899 {N/GSM} OF THE TOY 3588 {T/NSM} GARMENT IMATIYOY 2440 {N/GSM} OF HIM AYTWO 846 {PP/GSM} AND KAI 2532 {CONJ} AS MANY AS OSOI 3745 {PK/NPM} TOUCHED YPANTO 680 {V/ADI/3P} WERE HEALED DIEXSOITHSAN 1295 {V/ADI/3P}

14:36 KAI PIAREKALOYIN AYTON INA MONON AYWNTEI TOY KRAPIPEDOY TOY IMATIYOY AYTWO KAI OSOI YPANTO DIEXSOITHSAN
Then scholars and Pharisees from Jerusalem come to Jesus, saying,

15:3 And having answered, he said to them, Why do ye also transgress the commandment of God because of your tradition?

15:4 For God commanded, saying, Honor thy father and thy mother, and, He who speaks evil of father or mother, let him perish in death.

15:5 But ye say, Whoever may say to the father or the mother, Whatever thou might have benefitted from me is an offering.

15:6 And he will, no, not honor his father or mother. And ye have annulled the command of God because of your tradition.
15:6 **KAI** 2532 {CONJ} **HUKROΣATE** 208 {N/ASM} **THN** 3588 {T/ASM} **ENTOLONH** 1785 {N/ASF} **TOY** 3588 {T/GSM} **THEOU** 2316 {N/GSM} **DIANA** 1223 {PREP} **THA** 3588 {T/ASF} **THN** 3588 {T/ASF} **TRADITION** 3862 {N/ASF} **PAΡAΔΟΣΙΝ** 3862 {N/ASF} **5216** {PP/2GP} **YOU** 5216 {PP/2GP} **5124** {PD/NSN} **EMOY** 1700 {PP/1GS} **15:6** **KAI** **HUKROΣATE** 208 **THN** 3588 **ENTOLONH** 1785 **TOY** 3588 **THEOU** **DIANA** **THA** **THN** 3588 **TRADITION** **5216** **YOU** **5124** **EMOY**

15:7 **Ye hypocrites, well did Isaiah prophesy about you, saying,**

15:7 **HYPOCRITAI** 5273 {N/VPM} **WELL** 2573 {ADV} **ISAIAH** 2268 {N/NSM} **DID PROPHESY** 4395 {V/AAI/3S} **ABOUT** 4012 {PREP} **YOU** 5216 {PP/2GP} **SAYING** 3004 {V/PAP/NSM}

15:8 **This people comes near me with their mouth, and honors me with their lips, but their heart is far distant from me.**

15:8 **OUTOS** 3778 {PD/NSM} **THO** 3588 **LAOS** 2992 {N/NSM} **COMES NEAR** 1448 {V/PAI/3S} **TO ME** **MOI** 3427 {PP/1DS} **WITH THE** 3588 **MOUTH** 4750 {N/DSN} **OF THEM** 846 **AND** 2532 {CONJ} **HONORS** 5091 {V/PAI/3S} **ME** 3165 {PP/1AS} **WITH THE** 3588 **LIPS** 5491 {N/DPN} **BUT** **DE** 1161 {CONJ} **THA** 3588 **HEART** 2588 **OF THEM** 846 **IS FAR** 568 {V/PAI/3S} **DISTANT** 4206 {ADV} **FROM** 575 {PREP} **ME** 1700 {PP/1GS}

15:9 **And in vain they worship me, teaching as doctrines the commandments of men.**

15:9 **AND** 1161 {CONJ} **IN VAIN** 3155 {ADV} **THEY WORSHIP** 4576 {V/PNI/3P} **ME** 3165 {PP/1AS} **TEACHING** 1321 {V/PAP/NPM} **DOCTRINES** 1319 {N/APF} **COMMANDMENTS** 1778 {N/APN} **OF MEN** 444 {N/GPM}

15:10 **And having called in the multitude, he said to them, Hear and understand.**

15:10 **AND** 1161 {CONJ} **HAVING CALLED IN** 3793 {N/ASM} **MULTITUDE** 3979 {N/ASM} **HE SAID** 2036 {V/2AAI/3S} **TO THEM** 3588 **HEAR** 191 {V/PAM/2P} **AND** 2532 {CONJ} **UNDERSTAND** 5491 {V/PAM/3S} **1420** {V/2AAI/3S} **15:10** **KAI 2532** **HAVING CALLED IN** 3793 {N/ASM} **MULTITUDE** 3979 {N/ASM} **HE SAID** 2036 {V/2AAI/3S} **TO THEM** 3588 **HEAR** 191 {V/PAM/2P} **AND** 2532 {CONJ} **UNDERSTAND** 5491 {V/PAM/3S} **1420** {V/2AAI/3S}

15:11 **Not that which enters into the mouth defiles the man, but that which comes out of the mouth, this defiles the man.**

15:11 **NOT** 3756 {PRT/N} **THE** 3588 **TO** 3588 **WHICH ENTERS** 1525 {V/PNP/NSN} **EIS** 1519 {PREP} **THE** 3588 **TO** 3588 **MOUTH** 4750 {N/ASN} **DEFILES** 2840 {V/PAI/3S} **TO** 3588 **TO** 3588 **MAN** **444** {N/ASM} **BUT** 235 {CONJ} **THE** 3588 **TO** 3588 **WHICH COMES OUT** 1607 {V/PNP/NSN} **EKTHEMATE** 1525 {V/PNP/NSN} **EIS** 1519 {PREP} **THE** 3588 **TO** 3588 **MOUTH** 4750 {N/ASN} **THIS** 5124 {PD/NSN} **444** {N/ASM} **15:11** **NOT** **THE** **TO** **WHICH ENTERS** **EIS** **TO** **THE** **TO** **MOUTH** **DEFILES** **TO** **THE** **TO** **MAN** **BUT** **THE** **TO** **WHICH COMES OUT** **EIS** **TO** **THE** **TO** **MOUTH** **THIS** **MAN** **444**

15:12 **Then having come near, his disciples said to him, Know thou that the Pharisees were offended when they heard the saying?**
But having answered, he said, Every plant that my heavenly Father did not plant will be uprooted.

And leaving them. They are blind leaders of blind men, and if a blind man leads a blind man, both will fall into a ditch.

And having answered, Peter said to him, Explain this parable to us.

And Jesus said, Are ye also still without understanding?

Do ye not yet understand that everything entering into the mouth goes into the belly, and is cast out into a toilet?
15:18 But the things coming out of the mouth come forth from the heart, and those things defile the man.

15:19 For from the heart comes forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, revilings.

15:20 These are things defiling the man. But to eat with unwashed hands does not defile the man.

15:21 And having gone out from there, Jesus departed into the regions of Tyre and Sidon.

15:22 And behold, a Canaanite woman having come out from those regions, cried out to him, saying, Be merciful to me, O Lord, thou son of David, my daughter is grievously demon-possessed.
But having answered, said to her, O woman, great is thy faith. Be it done for thee because of their masters. But having answered, he said, It is not right to take the children's bread and cast it to the house dogs.

Then Jesus having answered, said to her, O woman, great is thy faith. Be it done for thee as thou desire. And her daughter was healed from that hour.
And having departed from there, Jesus came near the sea of Galilee. And having gone up onto the mountain, he sat there.

And many multitudes came to him, having with them the lame, blind, mute, crippled, and many others. And they placed them beside Jesus' feet, and he healed them,

so as for the multitudes to marvel seeing the mute speaking, the maimed healthy, and the lame walking, and the blind seeing. And they glorified the God of Israel.

And Jesus having summoned his disciples, he said, I feel compassion toward the multitude because they continue with me now three days and do not have what they might eat. And I do not want to dismiss them without food, lest they might faint on the way.

And Jesus having summoned his disciples, he said, I feel compassion toward the multitude because they continue with me now three days and do not have what they might eat. And I do not want to dismiss them without food, lest they might faint on the way.

And having departed from there, Jesus came near the sea of Galilee. And having gone up onto the mountain, he sat there.

And many multitudes came to him, having with them the lame, blind, mute, crippled, and many others. And they placed them beside Jesus' feet, and he healed them,
15:33 And his disciples say to him, From where are so many loaves for us in a wilderness so as to feed so great a multitude?

15:33 And his disciples say to him, From where are so many loaves for us in a wilderness so as to feed so great a multitude?

15:34 And Jesus says to them, How many loaves have ye? And they said, Seven, and a few small fishes.

15:34 And he commanded the multitudes to sit down on the ground.

15:35 And he commanded the multitudes to sit down on the ground.

15:36 And after taking the seven loaves and the fishes, having expressed thanks, he broke in pieces, and gave to the disciples, and the disciples to the multitudes.

15:37 And they all ate and were filled. And they took up seven hampers full of the fragments that remained.
And having dismissed the multitudes, he entered into the boat, and came into the regions of Magdala.

And having answered, he said to them, When it becomes evening, ye say, Fair weather, for the sky is red.

And at morning, Bad weather today, for the sky is red, being gloomy. Hypocrites! Ye indeed know how to discern the face of the sky, but the signs of the times ye are not able.

An evil and adulterous generation seeks after a sign, and no sign will be given to it, except the sign of Jonah the prophet. And having left them behind, he departed.
And his disciples having come to the other side, they forgot to take loaves.

And they deliberated among themselves, saying, We took no loaves.

And having known it, Jesus said to them, O ye of little faith, why do ye deliberate among yourselves because ye brought no loaves? And having known it, Jesus said to them, O ye of little faith, why do ye deliberate among yourselves because ye brought no loaves? And they deliberated among themselves, saying, We took no loaves.

And having known it, Jesus said to them, O ye of little faith, why do ye deliberate among yourselves because ye brought no loaves?

And his disciples having come to the other side, they forgot to take loaves. And Jesus said to them, Watch and beware of the leaven of the Pharisees and Sadducees.

And having known it, Jesus said to them, O ye of little faith, why do ye deliberate among yourselves because ye brought no loaves?
16:10 "How do ye not understand that I spoke to you not about bread, to beware of the leaven of the Pharisees and Sadducees?


16:13 Now when [Adv] Jesus came into the regions of Caesarea Philippi, he asked his disciples, saying, Who do men say, I, the Son of man, am?


16:15 He says to them, But who say ye, I am?

And Simon Peter having answered, said, Thou are the Christ, the Son of the living God.

And having answered, Jesus said to him, Blessed are thou, Simon Bar-jonah, because flesh and blood has not revealed it to thee, but my Father in the heavens. And Simon Peter having answered, said, Thou are the Christ, the Son of the living God.

And having answered, Jesus said to him, Blessed are thou, Simon Bar-jonah, because flesh and blood has not revealed it to thee, but my Father in the heavens.

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And Simon Peter having answered, said, Thou are the Christ, the Son of the living God.
16:20 Then Tote 5119 (Adv) He commanded δείστειλατο 1291 (V/AMI/3S) THOS TOIS 3588 (T/DPM) Disciples 5102 (N/DPM) Of him ayto 846 (PP/NSM) That Ia 3110 (N/DPM) Ia 2443 (Conj) They should tell eiowain 2036 (V/2AAS/3P) None 5160 (N/DSM) That Oti 3754 (Conj) He ayto 846 (PP/NSM) Is eis 862 (V/PXI/3S) Iehoshua 2424 (N/NSM) Tho O 3588 (T/NSM) Anointed khrisostos 5547 (N/NSM)

16:21 From that time Jesus began to show his disciples that he must go to Jerusalem, and suffer many things from the elders, and chief priests, and scholars, and be killed, and the third day be raised up.

16:22 Then Jesus said to his disciples, If any man wants to come behind me, let him deny himself, and take up his cross, and follow me.

16:23 But having turned around, he said to Peter, Go thee behind me, Satan. Thou are my adversary, because thou regard not the things of God, but the things of men.}

16:24 Then Jesus said to his disciples, If any man wants to come behind me, let him deny himself, and take up his cross, and follow me.
For whoever wants to save his life will lose it, and whoever will lose his life for my sake will find it.

For what does it profit a man, if he should gain the whole world, and lose his soul? Or what will a man give in exchange for his soul?

For the Son of man is going to come in the glory of his Father with his heavenly agents, and then he will reward each man according to his actions.

Truly I say to you, there are some of those who stand here, who will, no, not taste of death, until they see the Son of man coming in his kingdom.
And after six days Jesus takes Peter, and James, and John his brother, and brings them up onto a high mountain in private.

And having responded, Peter said to Jesus, Lord, it is good for us to be here. If thou desire, we could make here three tabernacles, one for thee, and one for Moses, and one for Elijah.

And behold, Moses and Elijah appeared to them, talking with him.

And he was transfigured before them, and his face shone as the sun, and his garments became white as the light.

And behold, Moses and Elijah appeared to them, talking with him.

And after six days Jesus takes Peter, and James, and John his brother, and brings them up onto a high mountain in private.

While he was still speaking, behold, a bright cloud overshadowed them. And lo, a voice out of the cloud, saying, This is my beloved Son in whom I am well pleased. Hear ye him.

While he was still speaking, behold, a bright cloud overshadowed them. And lo, a voice out of the cloud, saying, This is my beloved Son in whom I am well pleased. Hear ye him.

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While he was still speaking, behold, a bright cloud overshadowed them. And lo, a voice out of the cloud, saying, This is my beloved Son in whom I am well pleased. Hear ye him.
17:6 And when the disciples heard it, they fell on their face, and were exceedingly afraid.

17:7 And having come, Jesus touched them and said, Arise, and fear not.

17:8 And having lifted up their eyes, they saw no man, except Jesus only.
But I say to you, that Elijah already came, and they knew him not, but did to him how many things they wanted. Likewise also the Son of man is going to suffer by them. 

Then the disciples understood that he spoke to them about John the immerser.

And when they came to the multitude, a man came to him, kneeling to him, and saying,

Lord, be merciful to my son, because he is lunatic, and suffers badly. For he often falls into the fire, and often into the water.

And I brought him to thy disciples, and they could not heal him.
And having answered, Jesus said, O faithless and perverted generation, how long will I be with you? How long will I endure you? Bring him here to me.

And Jesus rebuked it. And the demon departed from him. And the boy was cured from that hour.

Then the disciples having come to Jesus in private, said, Why could we not cast it out?

And Jesus said to them, Because of your unbelief. For truly I say to you, if ye have faith as a grain of a mustard plant, ye will say to this mountain, Remove from here to there, and it will depart, and nothing will be impossible to you.

But this kind does not go out except by prayer and fasting.
17:22 And while they turned back in Galilee, Jesus said to them, The Son of man is going to be delivered into the hands of men,

17:23 and they will kill him, and the third day he will be raised up. And they were exceedingly sorry.

17:24 And when they came to Capernaum, those who received the double-drachma came to Peter, and said, Does not your teacher pay the double-drachma?

17:25 He says, Yes. And when he entered into the house, Jesus anticipated him, saying, What think thou, Simon? The kings of the earth, from whom do they take taxes or tribute, from their sons or from strangers?
17:26 But, so that we might not offend them, after going to the sea, cast a hook. And take up
the first fish coming up, and having opened its mouth, thou will find a four-drachma coin.
After taking that, give thou to them for me and thee.

17:27 And he said, Truly I say to you, if ye are not turned, and become as children, ye will, no,
not enter into the kingdom of the heavens.

18:1 In that hour the disciples came to Jesus, saying, Who then is in the kingdom of the heavens?

18:2 And having called in a child, Jesus set it in the midst of them.

18:3 And he said, Truly I say to you, if ye are not turned, and become as children, ye will, no,
not enter into the kingdom of the heavens.

18:5 And whoever will receive one such child in my name receives me.

18:6 But whoever may cause one of these little ones who believe in me to stumble, it is advantageous for him that a donkey-powered millstone were hanged on his neck, and he were drowned in the depth of the sea.

18:7 Woe to the world because of stumbling-blocks. For it is necessary that the stumbling-blocks come, yet woe to that man through whom the stumbling-block comes.

18:8 And if thy hand or thy foot causes thee to stumble, cut them off and cast from thee. It is good for thee to enter into life crippled or maimed, than having two hands or two feet to be cast into the eternal fire.
18:8 Their agents do always behold the face of my Father in the heavens. Why does it seem to you? If it happens a hundred sheep are with some man, and one of them went astray, after going (having left the ninety-nine on the mountains), does he not seek the one going astray? And if thine eye causes thee to stumble, remove it and cast it from thee. It is good for thee to enter into life one-eyed, than having two eyes to be cast into the hell of fire.

18:9 And if thine eye causes thee to stumble, remove it and cast it from thee. It is good for thee to enter into life one-eyed, than having two eyes to be cast into the hell of fire.

See that ye not disparage one of these little ones, for I say to you, that in the heavens their agents do always behold the face of my Father in the heavens.

For the Son of man came to save that which was lost.

For I say to you, that in the heavens their agents do always behold the face of my Father in the heavens.

See that ye not disparage one of these little ones, for I say to you, that in the heavens their agents do always behold the face of my Father in the heavens.

For the Son of man came to save that which was lost.

What does it seem to you? If it happens a hundred sheep are with some man, and one of them went astray, after going (having left the ninety-nine on the mountains), does he not seek the one going astray?
And if he happens to find it, truly I say to you, that he rejoices over it more than over the ninety-nine that have not gone astray.

If thy brother should sin against thee, go and reprove him between thee and him alone. If he should not hear, take with thee one or two besides, so that at the mouth of two or three witnesses every word may be established.

But if he should not hear, take with thee one or two besides, so that at the mouth of two or three witnesses every word may be established.

But if he is heedless of them, speak to the church. But if he is also heedless of the church, let him be to thee as the heathen and the tax collector.
18:18 **Truly I say to you, however many things ye may bind on the earth will be things that are bound in heaven, and however many things ye may loose on the earth will be things that are loosed in heaven.**

18:19 **Again I say to you truly, that if two of you should agree on the earth concerning every matter, whatever they might ask, it will happen for them from my Father in the heavens.**

18:20 **For where two or three are gathered together in my name, there am I in the midst of them.**

18:21 **Then Peter having come to him, he said, Lord, how often will my brother sin against me, and I forgive him? Until seven times?**
18:22 Jesus says to him, I say to thee, not until seven times, but until seventy times seven.

18:22 THO O 3588 {T/NSM} JEHOUSA IHΣΟΥΣ 2424 {N/NSM} SAYS ΛΕΓΕΙ 3004 {V/PAI/3S} TO HIM ΑΥΤΩ 846 {PP/DSM} I SAY ΛΕΓΩ 3004 {V/PAI/1S} TO THEE ΣΩI 4671 {PP/2DS} NOT ΟΥ 3756 {PR/NS} UNTIL ΕΩΣ 2193 {CONJ} SEVENTY TIMES ΕΠΙΤΑΚΙΣ 2034 {ADV} BUT ΑΛΑ 235 {CONJ} UNTIL ΕΩΣ 2193 {CONJ} SEVENTY TIMES ΕΒΔΟΜΗΚΟΝΤΑΚΙΣ 1441 {ADV} SEVEN ΕΠΙΤΑ 2033 {N/NUI} 

18:23 Because of this the kingdom of the heavens is compared to a man, a king, who wanted to settle account with his bondmen.

18:23 BECAUSE OF ΔΙΑ 1223 {PREP} THIS ΤΟΥΤΩ 5124 {PD/ASN} ΤΗ H 3588 {T/NSF} ΚΙΝΓΔΟΜ ΒΑΣΙΛΕΙΑ 932 {N/NSF} OF THOS ΤΩΝ 3588 {T/GPM} ΗΛΕΑΝΩΝ 3772 {N/GPM} IS COMPARED ΟΜΟΙΟΘΕΣ 3666 {V/API/3S} TO MAN ΑΝΘΡΩΠΟΙ 444 {N/DSM} ΚΙΝG ΒΑΣΙΛΕΙ 935 {N/DSM} WHO ΟΣ 3739 {PR/NS} WANTED ΗΘΕΛΗΣΕΝ 2309 {V/AAI/3S} TO SETTLE ΣΥΝΑΠΑΙ 4868 {V/AAN} ACCOUNT ΛΟΓΩΝ 3056 {N/ASM} WITH ΜΕΤΑ 3326 {PREP} THOS ΤΩΝ 3588 {T/GPM} ΒΟΝΔΜΕΝ ΔΟΥΛΩΝ 1401 {N/GPM} OF HIM ΑΥΤΟΥ 846 {PP/GSM} 

18:23 ΔΙΑ ΤΟΥΤΟ ΩΜΟΙΩΘΗ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΗΛΕΑΝΩΝ ΑΝΘΡΩΠΩ ΒΑΣΙΛΕΙ ΟΣ ΗΘΕΛΗΣΕΝ ΣΥΝΑΠΑΙ ΛΟΓΩΝ ΜΕΤΑ ΤΩΝ ΔΟΥΛΩΝ ΑΥΤΟΥ 

18:24 And when he began to settle, one debtor of ten thousand talents was brought to him.

18:24 AND ΔΕ 1161 {CONJ} OF HIM ΑΥΤΟΥ 846 {PP/GSM} WHEN HE BEGAN ΑΡΞΑΜΕΝΟΥ 756 {V/AMP/GSM} TO SETTLE ΣΥΝΑΙΠΕΙΝ 4868 {V/AAN} ONE ΕΙΣ 1520 {N/NSM} DEBTOR ΟΦΕΙΛΕΤΗΣ 3781 {N/NSM} OF TEN THOUSAND ΜΥΡΙΩΝ 3463 {A/GPM} TALENTS ΤΑΛΑΝΤΩΝ 5007 {N/GPN} WAS BROUGHT ΠΡΟΣΗΝΕΘΗΣ 4374 {V/API/3S} TO HIM ΑΥΤΩ 846 {PP/DSM} 

18:24 ΑΡΞΑΜΕΝΟΥ ΔΕ ΑΥΤΟΥ ΣΥΝΑΙΠΕΙΝ ΠΡΟΣΗΝΕΘΗ ΑΥΤΩ ΕΙΣ ΟΦΕΙΛΕΤΗΣ ΜΥΡΙΩΝ ΤΑΛΑΝΤΩΝ 

18:25 But of him not having to pay, his lord commanded him to be sold, and his wife and children, and all things, as many as he had, and payment to be made.

18:25 BUT ΔΕ 1161 {CONJ} OF HIM ΑΥΤΟΥ 846 {PP/GSM} NOT ΜΗ 3361 {PR/NT} HAVING EXONTOS 2192 {V/PAP/GSM} TO PAY ΑΠΙΔΟΥΝΑΙ 591 {V/2AAN} THO O 3588 {T/NSM} LORD ΚΥΡΙΟΣ 2962 {N/NSM} OF HIM ΑΥΤΟΥ 846 {PP/GSM} COMMANDED ΕΚΕΛΕΥΣΕΝ 2753 {V/AAI/3S} HIM ΑΥΤΟΥ 846 {PP/AS} TO BE SOLD ΠΡΑΘΗΝΑΙ 4097 {V/APN} AND ΚΑΙ 2532 {CONJ} THA 3588 {T/ASEF} WIFE ΓΥΝΑΙΚΑ 1135 {N/ASF} OF HIM ΑΥΤΟΥ 846 {PP/GSM} AND ΚΑΙ 2532 {CONJ} THES TA 3588 {T/APN} CHILDREN ΤΕΚΝΑ 5043 {N/APN} AND ΚΑΙ 2532 {CONJ} ALL ΠΑΝΤΑ 3956 {A/APN} AS MANY AS ΟΣΑ 3745 {PK/APN} HE HAD EIXEN 2192 {V/AI/3S} AND ΚΑΙ 2532 {CONJ} PAYMENT TO BE MADE ΑΠΙΔΟΘΗΝΑΙ 591 {V/APN} 

18:25 ΜΗ EXONTOS ΔΕ ΑΥΤΟΥ ΑΠΙΔΟΥΝΑΙ ΕΚΕΛΕΥΣΕΝ ΑΥΤΟΥ O ΚΥΡΙΟΣ ΑΥΤΟΥ ΠΡΑΘΗΝAI ΚΑI THN ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑI TA ΤΕΚΝΑ KAI ΠΑΝΤΑ ΟΣΑ ΕΙXEN KAI ΑΠΙΔΟΘΗΝAI 

18:26 The bondman therefore having fallen down, worshiped him, saying, Lord, be patient toward me and I will pay thee all.

18:26 THO O 3588 {T/NSM} BONDMAN ΔΟΥΛΟΣ 1401 {N/NSM} THEREFORE ΌΥΝ 3767 {CONJ} HAVING FALLEN DOWN ΠΕΣΩΝ 4098 {V/2AAN/NSM} WORSHIPPED ΠΡΟΣΕΚΥΝΕΙ 4352 {V/AI/3S} HIM ΑΥΤΩ 846 {PP/DSM} SAYING ΛΕΓΩΝ 3004 {V/PAP/NSM} LORD ΚΥΡΙΟΣ 2962 {N/NSM} BE PATIENT ΜΑΚΡΟΘΥΜΗΣΩΝ 3114 {V/AAM/2S} TOWARD ΕΙΠ 1909 {PREP} ME ΕΜΟΙ 1698 {PP/1DS} AND ΚΑΙ 2532 {CONJ} I WILL PAY ΑΠΙΔΟΣΩΣ 591 {V/FAI/3S} THEE ΣΩI 4671 {V/22DS} ALL ΠΑΝΤΑ 3956 {A/APN} 

18:26 ΠΕΣΩΝ ΌΥΝ O ΑΠΙΔΟΣ ΠΡΟΣΕΚΥΝΕΙ ΑΥΤΩ ΛΕΓΩΝ ΚΥΡΙΟΣ ΜΑΚΡΟΘΥΜΗΣΩΝ ΕΙΠ ΕΜΟΙ ΚΑΙ ΠΑΝΤΑ ΣΩI ΑΠΙΔΟΣΩΣ 

18:27 And having felt compassion, the lord of that bondman released him, and forgave him the debt.

18:27 AND ΔΕ 1161 {CONJ} HAVING FELT COMPASSION ΣΠΙΛΑΙΓΧΝΙΣΘΕΙΣ 4697 {V/AOP/NSM} THO O 3588 {T/NSM} LORD ΚΥΡΙΟΣ 2962 {N/NSM} OF THAT ΕΚΕΙΝΟΥ 1565 {PD/GSM} THO ΤΟΥ 3588 {T/GSM} BONDMAN ΔΟΥΛΟΥ 1401 {N/GSM}
18:28 But after going out, that bondman found one of his fellow bondmen who owed him a hundred denarii. And having grabbed him, he choked him, saying, Pay me if thou owe anything.

18:29 So his fellow bondman having fallen down at his feet, besought him, saying, Be patience toward me, and I will pay thee.

18:30 But he would not, instead, having left him, he cast him into prison until he would pay that which was owed.

18:31 And when his fellow bondmen saw the things that happened, they were extremely sorry. And after coming, they reported to their lord all the things that happened.
And it came to pass when Jesus had finished these sayings, he departed from Galilee and came into the regions of Judea beyond the Jordan.

And it came to pass when Jesus had finished these sayings, he departed from Galilee and came into the regions of Judea beyond the Jordan.

18:32 Then his lord having summoned him, he says to him, Thou evil bondman, I forgave thee all that debt because thou besought me.

18:33 Was it not necessary for thee also to be merciful to thy fellow bondman, as I also was merciful to thee?

18:34 And having become angry, his lord delivered him to the tormentors until he would pay all that was due to him.

18:35 So also my heavenly Father will do to you, if ye do not forgive each man his brother, from your hearts, their trespasses.

19:1 And it came to pass when Jesus had finished these sayings, he departed from Galilee and came into the regions of Judea beyond the Jordan.
19:3 And Pharisees came to him, trying him, and saying to him, Is it permitted for a man to divorce his wife for every cause?

19:4 And having answered, he said to them, Have ye not read that he who made them from the beginning made them male and female, and said, For this reason a man will leave his father and mother behind, and will be bonded with his wife, and the two will be in one flesh?

19:5 And said, For this reason a man will leave his father and mother behind, and will be bonded with his wife, and the two will be in one flesh.
They say to him, Why then did Moses command to give a writing of divorcement, and to divorce her?

He says to them, For your hard heart Moses allowed you to divorce your wives, but from the beginning it did not happen this way.

And I say to you, that whoever may divorce his wife, not for fornication, and will marry another, commits adultery. And he who married her who has been divorced commits adultery.

And I say to you, that whoever may divorce his wife, not for fornication, and will marry another, commits adultery. And he who married her who has been divorced commits adultery.

But I say to you, that whoever may divorce his wife, not for fornication, and will marry another, commits adultery. And he who married her who has been divorced commits adultery.

He says to them, For your hard heart Moses allowed you to divorce your wives, but from the beginning it did not happen this way.

And I say to you, that whoever may divorce his wife, not for fornication, and will marry another, commits adultery. And he who married her who has been divorced commits adultery.

But he said to them, Not all men can accommodate this saying, but to whom it has been given.
For there are eunuchs who were born this way from their mother's belly, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs because of the kingdom of the heavens. He who is able to receive it, let him receive it.

Then children were brought to him, so that he would lay his hands on them and pray, but the disciples rebuked them.

But Jesus said, Allow the children, and do not forbid them to come to me, for of such kind is the kingdom of the heavens.

And having laid his hands on them, he departed from them.

And behold one man having come to him, said, Good teacher, what good thing should I do so that I may have eternal life?
And he said to him, Why do thou call me good? There is none good except one, God. But if thou want to enter into life, keep the commandments.

Jesus said to him, If thou want to be perfect, go, sell the things being possessed by thee, and thou shall have treasure in heaven. And come, follow me.
19:21 EFH AUTW O IHSOUΣ EΙ THELEIS TELΕIS EINAI ΥΠΑΓΕ ΠΩΛΗΣΩΝ ΣΟΥ ΤΑ ΥΠΑΡΧΟΝΤΑ
ΚΑΙ ΔΟΣ ΠΙΤΧΩΙΟΣ ΚΑΙ ΕΞΕΙΣ ΘΗΣΑΥΡΟΝ ΕΝ ΟΥΡΑΝΩ ΚΑΙ ΔΕΥΡΟ ΑΚΟΛΟΥΘΕΙ ΜΟΙ

19:22 But when the young man heard the saying, he went away sorrowing, for he was having many possessions.


19:23 And Jesus said to his disciples, Truly I say to you, that a rich man will enter into the kingdom of the heavens difficultly.


19:24 And again I say to you, it is easier for a camel to pass through the hole of a needle, than for a rich man to enter into the kingdom of God.


19:25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?


19:26 And having looked, Jesus said to them, With men this is impossible, but with God all things are possible.

19:27 Then having answered, Peter said to him, Lo, we have forsaken all, and followed thee. What then will be for us?

19:28 And Jesus said to them, Truly I say to you, that ye who have followed me, in the regeneration when the Son of man will sit on the throne of his glory, ye also will sit upon twelve thrones, judging the twelve tribes of Israel.

19:29 And every man who has forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, because of my name, will receive a hundredfold, and will inherit eternal life.

20:1 For the kingdom of the heavens is compared to a man, a house-ruler, who went out in the early morning at the same time to hire workmen for his vineyard.
20:2 And having agreed with the workmen for a denarius a day, he sent them into his vineyard.

20:3 And having gone out about the third hour, he saw others having stood idle in the marketplace.

20:4 And he said to those men, Go ye also into the vineyard, and whatever would be right I will give you, and they went.

20:5 Again having gone out about the sixth and the ninth hour, he did likewise.

20:6 And having gone out about the eleventh hour, he found others who have stood idle. And he says to them, Why have ye stood here idle the whole day?
They say to him, Because no man has hired us. He says to them, Go ye also into the vineyard, and whatever would be right ye will receive.

And having become evening, the lord of the vineyard says to his manager, Call the workmen, and render to them their wage, having begun from the last until the first.

And those who came about the eleventh hour, each received a denarius.

But when the first came, they supposed that they would receive more. And they also received a denarius each.

And when they received it, they murmured against the house-ruler,
20:12 But having answered, he said to them, Friend, I do thee no wrong. Did thou not agree with me for a denarius?

20:13 But ΔΕ 1161 {CONJ} THO O 3588 {T/NSM} HAVING ANSWERED ΑΠΟΚΡΙΘΕΙΣ 611 {V/AOP/NSM} HE SAID ἙΠΙΕΙΝ 2036 {V/PAP/NSM} TO ONE ENI 1520 {N/DMSM} OF THEM ΑΥΤΩΝ 846 {PP/GPM} FRIEND ΕΤΑΙΕΠΕ 2083 {N/VSM} I WROUNG ΑΔΙΚΩ 91 {V/PAI/1S} TO THEE ΣΕ 4571 {PP/2AS} NOT ΟΥΚ 3756 {PRT/N} ΤΟΘΝΕΕΦΑΝΗΣΑΣ 4856 {V/AI/2S} NOT ΟΥΧΙ 3780 {V/2AAI/3S} WITH ME ΜΟΙ 3427 {PP/1DS} OF DENARIUS ΔΗΝΑΡΙΟΥ 1220 {N/GSN} TO ONE ΤΟΝ 3588 {T/NSM} TOOK THEE ΣΩI 4671 {PP/2DS} ALSO ΚΑΙ 2532 {CONJ} TO ΣΑΜ 2036 {V/PAP/NSM} AND ΚΑΙ 2532 {CONJ} GO ΥΠΑΓΕ 5217 {V/PAP/NSM} BUT ΔΕ 1161 {CONJ} I WANT ΘΕΛΩ 2309 {V/PAS/1S} TO GIVE ΔΟΥΝΑΙ 1325 {V/2AN} TO THIS ΤΟΥΤΩ 5129 {PD/DSM} ΣΟΙ 3588 {T/NSM} AS ΩΣ 5613 {ADV} TO THEE ΣΟΙ 4671 {PP/2DS} ALSO ΚΑΙ 2532 {CONJ} ΤΟ ΣΑΜ 2036 {V/PAP/NSM} ΚΑΙ ΥΠΑΓΕ ΘΕΛΩ ΔΕ ΤΟΥΤΩ ΤΟ ΕΣΧΑΤΟ ΔΟΥΝΑΙ ΩΣ ΚΑΙ ΣΟI.

20:14 Take thine and go. But I want to do what I will with my own. Is thine eye evil, because I am good?

20:15 OR Η 2228 {PRP} NOT ΟΥΚ 3756 {PRT/N} IS IT PERMITTED ΕΞΕΔΤΙΝ 1832 {V/PQI/2S} FOR ME ΜΟΙ 3427 {PP/1DS} TO DO ΠΟΙΗΣΑΙ 4160 {V/AAN} WHAT Ο 3739 {PR/ASN} I WANT ΘΕΛΩ 2309 {V/PAS/1S} WITH ΕΝ 1722 {PREP} THEΣ ΤΟΙΣ 3588 {T/DPM} MINE ΕΜΟΙΣ 1690 {PS/1DPM} IF ΕΙ 1487 {COND} ΕΙΡΕ ΟΥΚ 3756 {PRT/N} ΘΕΛΩ 2309 {V/PAS/1S} I WANT ΕΙΡΕ ΟΥΚ 3756 {PRT/N} ΘΕΛΩ 2309 {V/PAS/1S} WITH ΕΝ 1722 {PREP} ΕΙΡΕ ΤΟΙΣ 3588 {T/DPM} MINE ΕΜΟΙΣ 1690 {PS/1DPM} IF ΕΙ 1487 {COND} ΕΙΡΕ ΟΥΚ 3756 {PRT/N} ΘΕΛΩ 2309 {V/PAS/1S} I WANT ΕΙΞΤΙΝ 2076 {V/PXM/3S} EVIL ΠΝΗΜΟΣ 4190 {N/NSM} BECAUSE ΟΤΙ 3754 {CONJ} ΕΙΓΩ 1473 {PP/INS} ΑΜ ΕΙΜΗ 1510 {V/PXM/3S} GOOD ΑΓΑΘΟΣ 18 {A/NPM} ΕΙΜΙ.

20:16 So the last will be first, and the first last, for many are called but few chosen.

20:17 And while going up to Jerusalem, Jesus took the twelve disciples in private on the way, and he said to them,
Behold, we go up to Jerusalem, and the Son of man will be betrayed to the chief priests and scholars. And they will condemn him to death,

and will deliver him to the Gentiles to ridicule, and to scourge, and to crucify. And the third day he will rise.

Then the mother of the sons of Zebedee came to him with her sons, worshiping, and asking something from him.

And he said to her, What do thou want? She says to him, Speak that these my two sons may sit, one at thy right hand and one at thy left hand in thy kingdom.

But having answered, Jesus said, Ye know not what ye are asking. Are ye able to drink the cup that I am going to drink, or to be immersed the immersion that I am immersed? They say to him, We are able.
20:22 But the helper, to whom it has been prepared by my Father.

20:23 And he says to them, Ye will indeed drink my cup, and ye will be immersed the immersion that I am immersed. But to sit at my right hand and at my left hand is not mine to give, but to whom it has been prepared by my Father.

20:24 And the two heard it, they were indignant about the two brothers.

20:25 But he summoned them, Jesus said, Ye know that the rulers of the Gentiles lord over them, and their eminent men have power over them.

20:26 But it shall not be so among you. Rather whoever wants to become great among you, he shall be your helper,
20:26 ΟΥΧ ΟΥΤΩΣ ΔΕ ΕΣΤΑΙ ΕΝ ΥΜΙΝ ΑΛΛ ΟΣ ΕΑΝ ΘΕΛΗ ΕΝ ΥΜΙΝ ΜΕΓΑΣ ΓΕΝΕΣΘΑΙ ΕΣΤΑΙ ΥΜΩΝ ΔΙΑΚΟΝΟΣ

20:27 and whoever wants be first among you shall be your bondman.


20:28 Just as the Son of man came not to be served, but to serve, and to give his life a ransom for many.


20:29 And when they went out from Jericho, a great multitude followed him.


20:30 And behold, two blind men sitting by the wayside, having heard that Jesus was passing by, cried out, saying, Be merciful to us, Lord, thou son of David.


20:31 And the multitude rebuked them, so that they would be quiet, but they cried out greater, saying, Be merciful to us, Lord, thou son of David.


20:32 And having stood still, Jesus called them and said, What do ye want that I would do to you?
They say to him, Lord, that our eyes may be opened.

And having felt compassion, Jesus touched their eyes, and straightaway they received their sight, and followed him.

And when they came near to Jerusalem, and came to Bethsphage, to the mount of Olives,
Now all this came to pass, so that what was spoken through the prophet might be fulfilled, which says,

And the disciples having gone, and having done as Jesus commanded them, they brought the donkey and the colt, and put their garments over them. And he sat upon them.

And the great multitude spread their garments on the road, and others cut down branches from the trees, and spread them on the road.
And the multitudes who went ahead and those who followed, cried out, saying, Hosanna to the son of David! Blessed is he who comes in the name of Lord. Hosanna in the highest!

21:9 And he overturned the tables of the moneychangers, and the seats of those who made it a den of robbers.

21:10 And when he entered into Jerusalem, all the city was shaken, saying, Who is this?

21:11 And the multitudes said, This is Jesus, the prophet from Nazareth of Galilee.

21:12 And Jesus entered into the temple of God, and cast out all those who sold and bought in the temple. And he overturned the tables of the moneychangers, and the seats of those who sold the doves.

21:13 And he says to them, It is written, My house will be called a house of prayer, but ye made it a den of robbers.
And the lame and the blind came to him in the temple, and he healed them.

But when the chief priests and the scholars saw the wonderful things that he did, and the boys crying out in the temple and saying, Hosanna to the son of David, they were indignant,

and said to him, Do thou hear what these are saying? And Jesus says to them, Yes! Did ye never read, Out of the mouth of children and those who suckle thou hast perfected praise?

And having left them behind, he went out of the city to Bethany, and lodged there.

Now early while returning to the city, he was hungry.

And having seen a fig tree, one on the way, he came to it, and found nothing on it, except leaves only. And he says to it, Let fruit no longer be produced from thee into the age. And immediately the fig tree dried out.
21:20 And when the disciples saw it, they marveled, saying, How did the fig tree dry out immediately?


21:20 KAI IDONTES OI MAOHTAI ETHEUMASAN LEGETES PWS PARAXRHMA ETHEUMASAN THA SUKHE

21:21 And having answered, Jesus said to them, Truly I say to you, if ye have faith, and doubt not, ye will not only do that of the fig tree, but even if ye may say to this mountain, Be thou taken up and cast into the sea, it will happen.


21:22 And all things, as many as ye may ask in prayer, believing, ye will receive.


21:22 KAI PANTA OSA EAN AITHHTΗΣΗΣ EN ΤΗ ΠΡΟΣΕΥΧΗ ΠΙΣΤΕΥΟΝΤΕΣ ΛΗΨΕΘΕ

21:23 And when he came into the temple, the chief priests and the elders of the people came to him while he taught, saying, By what authority do thou these things? And who gave thee this authority?

21:24 And having answered, Jesus said to them, I also will ask you one word, which if ye tell me, I also will tell you by what authority I do these things.

21:25 THE IMMERSION OF JOHN, FROM WHERE WAS IT, FROM HEAVEN OR FROM MEN? AND THEY DELIBERATED WITH THEMSELVES, SAYING, IF WE SHOULD SAY, FROM HEAVEN, HE WILL SAY TO US, WHY? IF WE SHOULD SAY, FROM MEN, WE FEAR THE MULTITUDE, FOR ALL HOLD JOHN AS A PROPHET.

21:26 BUT IF WE SHOULD SAY, FROM MEN, WE FEAR THE MULTITUDE, FOR ALL HOLD JOHN AS A PROPHET.

21:27 And having answered Jesus, they said, We know not. He said to them, And neither do I tell you by what authority I do these things.
21:28 

**But what does it seem to you?** A man had two children. And having come to the first, he said, **Child, go work today in my vineyard.**

21:29** And having answered, he said, I do not want to, but having repented later, he went.**

21:30** And having come to the second, he said likewise. And having answered, he said, I, sir, and did not go.**

21:31** Which of the two did the will of the father? They say to him, The first. Jesus says to them, Truly I say to you, that the tax collectors and the harlots go into the kingdom of God before you.**

21:32 For John came to you in a way of righteousness, and ye did not believe him, but the tax collectors and the harlots believed him. And having seen it, ye did not repent afterward to believe him.
Hear ye another parable. There was a certain man who was a house-ruler, who planted a vineyard, and placed a hedge around it, and dug a winepress in it, and built a tower, and leased it to farmers, and went on a journey.

And when the time of the fruits approached, he sent his bondmen to the farmers to receive his fruits.

And the farmers having taken his bondmen, they beat one, and killed another, and stoned another.

Again, he sent other bondmen more than the first, and they received him not.

But finally he sent to them his son, saying, They will be made ashamed by my son.
21:38 But the farmers, when they saw the son, said among themselves, This is the heir, come, let us kill him, and possess his inheritance.

21:39 And having seized him, they cast him out of the vineyard, and killed him.

21:40 When therefore the lord of the vineyard comes, what will he do to those farmers?

21:41 They say to him, Evil men, he will miserably destroy them, and will lease out the vineyard to other farmers, who will render him the fruits in their seasons.

21:42 Jesus says to them, Did ye never read in the scriptures, The stone that those who build rejected, this came to be in the head of the corner. This happened from Lord, and it is marvelous in our eyes?
Because of this I say to you, that the kingdom of God will be taken away from you, and will be given to a nation producing the fruits of it.

Because of this I say to you, that the kingdom of God will be taken away from you, and will be given to a nation producing the fruits of it.

And he who falls on this stone will be shattered, but on whomever it may fall, it will grind him to dust.

And when the chief priests and the Pharisees heard his parables, they knew that he spoke about them.

And when they sought to seize him, they feared the multitudes, because they held him as a prophet.

And having responded, Jesus again spoke to them in parables, saying,
22:2 The kingdom of the heavens is like a man, a king who made a wedding for his son.

22:3 And he sent forth his bondmen to call those who were invited to the wedding festivities, and they did not want to come.

22:4 Again he sent forth other bondmen, saying, Speak to those who were invited, Behold, I have prepared my dinner. My oxen and my fatlings have been killed, and all things are ready. Come to the wedding festivities.

22:5 But having disregarded, they departed, one to his own farm, another to his merchandise,

22:6 And the others having seized his bondmen, abused and killed them.
But having heard that, the king was angry, and having sent forth his armies, he destroyed those murderers, and burned their city.

Then he says to his bondmen, The wedding is indeed ready, but those who were invited were not worthy.

Go ye therefore to the crossings of the ways, and as many as ye may find, call to the wedding festivities.

And those bondmen having departed into the roads, they gathered together all, as many as they found, both bad and good. And the wedding was filled with those who were dining.

But when the king came in to see those who were dining, he saw there a man who was not clothed with a wedding garment.
And he says to him, Friend, how did thou come in here not having a wedding garment? But he was speechless.

Then the Pharisees having departed, they took counsel how they might trap him in his talk.

Then the king said to the helpers, After binding him hands and feet, take him away and cast him out into the outer darkness. There will be the weeping and the gnashing of teeth.

For many are called, but few chosen.

Then the Pharisees having departed, they took counsel how they might trap him in his talk.

And they send out their disciples to him, with the Herodians, saying, Teacher, we know that thou are true, and teach the way of God in truth, and it is not a concern to thee about a man, for thou look not to the personage of men.
22:17 Tell us therefore, what does it seem to thee? Is it permitted to give tribute to Caesar or not?

22:18 But Jesus having known their wickedness, said, Why do ye tempt me, ye hypocrites?

22:19 Exhibit to me the tribute money. And they brought to him a denarius.

22:20 And he says to them, Whose is this image and inscription?

22:21 They say to him, Caesar's. Then he says to them, Therefore, render the things of Caesar to Caesar, and the things of God to God.

22:22 And when they heard it, they marveled. And having left him, they departed.
Teacher, Moses said, If some man dies, having no children, his brother shall marry his wife, and raise up seed to his brother.

Now there were with us seven brothers. And the first having married perished. And also the second, and the third, until the seventh.

Likewise also the second, and the third, until the seventh.

And last of all, the woman also died.

In the resurrection therefore, which of the seven will she be wife? For they all had her.
But having answered, Jesus said to them, Ye are led astray, not knowing the scriptures, nor the power of God.

For in the resurrection they neither marry, nor are given in marriage, but are as agents of God in heaven.

But concerning the resurrection of the dead, have ye not read that which was spoken to you by God, saying,

I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not God of the dead, but of the living.

And when the multitudes heard it, they were astonished at his doctrine.

But the Pharisees, having heard that he silenced the Sadducees, they came together in the same place.
And one of them, a lawyer, questioned, trying him, and saying,

Teacher, which is the great commandment in the law?

Teacher, which is the great commandment in the law?

This is the first and great commandment.

And the second is like it, Thou shall love thy neighbor as thyself.

On these two commandments hang all the law, and the prophets.

Now the Pharisees having been gathered together, Jesus interrogated them, saying,
22:41 NOW ΔΕ 1161 {CONJ} THOS ΤΩΝ 3588 {T/GPM} PHARISEES ΦΑΡΙΣΑΙΩΝ 5330 {N/GPM} HAVING BEEN GATHERED TOGETHER ΣΥΝΗΓΜΕΝΩΝ 4863 {V/RPP/GPM} THO O 3588 {T/NSM} JEHOISHUA ΙΗΣΟΥΣ 2424 {N/NSM} QUESTIONED ΕΠΗΡΩΤΗΣΕΝ 1905 {V/ATI/3S} THEM ΑΥΤΟΥΣ 846 {PP/AMP} SAYING ΛΕΓΩΝ 3004 {V/PAP/NSM} HAVING BEEN GATHERED TOGETHER ΣΥΝΗΓΜΕΝΩΝ ΔΕ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΕΠΗΡΩΤΗΣΕΝ ΑΥΤΟΥΣ Ω ΙΗΣΟΥΣ

22:42 What does it seem to you about the Christ? Whose son is he? They say to him, Of David.

22:42 WHAT? ΤΙ 5101 {PI/NSN} DOES IT SEEM DOKEI 1380 {V/PAI/3S} TO YOU YMIN 5213 {PP/2DP} ABOUT ΠΕΡΙ 4012 {PREP} THO ΤΟΥ 3588 {T/GSM} JEHOSHUA ΙΗΣΟΥΣ 2424 {N/NSM} QUESTIONED ΕΠΗΡΩΤΗΣΕΝ 3004 {V/PAP/NSM} OF ΤΟΥ 3588 {T/NSM} DAVID 1138 {N/PRI}

22:42 ΤΙ ΥΜΙΝ ΔΟΚΕΙ ΠΕΡΙ ΤΟΥ ΙΗΣΟΥΣ ΕΠΗΡΩΤΗΣΕΝ ΤΟΥ ΔΑΒΙΔ

22:42 He says to them, How then does David in spirit call him Lord, saying,

22:43 HE SAYS ΛΕΓΕΙ 3004 {V/PAI/3S} TO THEM ΑΥΤΟΙΣ 846 {PP/DPM} HOW? ΠΩΣ 4459 {ADV/I} THEN OUN 3767 {CONJ} DAVID 1138 {N/PRI} IN EN 1722 {PREP} SPIRIT ΠΝΕΥΜΑΤΙ 4151 {N/DSN} CALLS ΚΑΛΕΙ 2564 {V/PAI/3S} HIM ΑΥΤΟΥ 846 {PP/ASM} LORD ΚΥΡΙΟΝ 2962 {N/NSM} SAID EIPEN 2036 {V/2AAI/3S} TO THO TW 3588 {T/DSM} LORD ΚΥΡΙΟ 2962 {N/DSM} OF ME MOU 3450 {PP/1GS} SIT THOU KAQOU 2521 {V/PNM/2S} AT EK 1537 {PREP} RIGHT HAND DEXIO 1188 {A/GPM} OF ME MOU 3450 {PP/1GS} UNTIL EVER AN 302 {PRT} I PLACE Ω ΤΟΥΣ 3588 {T/APM} HOSTILE ECQROUS 2190 {A/APM} OF THEE SOU 4675 {PP/2GS} FOOTSTOOL ΥΠΟΠΟΔΙΩΝ 5286 {N/ASN} OF THEE SOU 4675 {PP/2GS}

22:43 ΛΕΓΕΙ ΑΥΤΟΙΣ ΠΩΣ ΩΝ ΔΑΒΙΔ ΠΕΡΙ ΤΟΥ ΙΗΣΟΥΣ ΕΠΗΡΩΤΗΣΕΝ ΑΥΤΟΥ ΩΝ ΔΑΒΙΔ

22:44 The Lord said to my Lord, Sit thou at my right hand until I place thine enemies a footstool of thy feet?

22:44 THEO O 3588 {T/NSM} LORD ΚΥΡΙΟΣ 2962 {N/NSM} SAID EIPEN 2036 {V/2AAI/3S} ME MOY 3450 {PP/1GS} THEREFORE ΟΥΝ 3767 {CONJ} CALLS ΚΑΛΕΙ 2564 {V/PAI/3S} HIM ΑΥΤΟΥ 846 {PP/ASM} LORD ΚΥΡΙΟ 2962 {N/NSM} OF ME MOY 3450 {PP/1GS} THEROFΕΡΕΙ ΤΙΝΩΝ ΠΟΔΩΝ ΣΟΥ

22:44 ΕΙΠΕΝ Ο ΚΥΡΙΟΣ ΤΟΥ ΚΥΡΙΟΥ ΜΟΥ ΚΑΘΟΥ ΕΚ ΔΕΞΙΩΝ ΜΟΥ ΕΩΣ ΑΝ ΘΟΥ ΤΟΥΣ ΕΧΟΡΟΥΣ ΣΟΥ ΥΠΟΠΟΔΙΩΝ ΤΩΝ ΠΟΔΩΝ ΣΟΥ

22:45 If David therefore calls him Lord, how is he his son?

22:45 IF EI 1487 {COND} DAVID ΔΑΒΙΔ 1138 {N/PRI} THEREFORE ΟΥΝ 3767 {CONJ} CALLS ΚΑΛΕΙ 2564 {V/PAI/3S} HIM ΑΥΤΟΥ 846 {PP/ASM} LORD ΚΥΡΙΟΝ 2962 {N/NSM} HOW? ΠΩΣ 4459 {ADV/I} IS HE ΕΣΤΙΝ 2076 {V/PXI/3S} ANY TIS 5100 {PX/NSM} DARED ΕΤΟΛΜΗΣΕΝ 5111 {V/AAI/3S} FROM ΑΠΙ 575 {PREP} THAT EKEINHΣ 1565 {PD/GSF} ΤΗΣ ΤΗΣ 3588 {T/GSF} DAV ΗΜΕΡΑΣ 2250 {N/GSF} TO QUESTION ΕΠΕΡΩΤΗΣΑΙ 1905 {V/AAN} HIM ΑΥΤΟΥ 846 {PP/ASM} ANY MORE ΟΥΚΕΤΙ 3765 {ADV}

22:45 ΕΙ ΟΥΝ ΔΑΒΙΔ ΚΑΛΕΙ ΑΥΤΟΥ ΚΥΡΙΟΝ ΠΩΣ ΥΙΟΣ ΑΥΤΟΥ ΕΣΤΙΝ

22:46 And no man was able to answer him a word, nor did any man from that day dare to question him any more.

22:46 AND KAI 2532 {CONJ} NONE OYDEEIS 3762 {N/NSM} WAS ABLE EDYNATOS 1410 {V/INI/3S} TO ANSWER APIEKPRIOHTHNAI 611 {V/AAON} HIM ΑΥΤΟΥ 846 {PP/DSM} WORD LOGON 3056 {N/ASM} NOR OYDEEIS 3762 {ADV} ANY TIS 5100 {PX/NSM} DARED ΕΤΟΛΜΗΣΕΝ 5111 {V/AAI/3S} FROM ΑΠΙ 575 {PREP} THAT EKEINHΣ 1565 {PD/GSF} ΤΗΣ ΤΗΣ 3588 {T/GSF} DAY ΗΜΕΡΑΣ 2250 {N/GSF} TO QUESTION ΕΠΕΡΩΤΗΣΑΙ 1905 {V/AAN} HIM ΑΥΤΟΥ 846 {PP/ASM} ANY MORE ΟΥΚΕΤΙ 3765 {ADV}

22:46 KAI OYDEEIS EDYNATOS AYTOS APIEKPRIOHTHNAI LOGON OYDE ETOLOMHESEN TIS API EKEINHΣ ΤΗΣ ΗΜΕΡΑΣ ΕΠΕΡΩΤΗΣΑΙ ΑΥΤΟΥ ΟΥΚΕΤΙ

23:1 Then Jesus spoke to the multitudes and to his disciples, saying,

23:2 The scholars and the Pharisees sit on Moses’ seat.


23:2 ΛΕΓΩΝ ΕΠΙ ΤΗΣ ΜΩΣΕΩΣ ΚΑΘΕΔΡΑΣ ΕΚΑΘΙΣΑΝ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΟΙ ΦΑΡΙΣΑΙΟΙ 

23:3 All things therefore, however many they observe, observe and do, but do not ye according to their works, for they say, and do not.


23:3 ΠΑΝΤΑ ΟΥΝ ΟΣΑ ΕΑΝ ΕΙΠΙΩΣΙΝ ΥΜΙΝ ΘΗΠΕΙΝ ΘΗΠΕΙΤΕ ΚΑΙ ΠΟΙΕΙΤΕ ΚΑΤΑ ΔΕ ΤΑ ΕΡΓΑ ΑΥΤΩΝ ΜΗ ΠΟΙΕΙΤΕ ΛΕΓΟΥΣΙΝ ΓΑΡ ΚΑΙ ΟΥ ΠΟΙΟΥΣΙΝ 

23:4 For they bind heavy burdens and difficult to bear, and lay them on men's shoulders, but they do not want to move with them by their own hand.


23:4 ΔΕΣΜΕΥΟΥΣΙΝ ΓΑΡ ΦΟΡΤΙΑ ΒΑΡΕΑ ΚΑΙ ΔΥΣΒΑΣΤΑΚΤΑ ΚΑΙ ΕΠΙΤΘΕΑΣΙΝ ΕΙΠΙ ΤΟΥΣ ΩΜΟΥΣ ΤΩΝ ΑΝΘΡΩΠΙΝΩΝ ΤΩ ΣΕ ΕΠΙΤΘΕΑΣΙΝ ΕΙΠΙ ΤΟΥΣ ΩΜΟΥΣ ΤΩΝ ΑΝΘΡΩΠΙΝΩΝ ΤΩ ΔΕ ΔΑΚΤΥΛΩ ΑΥΤΩΝ ΤΟΥΣ ΘΕΛΟΥΣΙΝ ΚΙΝΗΣΑΙ ΑΥΤΑ 

23:5 But all their works they do in order to be seen by men. And they make broad their phylacteries, and enlarge the hems of their garments.


23:5 ΠΑΝΤΑ ΔΕ ΤΑ ΕΡΓΑ ΑΥΤΩΝ ΠΟΙΟΥΣΙΝ ΠΡΟΣ ΤΟ ΘΕΛΟΥΣΗΝ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΠΛΑΤΥΝΟΥΣΙΝ ΔΕ ΤΑ ΦΥΛΑΚΤΗΡΙΑ ΑΥΤΩΝ ΚΑΙ ΜΕΓΑΛΥΝΟΥΣΙΝ ΤΑ ΚΡΑΣΙΠΕΔΑ ΤΩΝ ΙΜΑΤΙΩΝ ΑΥΤΩΝ 

23:6 And they love the chief place at feasts, and the chief seats in the synagogues,
23:7 and the greetings in the marketplaces, and to be designated by men, Rabbi, Rabbi.

23:8 But be ye not designated Rabbi, for one is your leader, the Christ, and ye are all brothers.

23:9 And do not designate a father of you upon the earth, for one is your Father, he in the heavens.

23:10 And be ye not designated leaders, for one is your leader, the Christ.

23:11 But the greater of you will be your helper.

23:12 And he who will exalt himself will be made low, and he who will make himself low will be exalted.
23:13 Woe to you, scholars and Pharisees, hypocrites! Because ye close up the kingdom of the heavens ahead of men. For ye enter not in, nor do ye allow those who are entering to enter in.

23:14 But woe to you, scholars and Pharisees, hypocrites! Because ye devour widows’ houses, and praying long in pretence. Because of this ye will receive greater condemnation.

23:15 Woe to you, scholars and Pharisees, hypocrites! Because ye make the sea and the land to make one proselyte, and when it happens, ye make him twice more a son of hell than yourselves.

23:16 Woe to you, ye blind guides, who say, Whoever may swear by the temple, it is nothing, but whoever may swear by the gold of the temple, he is obligated.
23:17 Ye foolish and blind men, for which is greater, the gold, or the temple that makes the gold sacred?

23:17 foolish ΜΩΡΟΙ 3474 (Α/VPN) AND KAI 2532 (CONJ) BLIND ΤΥΦΛΟΙ 5185 (Α/VPN) FOR ΓΑΡ 1063 (CONJ) WHICH? ΤΙ 5101 (Ρ/NSN) IS ΕΞΤΙΝ 2076 (V/PHI/3S) GREATER ΜΕΙΖΩΝ 3187 (Α/NSN/C) ΤΟ 3588 (Τ/NSN) GOLD ΧΡΥΣΟΣ 5557 (Ν/NSM) OR Η 2228 (PRT) ΤΟ 3588 (Τ/NSN) TEMPLE ΝΑΟΣ 3485 (Ν/NSM) ΤΟ 3588 (Τ/NSN) THAT MAKES SACRED ΑΓΙΑΖΩΝ 37 (V/PAP/NSM) ΤΟ 3588 (Τ/ASM) GOLD ΧΡΥΣΟΣ 5557 (Ν/ASM)

23:18 And, Whoever may swear by the altar, it is nothing, but whoever may swear by the gift upon it, he is obligated.

23:18 AND KAI 2532 (CONJ) WHO ΟΣ 3739 (PR/NSM) EVER ΕΑΝ 1437 (COND) MAY SWEAR ΟΜΟΣΗ 3660 (V/AAS/3S) BY EN 1722 (PREP) ΤΟ 3588 (Τ/DSN) ALTAR ΘΥΣΙΑΣΤΗΡΙΩ 2379 (Ν/DSN) IT IS ΕΞΤΙΝ 2076 (V/PHI/3S) NOTHING ΟΥΔΕΝ 3762 (Α/ASN) BUT Α 1161 (CONJ) WHO ΟΣ 3739 (PR/NSM) EVER ΕΑΝ 302 (PRT) MAY SWEAR ΟΜΟΣΗ 3660 (V/AAS/3S) BY EN 1722 (PREP) ΤΟ 3588 (Τ/DSN) GIFT ΔΩΡΟΣ 1435 (Ν/NSN) ΤΟ 3588 (Τ/DSN) UPON ΕΠΙΑΝΩ 1883 (ADV) IT ΑΥΤΟY 846 (PP/ASN) HE IS OBLIGATED ΟΦΕΙΛΕΙ 3784 (V/PAI/3S)

23:18 KAI ΟΣ ΕΑΝ ΟΜΟΣΗ ΕΝ ΤΩ ΘΥΣΙΑΣΤΗΡΙΩ ΟΥΔΕΝ ΕΞΤΙΝ ΟΣ Δ ΑΝ ΟΜΟΣΗ ΕΝ ΤΩ ΔΩΡΩ ΤΩ ΕΠΙΑΝΩ ΑΥΤΟΥ ΟΦΕΙΛΕΙ

23:19 Ye foolish and blind men, for which is greater, the gift, or the altar that makes the gift sacred?

23:19 foolish ΜΩΡΟΙ 3474 (Α/VPN) AND KAI 2532 (CONJ) BLIND ΤΥΦΛΟΙ 5185 (Α/VPN) FOR ΓΑΡ 1063 (CONJ) WHICH? ΤΙ 5101 (Ρ/NSN) GREATER ΜΕΙΖΩΝ 3173 (Α/NSN/C) ΤΟ 3588 (Τ/NSN) ALTAR ΘΥΣΙΑΣΤΗΡΙΩΝ ΤΟ 3588 (Τ/DSN) GIFT ΔΩΡΟΣ 1435 (Ν/NSN) ΤΟ 3588 (Τ/DSN) THAT MAKES SACRED ΑΓΙΑΖΩΝ ΤΟ 3588 (Τ/DSN) GIFT ΔΩΡΟΣ 1435 (Ν/NSN)

23:20 He therefore who swears by the altar, swears by it, and by all things on it.

23:20 ΤΟ 3588 (Τ/DSN) THEREFORE ΟΥΝ 3767 (CONJ) WHO SWEEARS ΟΜΟΣΑΣ 3660 (V/AAP/NSM) BY EN 1722 (PREP) ΤΟ 3588 (Τ/DSN) ALTAR ΘΥΣΙΑΣΤΗΡΙΩ 2379 (Ν/DSN) SWEEARS ΟΜΝΥΕΙ 3660 (V/PAI/3S) BY EN 1722 (PREP) ΑΥΤΩ 846 (PP/DSN) AND KAI 2532 (CONJ) BY EN 1722 (PREP) ΑΛΛΑΙ ΠΑΙΣΙΝ 3956 (Α/DPN) ΤΗΣ ΤΟΙΣ 3588 (Τ/DPN) ΟΝ ΕΠΙΑΝΩ 1883 (ADV) IT ΑΥΤΟY 846 (PP/DSN)

23:20 ΟΥΝ ΟΜΟΣΑΣ ΕΝ ΤΩ ΘΥΣΙΑΣΤΗΡΙΩ ΟΜΝΥΕΙ ΕΝ ΑΥΤΩ ΚΑΙ ΕΝ ΠΑΙΣΙΝ ΤΟΙΣ ΕΠΙΑΝΩ ΑΥΤΟY

23:21 And he who swears by the temple, swears by it, and by him who dwells in it.

23:21 AND KAI 2532 (CONJ) ΤΟ 3588 (Τ/DSN) TEMPLE ΝΑΩ 3485 (Ν/DSM) SWEEARS ΟΜΝΥΕΙ 3660 (V/PAI/3S) BY EN 1722 (PREP) ΑΥΤΩ 846 (PP/DSN) AND KAI 2532 (CONJ) BY EN 1722 (PREP) ΤΟ 3588 (Τ/DSN) WHO DWELLS IN ΚΑΤΟΙΚΗΣΑΝΤΙ 2730 (V/AAP/DSM) IT ΑΥΤΟY 846 (PP/ASM)

23:21 ΚΑΙ Ο ΟΜΟΣΑΣ ΕΝ ΤΩ ΝΑΩ ΟΜΝΥΕΙ ΕΝ ΑΥΤΩ ΚΑΙ ΕΝ ΤΩ ΚΑΤΟΙΚΗΣΑΝΤΙ ΑΥΤΟY

23:22 And he who swears by heaven, swears by the throne of God, and by him who sits upon it.

23:22 AND KAI 2532 (CONJ) ΤΟ 3588 (Τ/DSN) HEAVEN ΟΥΠΑΝΩ 3772 (Ν/DSN) SWEEARS ΟΜΝΥΕΙ 3660 (V/PAI/3S) BY EN 1722 (PREP) ΤΟ 3588 (Τ/DSN) THRONE
23:23 Woe to you, scholars and Pharisees, hypocrites! Because ye tithe the mint and the anise and the cummin, and have omitted the weightier matters of the law—justice and mercy and faith. These things must be done, and not neglecting those things.

23:24 Ye blind guides, who strain out the gnat, and swallow the camel.

23:25 Woe to you, scholars and Pharisees, hypocrites! Because ye cleanse the outside of the cup and of the platter, but inside they are full of plunder and unrighteousness.

23:26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, so that the outside of them may also become clean.
23:27 **Woe to you, scholars and Pharisees, hypocrites!** Because ye are like whitewashed tombs, which indeed appear beautiful outwardly, but inside are full of dead men's bones, and of all uncleanness.

23:27 **WOE OYAI** 3759 **[INJ]** TO YOU YMIN 5213 **[PP/2DP]** SCHOLARS ΓΡΑΜΜΑΤΕΙΩΣ 1122 **[N/VPM]** AND KAI 2532 **[CONJ]** PHARISEES ΦΑΡΙΣΑΙΟΙ 5330 **[N/VPM]** HYPOCRITES ΥΠΟΚΡΙΤΑΙ 5273 **[N/VPM]** BECAUSE ΟΤΙ 3754 **[CONJ]** YE ARE LIKE ΠΑΡΟΜΟΙΑΖΕΤΕ 3945 **[V/PAI/2P]** WHITEWASHED ΚΕΚΟΝΙΑΜΕΝΟΙΣ 2867 **[V/RPP/DPM]** TOMBS ΤΑΦΟΙΣ 5028 **[N/DPM]** WHICH ΟΙΤΙΝΕΣ 3784 **[PR/NPM]** INDEED ΜΕΝ 3303 **[PRT]** APPEAR ΦΑΙΝΟΝΤΑΙ 5316 **[V/PEI/2P]** BEAUTIFUL ΩΡΑΙΟΙ 5611 **[A/NPM]** OUTWARDLY ΕΞΩΘΕΝ 1855 **[ADV]** BUT ΔΕ 1161 **[CONJ]** INSIDE ΕΞΩΘΕΝ 2081 **[ADV]** ARE FULL ΓΕΜΟΥΣΙΝ 1073 **[V/PAI/3P]** OF BONES ΟΣΤΕΩΝ 3747 **[N/GPN]** OF DEAD ΝΕΚΡΩΝ 3498 **[A/GPM]** AND KAI 2532 **[CONJ]** OF ALL ΠΆΣΗΣ 3956 **[A/GSF]** UNCLEANNESS ΑΚΑΘΙΡΣΙΑΣ 167 **[N/GSF]**

23:27 **ΟΥΑΙ ΥΜΙΝ ΓΡΑΜΜΑΤΕΙΩΣ ΚΑΙ ΦΑΡΙΣΑΙΟΙ ΥΠΟΚΡΙΤΑΙ ΟΤΙ ΠΑΡΟΜΟΙΑΖΕΤΕ ΤΑΦΟΙΣ ΚΕΚΟΝΙΑΜΕΝΟΙΣ ΟΙΤΙΝΕΣ ΕΞΩΘΕΝ ΜΕΝ ΦΑΙΝΟΝΤΑΙ ΩΡΑΙΟΙ ΔΕ ΓΕΜΟΥΣΙΝ ΟΣΤΕΩΝ ΝΕΚΡΩΝ ΚΑΙ ΠΆΣΗΣ ΑΚΑΘΙΡΣΙΑΣ**

23:28 In this way also, ye indeed outwardly appear righteous to men, but inside ye are full of hypocrisy and lawlessness.

23:28 **IN THIS WAY ΟΥΤΩΣ 3779 [ADV]** ALSO KAI 2532 **[CONJ]** YE YΜΕΙΣ 5210 **[PP/2NP]** INDEED ΜΕΝ 3303 **[PRT]** OUTWARDLY ΕΞΩΘΕΝ 1855 **[ADV]** APPEAR ΦΑΙΝΟΝΤΕΣ 5316 **[V/PEI/2P]** RHETORICAL ΔΙΚΑΙΟΙ 1342 **[A/NPM]** TO THΟΣ ΤΟΙΣ 3588 **[T/DPM]** ΜΕΝ ΑΝΘΡΩΠΟΙΣ 444 **[N/DPM]** BUT ΔΕ 1161 **[CONJ]** INSIDE ΕΞΩΘΕΝ 2081 **[ADV]** YE ARE ΔΕΣΤΕ 2075 **[V/PXI/2P]** FULL ΜΕΣΤΟΙ 3324 **[A/NPM]** OF HYPOCRISY ΥΠΟΚΡΙΣΕΩΣ 5272 **[N/GSF]** AND KAI 2532 **[CONJ]** LAWLESSNESS ΑΝΟΜΙΑΣ 458 **[N/GSF]**

23:28 **ΟΥΤΩΣ ΚΑΙ ΥΜΕΙΣ ΕΞΩΘΕΝ ΜΕΝ ΦΑΙΝΟΝΤΕΣ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΔΙΚΑΙΟΙ ΕΞΩΘΕΝ ΔΕ ΜΕΣΤΟΙ ΔΕΣΤΕ ΥΠΟΚΡΙΣΕΩΣ ΚΑΙ ΑΝΟΜΙΑΣ**

23:29 **Woe to you, scholars and Pharisees, hypocrites!** Because ye build the tombs of the prophets, and adorn the sepulchers of the righteous,

23:29 **WOE OYAI** 3759 **[INJ]** TO YOU YMIN 5213 **[PP/2DP]** SCHOLARS ΓΡΑΜΜΑΤΕΙΩΣ 1122 **[N/VPM]** AND KAI 2532 **[CONJ]** PHARISEES ΦΑΡΙΣΑΙΟΙ 5330 **[N/VPM]** HYPOCRITES ΥΠΟΚΡΙΤΑΙ 5273 **[N/VPM]** BECAUSE ΟΤΙ 3754 **[CONJ]** YE BUILD ΟΙΚΟΔΟΜΕΙΤΕ 3618 **[V/PAI/2P]** THΟΣ ΤΟΥΣ 3588 **[T/APM]** TOMBS ΤΑΦΟΥΣ 5028 **[N/APM]** OF THΟΣ ΤΩΝ 3588 **[T/GPM]** PROPHETS ΠΡΟΦΗΤΩΝ 4396 **[N/GPM]** AND KAI 2532 **[CONJ]** ADORN ΚΟΣΜΕΙΤΕ 2885 **[V/PAI/2P]** THΕΣ ΤΑ 3588 **[T/APN]** SEPULCHERS ΜΝΗΜΕΙΑ 3419 **[N/APN]** OF THΟΣ ΤΩΝ 3588 **[T/GPM]** RIGHTEOUS ΔΙΚΑΙΩΝ 1342 **[A/GPM]**

23:29 **ΟΥΑΙ ΥΜΙΝ ΓΡΑΜΜΑΤΕΙΩΣ ΚΑΙ ΦΑΡΙΣΑΙΟΙ ΥΠΟΚΡΙΤΑΙ ΟΤΙ ΟΙΚΟΔΟΜΕΙΤΕ ΤΟΥΣ ΤΑΦΟΥΣ ΤΩΝ ΠΡΟΦΗΤΩΝ ΚΑΙ ΚΟΣΜΕΙΤΕ ΤΑ ΜΝΗΜΕΙΑ ΤΩΝ ΔΙΚΑΙΩΝ**

23:30 and say, If we had been in the days of our fathers, we would not have partaken with them in the blood of the prophets.

23:30 **AND KAI 2532 [CONJ]** YE SAY ΛΕΓΕΤΕ 3004 **[V/PAI/2P]** IF ΕΙ 1487 **[COND]** WE WERE ΗΜΕΝ 2258 **[V/XI/1P]** IN EN 1722 **[PREP]** THΑΣ ΤΑΙΣ 3588 **[T/DPF]** DAYS ΗΜΕΡΑΙΣ 2250 **[N/DPF]** OF THΟΣ ΤΩΝ 3588 **[T/GPM]** FATHERS ΠΑΤΕΡΩΝ 3962 **[N/GPM]** OF US ΗΜΩΝ 2257 **[PP/GPM]** NOT ΟΥΚ 3756 **[PR/TN]** EVER AN 302 **[PRT]** WE WERE ΗΜΕΝ 2258 **[V/XI/1P]** PARTAKERS ΚΟΙΝΩΝΟΙ 2844 **[N/NPM]** OF THEM ΑΥΤΩΝ 846 **[PP/GPM]** IN EN 1722 **[PREP]** THE ΤΩ 3588 **[T/DSP]** BLOOD ΑΙΜΑΤΙ 129 **[N/DSP]** OF THΟΣ ΤΩΝ 3588 **[T/GPM]** PROPHETS ΠΡΟΦΗΤΩΝ 4396 **[N/GPM]**

23:30 **ΚΑΙ ΛΕΓΕΤΕ ΕΙ ΗΜΕΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ΤΩΝ ΠΑΤΕΡΩΝ ΗΜΩΝ ΟΥΚ ΑΝ ΗΜΕΝ ΚΟΙΝΩΝΟΙ ΑΥΤΩΝ ΕΝ ΤΩ ΑΙΜΑΤΙ ΤΩΝ ΠΡΟΦΗΤΩΝ**

23:31 So then ye testify to yourselves that ye are sons of those who murdered the prophets.

23:31 **SO THEN ΩΣΤΕ 5620 [CONJ]** YE TESTIFY ΜΑΡΤΥΡΕΙΤΕ 3140 **[V/PAI/2P]** TO YOURSELVES ΕΑΥΤΟΙΣ 1438 **[PP/3DPM]** THAT ΟΤΙ 3754 **[CONJ]** YE ARE ΕΣΤΕ 2075 **[V/PXI/2P]** SONS ΥΙΟΙ 5207 **[N/NPM]** OF THΟΣ ΤΩΝ 3588 **[T/GPM]** WHO MURDERED ΦΟΝΕΥΣΑΝΤΩΝ 5407 **[V/AAP/GPM]** THΟΣ ΤΟΥΣ 3588 **[T/APM]** PROPHETS ΠΡΟΦΗΤΑΣ 4396 **[N/APM]**

23:31 **ΩΣΤΕ ΜΑΡΤΥΡΕΙΤΕ ΕΑΥΤΟΙΣ ΟΤΙ ΥΙΟΙ ΕΣΤΕ ΤΩΝ ΦΟΝΕΥΣΑΝΤΩΝ ΤΟΥΣ ΠΡΟΦΗΤΑΣ**
23:32 Then fill ye up the measure of your fathers.

23:32 THEN KAI 2532 (CONJ) YE YMEIΣ 5210 (PP/2NP) FILL YE UP ΠΑΗΡΩΣΑΤΕ 4137 (V/AAM/2P) THE TO 3588 (T/ASN) MEASURE ΜΕΤΡΟΝ 3588 (N/ASN) OF THOS ΤΩΝ 3588 (T/GPM) FATHERS ΠΑΤΕΡΩΝ 3962 (N/GPM) OF YOU ΥΜΩΝ 5216 (PP/2GP)

23:32 KAI YMEIΣ ΠΑΗΡΩΣΑΤΕ ΤΟ ΜΕΤΡΟΝ ΤΩΝ ΠΑΤΕΡΩΝ ΥΜΩΝ

23:33 Ye serpents, ye offspring of vipers, how will ye escape from the damnation of hell?

23:33 SERPENTS ΟΦΕΙΣ 3789 (N/VPM) OFFSPRING ΕΓΓΕΝΗΜΑΤΑ 1081 (N/VPN) OF VIPERS ΕΧΙΔΝΩΝ 2191 (N/GPF) HOW? ΠΟΣ 4459 (ADV/1) WILL YE ESCAPE ΦΥΓΗΤΕ 5343 (V/AAAS/2P) FROM ΑΠΟ 575 (PREP) ΤΗ ΤΗΣ 3588 (T/GSF) DAMNATION ΚΡΙΣΕΩΣ 2920 (N/NSF) OF ΤΗ ΤΗΣ 3588 (T/GSF) HELL ΓΕΕΝΝΗΣ 1067 (N/GSF)

23:33 ΟΦΕΙΣ ΓΕΓΕΝΗΜΑΤΑ ΕΧΙΔΝΩΝ ΠΟΣ ΦΥΓΗΤΕ ΑΠΟ ΤΗΣ ΚΡΙΣΕΩΣ ΤΗΣ ΓΕΕΝΝΗΣ

23:34 Because of this, behold, I send to you prophets, and wise men, and scholars. And some of them ye will kill and crucify, and some of them ye will scourge in your synagogues, and will persecute from city to city,

23:34 BECAUSE OF ΔΙΑ 1223 (PREP) THIS ΤΟΥΤΟ 5124 (PD/ASN) BEHOLD ΙΔΟΥ 2400 (V/AAAS/2S) I ΕΓΩ 1473 (PP/NS) SEND ΑΠΟΣΤΕΛΛΩ 649 (V/P/1/S) TO ΠΡΟΣ 4314 (PREP) YOU ΥΜΑΣ 5209 (PP/2AP) PROPHETS ΠΡΟΦΗΤΑΣ 4396 (N/APM) AND ΚΑΙ 2532 (CONJ) WISE ΖΩΦΟΥΣ 4680 (A/APM) AND ΚΑΙ 2532 (CONJ) SCHOLARS ΓΡΑΜΜΑΤΕΙΣ 1122 (N/APM) AND ΚΑΙ 2532 (CONJ) OF ΕΞΕ 1537 (PREP) THEM ΑΥΤΩΝ 846 (PP/GPM) YE WILL KILL ΑΠΟΚΤΕΝΕΙΤΕ 615 (V/FAI/2P) AND ΚΑΙ 2532 (CONJ) WILL CRUCIFY ΣΤΑΥΡΩΣΕΤΕ 4717 (V/FAI/2P) AND ΚΑΙ 2532 (CONJ) OF ΕΞΕ 1537 (PREP) THEM ΑΥΤΩΝ 846 (PP/GPM) YE WILL SCOURGE ΜΑΣΤΙΓΩΣΕΤΕ 3146 (V/FAI/2P) IN EN 1722 (PREP) THAT ΤΑΙΣ 3588 (T/DFF) SYNAGOGUES ΣΥΝΑΓΟΓΑΙΣ 4864 (N/DDP) OF YOU ΥΜΩΝ 5216 (PP/2GP) AND ΚΑΙ 2532 (CONJ) WILL PERSECUTE ΔΙΟΞΕΤΕ 1377 (V/VAAS/2P) FROM ΑΠΟ 575 (PREP) CITY ΠΟΛΕΩΣ 4172 (N/NSF) TO ΕΙΣ 1519 (PREP) CITY ΠΟΛΙΝ 4172 (N/NSF)

23:34 ΔΙΑ ΤΟΥΤΟ ΙΔΟΥ ΕΓΩ ΑΠΟΣΤΕΛΛΩ ΠΡΟΣ ΥΜΑΣ ΠΡΟΦΗΤΑΣ ΚΑΙ ΖΩΦΟΥΣ ΚΑΙ ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΕΞ ΑΥΤΩΝ ΑΠΟΚΤΕΝΕΙΤΕ ΚΑΙ ΣΤΑΥΡΩΣΕΤΕ ΚΑΙ ΕΞ ΑΥΤΩΝ ΜΑΣΤΙΓΩΣΕΤΕ ΕΝ ΤΑΙΣ ΣΥΝΑΓΟΓΑΙΣ ΥΜΩΝ ΚΑΙ ΔΙΟΞΕΤΕ ΑΠΟ ΠΟΛΕΩΣ ΕΙΣ ΠΟΛΙΝ

23:35 so that upon you may come all the righteous blood shed on the earth, from the righteous blood of Abel to the blood of Zachariah of Barachiah, whom ye murdered between the sanctuary and the altar.

23:35 SO THAT ΟΠΩΣ 3704 (ADV) UPON ΕΦ 1909 (PREP) YOU ΥΜΑΣ 5209 (PP/2AP) MAY COME ΕΛΘΗ 2064 (V/AAAS/3S) ALL ΠΑΝ 3956 (A/NSN) RIGHTeous ΔΙΚAIΩN 1342 (A/NSN) BLOOD ΆΙΜΑ 129 (N/NSN) SHED ΕΚΧΥΝΟΜΕΝΟΝ 1632 (V/PPP/NSN) UPON ΕΠΙ 1909 (PREP) ΤΗ ΤΗΣ 3588 (T/GSF) EARTH ΓΗΣ 1093 (N/GSM) FROM ΑΠΟ 575 (PREP) THE ΤΟΥ 3588 (T/GSM) BLOOD ΆΙΜΑΤΟΣ 129 (N/GSM) OF THE ΤΟΥ 3588 (T/GSM) RIGHTeous ΔΙΚAIOY 1342 (A/GSM) ABEL ΆΒΕΛ 6 (N/PRI) TO ΕΙΣ 2193 (CONJ) THE ΤΟΥ 3588 (T/GSM) BLOOD ΆΙΜΑΤΟΣ 129 (N/GSM) OF ZACHARIAS ΖΑΧΑΡΙΩY 2197 (N/GSM) SON ΥΙΟΥ 5207 (N/GSM) OF BARACHIAS ΒΑΡΑΧΙΩY 914 (N/GSM) WHOM ΟΝ 3739 (PR/ASM) YE MURDERED ΕΦΟΝΕΥΣΑΤΕ 5407 (V/AAAS/2P) BETWEEN ΜΕΤΑΞΥ 3342 (ADV) THE ΤΟΥ 3588 (T/GSM) SANCTUARY ΝΑΟY 3485 (N/GSM) AND ΚΑΙ 2532 (CONJ) THE ΤΟΥ 3588 (T/GSM) ALTAR ΘΥΣΙΑΣΤΗΡΙΟY 2379 (N/GSM)

23:35 ΟΠΩΣ ΕΛΘΗ ΕΦ ΥΜΑΣ ΠΑΝ ΆΙΜΑ ΔΙΚAIΩN ΕΚΧΥΝΟΜΕΝΟΝ ΕΠΙ ΤΗΣ ΓΗΣ ΑΠΟ ΤΟΥ ΆΙΜΑΤΟΣ ΆΒΕΛ ΤΟΥ ΔΙΚAIΟΥ ΕΓΩ ΤΟΥ ΆΙΜΑΤΟΣ ΖΑΧΑΡΙΟΥ ΥΙΟΥ ΒΑΡΑΧΙΩY ON ΕΦΟΝΕΥΣΑΤΕ ΜΕΤΑΞΥ ΤΟΥ ΝΑΟΥ ΚΑΙ ΤΟΥ ΘΥΣΙΑΣΤΗΡΙΟY

23:36 Truly I say to you, that all these things will come upon this generation.

23:36 TRULY ΑΜΗΝ 281 (HEB) I SAY ΛΕΓΩ 3004 (V/P/1/S) TO YOU ΥΜΙΝ 5213 (PP/2DP) THAT ΟΤΙ 3754 (CONJ) ALL ΠΑΝΤΑ 3956 (A/PPN) THESE ΤΑΥΤΑ 3778 (PD/PPN) WILL COME ΗΞΕΙ 2240 (V/AAAS/3S) UPON ΕΠΙ 1909 (PREP) THIS ΤΑΥΤΗΝ 3778 (PD/ASF) ΤΑ ΤΗΝ 3588 (T/ASF) GENERATION ΓΕΕΝΕΑΝ 1074 (N/ASF)

23:36 ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΗΞΕΙ ΠΑΝΤΑ ΤΑΥΤΑ ΕΠΙ ΤΗΝ ΓΕΕΝΕΑΝ ΤΑΥΤΗΝ
23:37 O Jerusalem, Jerusalem, who kills the prophets, and stones those who have been sent to her. How often I wanted to gathered thy children together the way a hen gathers her chicks under her wings, and ye would not.


23:38 Behold, your house is left to you desolate.


23:39 For I say to you, ye will, no, not see me henceforth, until ye say, Blessed is he who comes in the name of Lord.


23:39 ΛΕΓΩ ΓΑΡ ΥΜΙΝ ΟΥ ΜΗ ΜΕ ΙΔΗΤΕ ΑΠΙ ΑΡΤΙ ΕΩΣ ΑΝ ΕΠΙΠΗΤΕ ΕΥΛΟΓΗΜΕΝΟΣ Ο ΕΡΧΟΜΕΝΟΣ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ

24:1 And when Jesus departed he was going from the temple. And his disciples came near to exhibit to him the buildings of the temple.


24:1 ΚΑΙ ΕΞΕΛΘΩΝ Ο ΙΗΣΟΥΣ ΕΠΟΙΕΥΕΤΟ ΑΠΙ ΤΟΥ ΙΕΡΟΥ ΚΑΙ ΠΡΟΣΗΘΩΝ ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΕΠΙΔΕΙΞΑΙ ΑΥΤΩ ΤΑΣ ΟΙΚΟΔΟΜΑΣ ΤΟΥ ΙΕΡΟΥ

24:2 But Jesus said to them, Do ye not see all these things? Truly I say to you, there will be left here, no, not a stone upon a stone, that will not be thrown down.

And as he sat on the mount of Olives, the disciples came to him privately, saying, Tell us, when will these things be? And what is the sign of thy coming, and of the termination of the age?

For nation will rise against nation, and kingdom against kingdom, and there will be famines and plagues and earthquakes in places.
But all these things are the beginning of travail.

Then they will deliver you up for tribulation, and will kill you, and ye will be hated by all the nations because of my name.

And many will be caused to stumble, and they will betray each other and will hate each other.

And many false prophets will arise, and will lead many astray.

And because of the increased lawlessness, the love of the many will become cold.

But he who endures to the end, this man will be saved.
24:14 And this good-news of the kingdom will be proclaimed in the whole world for a testimony to all the nations, and then the end will come.


24:14 KAI KHERUXOTHSETAI TOYTO TO EYAIAGIATHEION THS BASILAIEIAS EN OAH TH OIKOUHEN EIΣ MERTYPION PASIN TOIS ETHESEN KAI TOTE HXEI TO TELOS

24:15 When therefore ye see the abomination of desolation that was spoken of through Daniel the prophet, standing in the holy place (let him who reads understand),


24:15 OTAN OYN IADEITE TO BDELUGMA THS ERHMWSES TO PHOEN DIA DANIHAL THO PROFHTOY EΣΤΩΣ EN TOΠΙΩ AΓΙΩ O ANAGINΩΣΚΩΝ NOEITΩ

24:16 then let those in Judea flee to the mountains.


24:16 TOTE OI EN TH IOUΔΑΙΑ ΦΕΥΓΕΤΟΣΑΝ ΕΠΙ TA OΦΗ

24:17 Let the man on the house-top not go down to take things from his house.


24:17 Ο ΕΙΠΙ ΤΟΥ ΔΩΜΑΤΟΣ ΜΗ ΚΑΤΑΒΑΙΝΕΤΩ ΑΠΑΙ ΤΑ ΕΚ ΤΗΣ ΟΙΚΙΑΣ ΑΥΤΟΥ

24:18 And let the man in the field not return back to take his clothes.


24:18 KAI O EN TΩ ΑΓΡΩ MH ΕΠΙΣΤΡΕΨΑΤΩ ΟΠΙΣΩ APAI TA IMATIA ΑΥΤΟΥ

24:19 And woe to those who have in the womb and to those who suckle in those days.


24:19 ΟΥΑΙ ΔΕ ΤΑΙΣ ΕΝ ΓΑΣΤΡΙ EXOUΣAIΣ KAI TAIΣ ΘΗΛΑΖΟΥΣAIΣ EN EKEINAIΣ TAIS ΗΜΕΡΑΙΣ

24:20 And pray ye that your flight may not happen in winter, nor on a sabbath,
for then there will be great tribulation, such as not has happened from the beginning of the world until now, nor, no, it will not happen.

And if those days were not shortened, no flesh would be saved. But because of the chosen those days will be shortened.

Then if any man should say to you, Lo, here is the Christ, or, Here, believe ye not.

For there will arise false Christs and false prophets, and they will give great signs and wonders, so as to lead astray, if possible, even the chosen.

Behold, I have foretold it to you.
24:26 If EAN 1437 (COND) THEREFORE OYN 3767 (COND) THEY SHOULD SAY ΕΠΙΩΣΙΝ 2036 (V/2AAS/3P) TO YOU ΥΜΙΝ 5213 (PP/2DP) BEHOLD ΙΔΟΥ 2400 (V/2AAM/2S) HE IS ΕΣΤΙΝ 2076 (V/PX/3S) IN EN 1722 (PREP) ΤΗΝ ΣΗΜΕΙΩΝ 3588 (T/DSF) DESOLATE ΕΡΗΜΩ 2048 (A/DSF) GO FORTH ΕΞΕΛΩΘΗΕ 1831 (V/2AAS/2P) NOT ΜΗ 3361 (PRET/N) BEHOLD ΙΔΟΥ 2400 (V/2AAM/2S) IN EN 1722 (PREP) ΤΗΕ ΤΟΙΣ 3588 (T/DPN) INNER CHAMBERS ΤΑΜΕΙΟΙΣ 5009 (N/DPN) BELIEVE ΥΕ ΠΙΣΤΕΥΣΗΤΕ 4100 (V/AAS/2P) ΜΗ 3361 (PRET/N) 

24:26 EAN OYN ΕΠΙΩΣΙΝ ΥΜΙΝ ΙΔΟΥ ΕΝ ΤΗ ΕΡΗΜΩ ΕΣΤΙΝ ΜΗ ΕΞΕΛΩΘΗΕ ΙΔΟΥ ΕΝ ΤΟΙΣ ΤΑΜΕΙΟΙΣ ΜΗ ΠΙΣΤΕΥΣΗΤΕ

24:27 For as the lightning comes out from the east, and shines as far as the west, so also will be the coming of the Son of man.

24:27 FOR ΓΑΡ 1063 (COND) AS ΩΣΠΕΡ 5618 (ADV) ΘΑ Η 3588 (T/NSF) LIGHTNING ΑΣΤΡΑΠΗ 796 (N/NSF) COMES OUT ΕΞΕΡΧΕΤΑΙ 1831 (V/PN/3S) ΑΠΟ ΑΙΟ 575 (PREP) EAST ΑΝΑΤΟΛΩΝ 395 (N/GPF) AND ΚΑΙ 2532 (COND) SHINES ΦΑΙΝΕΤΑΙ 5316 (V/PF/3S) AS ΦΑΡΑΟΝ 2193 (COND) WEST ΣΥΜΩΝ 1424 (N/GPF) SO ΟΥΤΟΣ 3779 (ADV) ALSO ΚΑΙ 2532 (COND) WILL BE ΕΣΤΑΙ 2071 (V/FXX/3S) ΘΑ Η 3588 (T/NSF) COMING ΠΑΡΟΥΣΙΑ 3952 (N/NSF) ΟF ΤΟΥ ΤΟΥ 3588 (T/GSM) ΣΟΝ ΥΙΟΥ 5207 (N/GSM) ΟF ΤΟΥ ΤΟΥ 3588 (T/GSM) ΜΑΝ ΑΝΘΡΩΠΟΥ 444 (N/GSM)

24:27 ΩΣΠΕΡ ΓΑΡ Η ΑΣΤΡΑΠΗ ΕΞΕΡΧΕΤΑΙ ΑΠΟ ΑΝΑΤΟΛΩΝ ΚΑΙ ΦΑΙΝΕΤΑΙ ΕΩΣ ΣΥΜΩΝ ΟΥΤΟΣ ΕΣΤΑΙ ΚΑΙ Η ΠΑΡΟΥΣΙΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΑΝΘΡΩΠΟΥ

24:28 For wherever the carcass may be, there the vultures will be gathered together.

24:28 FOR ΓΑΡ 1063 (COND) WHERE ΟΠΟΥ 3699 (ADV) EVER ΕΑΝ 1437 (COND) THE ΤΟ 3588 (T/NSN) CARCASS ΠΤΩΜΑ 4430 (N/NSN) MAY BE Η 5600 (V/PX/3S) THERE ΕΚΕΙ 1563 (ADV) ΘΟΣ ΟΙ 3588 (T/NPM) VULTURES ΑΕΤΟΙ 105 (N/NPM) WILL BE GATHERED TOGETHER ΣΥΝΑΞΘΗΣΟΝΤΑΙ 4863 (V/FPI/3P)

24:28 ΟΠΟΥ ΓΑΡ ΕΑΝ Η ΤΟ ΠΤΩΜΑ ΕΚΕΙ ΣΥΝΑΞΘΗΣΟΝΤΑΙ ΟΙ ΑΕΤΟΙ

24:29 But straightway after the tribulation of those days the sun will be darkened, and the moon will not give its light. And the stars will fall from the sky, and the powers of the heavens will be shaken.

24:29 BUT ΔΕ 1161 (COND) STRAIGHTWAY ΕΥΘΕΩΣ 2112 (ADV) AFTER META 3326 (PREP) ΘΑ ΘΗΝ 3588 (T/ASF) TRIBULATION ΘΑΙΨΙΝ 2347 (N/NSF) OF THOSE ΕΚΕΙΝΩΝ 1565 (PD/GPF) THAS ΤΩΝ 3588 (T/GPF) DAYS ΗΜΕΡΩΝ 2250 (N/GPF) ΤΟ ΣΟΝ 3588 (T/NSM) ΗΛΙΟΥ 2246 (N/NSM) WILL BE DARKENED ΣΚΟΤΙΣΘΗΣΕΤΑΙ 4654 (V/FPI/3S) AND ΚΑΙ 2532 (COND) ΘΑ Η 3588 (T/NSF) ΜΟΟΝ ΕΚΛΛΗΝΗ 4582 (N/NSF) WILL GIVE ΩΣΕΙ 1325 (V/F/3S) NOT ΟΥ 3756 (PRET/N) THE ΤΟ 3588 (T/ASN) LIGHT ΦΕΙΓΟΣ 5338 (N/ASN) OF IT ΑΥΤΗΣ 846 (PP/GSF) AND ΚΑΙ 2532 (COND) ΘΟΣ ΟΙ 3588 (T/NPM) STARS ΑΣΤΕΡΕΨΕ 792 (N/NPM) WILL FALL ΠΕΣΟΥΝΤΑΙ 4098 (V/FPI/3P) FROM ΑΙΟ 575 (PREP) THOS ΤΟΥ 3588 (T/GSM) STARS ΣΕ ΑΕΤΟΙ 3588 (T/NSF) POWERS ΑΣΥΜΕΣ 1411 (N/NPF) ΟF ΤΟΥ ΤΟΥ 3588 (T/GSM) HEAVENS ΟΥΡΑΝΩΝ 3772 (N/GSM) WILL BE SHAKEN ΣΑΛΕΥΘΗΣΟΝΤΑΙ 4531 (V/FPI/3P)

24:29 ΕΥΘΕΩΣ ΔΕ ΜΕΤΑ ΤΗΝ ΘΑΙΨΙΝ ΤΩΝ ΗΜΕΡΩΝ ΕΚΕΙΝΩΝ Ο ΗΛΙΟΥ ΣΚΟΤΙΣΘΗΣΕΤΑΙ ΚΑΙ Η ΕΚΛΛΗΝΗ ΩΣΕΙ ΤΟ ΦΕΙΓΟΣ ΑΥΤΗΣ ΚΑΙ ΟΙ ΑΣΤΕΡΕΨΕ ΠΕΣΟΥΝΤΑΙ ΑΠΟ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ ΑΙ ΔΥΝΑΜΕΙΣ ΤΩΝ ΟΥΡΑΝΩΝ ΣΑΛΕΥΘΗΣΟΝΤΑΙ

24:30 And then the sign of the Son of man will appear in the sky. And then all the tribes of the earth will beat the breast, and they will see the Son of man coming in the clouds of the sky with power and much glory.

24:30 AND ΚΑΙ 2532 (COND) THEN ΤΟΤΕ 5119 (ADV) THE ΤΟ 3588 (T/NSN) ΣΗΜΕΙΩΝ 1452 (N/NSN) ΟF ΤΟΥ ΤΟΥ 3588 (T/GSM) ΣΟΝ ΥΙΟΥ 5207 (N/GSM) OF ΤΟΥ ΤΟΥ 3588 (T/GSM) ΜΑΝ ΑΝΘΡΩΠΟΥ 444 (N/GSM) WILL APPEAR ΦΑΝΗΣΕΤΑΙ 5316 (V/2FPI/3S) ΣΗΜΕΙΩΝ 1452 (N/NSN) ΣΟΝ ΥΙΟΥ 5207 (N/GSM) OF ΤΟΥ ΤΟΥ 3588 (T/GSM) SKY ΟΥΡΑΝΩΝ 3772 (N/GSM) AND ΚΑΙ 2532 (COND) THEN ΤΟΤΕ 5119 (ADV) ALL ΠΑΣΑΙ 3956 (ADP/NSF) ΘΑΣ ΑΙ 3588 (T/NPF) TRIBES ΦΥΛΑΙ 5443 (N/NPF) ΟF ΤΗΣ ΤΗΣ 3588 (T/GSF) EARTH ΘΗΣ 1093 (N/GSF) WILL BEAT THE BREAST ΚΟΡΠΟΝΤΑΙ 2875 (V/F/3P) AND ΚΑΙ 2532 (COND) THEY WILL SEE ΦΟΡΤΙΟΝΤΑΙ 3700 (V/F/3P) ΘΟΝ ΤΟΝ 3588 (T/ASM) ΣΟΝ ΥΙΟΝ 5207 (N/GSM) OF ΤΟΥ ΤΟΥ 3588 (T/GSM) ΜΑΝ ΑΝΘΡΩΠΟΥ 444 (N/GSM) COMING ΕΡΧΟΜΕΝΟΝ 2064 (V/PNP/ASM) IN ΕΙΠ 1900 (PREP) ΘΑΣ ΤΩΝ 3588 (T/CDSF) CLOUDS ΝΕΦΕΛΩΝ 3507 (N/GPF) ΟF ΤΟΥ ΤΟΥ 3588 (T/GSM) SKY ΟΥΡΑΝΩΝ 3772 (N/GSM) WITH ΜΕΤΑ 3326 (PREP) POWER ΑΣΥΜΕΣ 1411 (N/GSF) AND ΚΑΙ 2532 (COND) MUCH ΠΟΛΛΗΣ 4183 (A/GSF) GLORY ΔΟΞΗΣ 1391 (N/GSF)
And he will send forth his agents with a great trumpet sound, and they will gather together his chosen from the four winds, from the boundaries of the heavens—as far as their boundaries.

Now learn a parable from the fig tree. When its branch now becomes tender, and sprouts leaves, ye know that the summer is near.

So ye also, when ye see all these things, know that it is near, at the doors.

Truly I say to you, this generation will, no, not pass away, until all these things happen.

The sky and the earth will pass away, but my words may, no, not pass away.
24:36 But about that day and hour no man knows, not even the agents of the heavens, except my Father only.


24:36 ΠΕΡΙ ΔΕ ΤΗΣ ΗΜΕΡΑΣ ΕΚΕΙΝΗΣ ΚΑΙ ΩΡΑΣ ΟΥΔΕΙΣ ΟΙΔΕΝ ΟΥΔΕ ΟΙ ΑΓΓΕΛΟΙ ΤΩΝ ΟΥΡΑΝΩΝ ΕΙ ΜΗ Ο ΠΑΘΗΡ ΜΟΥ ΜΟΝΟΣ

24:37 And as the days of Noah, so also will be the coming of the Son of man.


24:37 ΩΣΠΕΡ ΔΕ ΑΙ ΗΜΕΡΑΙ ΤΟΥ ΝΩΕ ΟΥΤΩΣ ΕΣΤΑΙ ΚΑΙ Η ΠΑΡΟΥΣΙΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΑΝΘΡΩΠΟΥ

24:38 For as in the days before the flood they were eating and drinking, marrying and giving in marriage until that day Noah entered into the ark.


24:38 ΩΣΠΕΡ ΓΑΡ ΗΣΑΝ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙ ΤΑΙΣ ΠΡΟ ΤΟΥ ΚΑΤΑΚΛΥΣΜΟΥ ΤΡΩΓΟΝΤΕΣ ΚΑΙ ΠΙΝΟΝΤΕΣ ΓΑΜΟΥΝΤΕΣ ΚΑΙ ΕΓΚΑΜΙΖΟΝΤΕΣ ΑΧΡΙ ΗΣ ΗΜΕΡΑΣ ΕΙΣΗΛΘΕΝ ΝΩΕ ΕΙΣ ΘΗΝ ΚΙΒΩΤΟΝ

24:39 And they knew not until the flood came, and took them all away. So also will be the coming of the Son of man.


24:39 ΚΑΙ ΟΥΚ ΕΙΓΝΩΣΑΝ ΕΙΣ ΗΘΕΝ Ο ΚΑΤΑΚΛΥΣΜΟΣ ΚΑΙ ΗΡΕΝ ΑΠΑΝΤΑΣ ΟΥΤΩΣ ΕΣΤΑΙ ΚΑΙ Η ΠΑΡΟΥΣΙΑ ΤΟΥ ΥΙΟΥ ΤΟΥ ΑΝΘΡΩΠΟΥ

24:40 Then two men will be in the field, one is taken, and one is left.


24:40 ΤΟΤΕ ΔΥΟ ΕΣΟΝΤΑΙ ΕΝ ΤΩ ΑΓΡΩ Ο ΕΙΣ ΠΑΡΑΛΑΜΒΑΝΕΤΑΙ ΚΑΙ Ο ΕΙΣ ΑΦΙΕΤΑΙ

24:41 Two women grinding at the mill, one is taken, and one is left.

24:41 ΤΟΤΕ ΔΥΟ ΕΣΟΝΤΑΙ ΕΝ ΤΩ ΑΓΡΩ Ο ΕΙΣ ΠΑΡΑΛΑΜΒΑΝΕΤΑΙ ΚΑΙ Ο ΕΙΣ ΑΦΙΕΤΑΙ
24:42 Watch therefore, because ye know not at what hour your Lord comes.

24:43 But know this, that if the house-ruler had known in what watch the thief was coming, he would have watched, and would not have allowed his house to be broken into.

24:44 Because of this ye also be ready, because in that hour ye think not the Son of man comes.
Then the kingdom of heaven will be like ten virgins, who, having taken their lamps, went forth to the bridegroom’s gathering.

Then the kingdom of heaven will be like ten virgins, who, having taken their lamps, went forth to the bridegroom’s gathering.

But if that evil bondman should say in his heart, My lord is late coming,
And five of them were wise, and five were foolish,

foolish women, who, having taken their lamps, took no olive oil with them.

But the wise took olive oil in their vessels with their lamps.

Now while the bridegroom delayed, they all slumbered and slept.

But at midnight a shout occurred, Behold, the bridegroom comes! Go ye forth for his gathering.

Then all those virgins were roused, and put their lamps in order.

And the foolish said to the wise, Give us from your olive oil, because our lamps are going out.
25:9 But the wise answered, saying, Perhaps there may not be enough for us and you. But go ye rather to those who sell, and buy for yourselves.

25:10 And while they went to buy, the bridegroom came. And the prepared entered in with him for the wedding festivities, and the door was shut.

25:11 But afterward the other virgins also came, saying, Lord, Lord, open to us.

25:12 But having answered, he said, Truly I say to you, I know you not.

25:13 Watch therefore, because ye know not the day nor the hour in which the son of man comes.
For, like a man going on a journey, he called his own bondmen, and delivered to them the things possessed by him.

And to one he gave five talents, to another two, to another one, to each according to his personal ability, and straightway he journeyed.

And having departed, the man who received the five talents worked with them, and made five other talents.

And likewise also the man of the two gained two others.

But having departed, the man who received the one dug in the ground, and hid his lord's silver.

Now after a long time the lord of those bondmen comes, and takes up accounting with them.
25:20 And having come, the man who received the five talents brought five other talents, saying, Lord, thou delivered five talents to me, lo, I have gained five other talents besides them.

25:21 And his lord said to him, Well, good and faithful bondman. Thou wast faithful over a few things, I will appoint thee over many things. Enter thou into the joy of thy lord.

25:22 And also having come, the man who received the two talents brought two other talents, saying, Lord, thou delivered two talents to me, lo, I have gained two other talents besides them.

25:23 His lord said to him, Well, good and faithful bondman. Thou wast faithful over a few things, I will appoint thee over many things. Enter thou into the joy of thy lord.
And the man who received the one talent also having come, said, Lord, I knew thee that thou are a hard man, reaping where thou did not sow, and gathering from where thou did not scatter. And after being afraid, having gone, I hid thy talent in the ground. Lo, thou have thine own. But having answered, his lord said to him, Thou evil and lazy bondman, thou knew that I reap where I sowed not, and gather from where I did not scatter. Thou ought therefore to have placed my silver with the bankers, and having come I would have received back my own with interest. Take ye therefore the talent from him, and give it to him who has the ten talents.
For to every man who has will be given, and he will have abundance, but from him who has not, even what he has will be taken away from him.

And cast ye the unprofitable bondman into the outer darkness. There will be the weeping and the gnashing of teeth.

But when the Son of man comes in his glory, and all the holy agents with him, then he will sit on the throne of his glory.

And all the nations will be gathered before him, and he will separate them from each other, as the shepherd separates the sheep from the goats.

And he will truly place the sheep at his right hand, but the goats at the left.
Then the King will say to those at his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Then the righteous will answer him, saying, Lord, when did we see thee hungering, and ye gave me to eat? and I was thirsty, and ye gave me to drink? and I was a stranger, and ye took me in, or naked, and ye clothed me. I was feeble, and ye came to help me. I was in prison, and ye came to me. Then the King will say to those at his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

For I was hungry, and ye gave me to eat. I was thirsty, and ye gave me to drink. I was a stranger, and ye took me in,

naked, and ye clothed me. I was feeble, and ye came to help me. I was in prison, and ye came to me.

Then the righteous will answer him, saying, Lord, when did we see thee hungering, and fed thee, or thirsting, and gave thee drink?

And when did we see thee a stranger, and took thee in, or naked, and clothed thee?
And when did we see thee weak, or in prison, and came to thee?

And did any of you, when ye were one in the flesh, serve God?

Then they will also answer, saying, Lord, when did we see thee hungering, or thirsting, or a stranger, or naked, or weak, or in prison, and did not serve thee?
Then he will answer them, saying, Truly I say to you, inasmuch as ye did it not to one of these least, ye did it not to me.

And these will go away into eternal punishment, but the righteous into eternal life.

And it came to pass, when Jesus had finished all these saying, he said to his disciples,

Ye know that after two days the Passover comes, and the Son of man is betrayed to be crucified.

Then the chief priests, and the scholars, and the elders of the people, assembled together to the courtyard of the high priest, who was called Caiaphas,
and they deliberated so that they might take Jesus by trickery, and kill him.

But they said, Not during the feast, lest an uproar develop among people.

a woman came to him having an alabaster cruse of precious ointment, and she poured it upon his head as he sat relaxing.

But when his disciples saw it, they were indignant, saying, Why this waste?

For this ointment could have been sold for much, and given to the poor.

But when his disciples saw it, they were indignant, saying, Why this waste?

But Jesus knowing it, he said to them, Why do ye cause troubles to the woman? For she has wrought a good work upon me.
For ye always have the poor with you, but ye do not always have me.

Then one of the twelve, who was called Judas Iscariot, having gone to the chief priests,

he said, What are ye willing to give me, and I will deliver him to you? And they weighed out to him thirty silver pieces.

For by pouring this ointment upon my body, she did it for my burial.

Truly I say to you, wherever this good-news may be proclaimed in the whole world, what this woman did will also be told for a memorial of her.

Then he said, What are ye willing to give me, and I will deliver him to you? And they weighed out to him thirty silver pieces.
And from that time he sought a favorable opportunity so that he might betray him.

Now on the first day of unleavened bread the disciples came to Jesus, saying, Where do thou want that we should prepare for thee to eat the Passover? 

And he said, Go into the city to a certain man, and say to him, The teacher says, My time is near. I keep the Passover with my disciples with thee.

Now having become evening, he was sitting with the twelve.

And as they were eating, he said, Truly I say to you, that one of you will betray me.
26:22 And being exceedingly sorrowful, they began, each of them, to say to him, Is it I, Lord?

26:23 And answering, he said, He who dipped his hand with me in the dish, this man will betray me.

26:24 The Son of man indeed goes as it is written about him, but woe to that man through whom the Son of man is betrayed! It were good for him if that man had not been born.
And having taken the cup, having expressed thanks, he gave to them, saying, All ye drink of it,

But I say to you, that I will, no, not drink of this fruit of the grapevine henceforth until that day when I drink it new with you in my Father's kingdom.

Then Jesus says to them, All ye will be caused to stumble by me in this night, for it is the night of sins.

26:29 For this is my blood of the new covenant, which is shed on behalf of many for remission of sins.

26:30 And having sung a hymn, they went out to the mount of Olives.

26:31 Then Jesus says to them, All ye will be caused to stumble by me in this night, for it is written, I will strike the shepherd, and the sheep of the flock will be scattered.
26:32 But after I am raised up, I will go before you into Galilee.

26:33 But having answered, Peter said to him, If all men will be caused to stumble by thee, I will never be caused to stumble.

26:34 Jesus said to him, Truly I say to thee, that in this night, before a cock sounds, thou will deny me thrice.

26:35 Peter says to him, Even if I must die with thee, I will, no, not deny thee. And likewise also, said all the disciples.

26:36 Then Jesus comes with them to a place called Gethsemane, and he says to his disciples, Sit ye here until, after going, I may pray there.
26:36 TOTE EΡΧΕΤΑΙ ΜΕΤ ΑΥΤΩΝ Ο ΗΛΙΟΥΣ ΕΙΣ ΧΩΡΙΟΝ ΛΕΓΟΜΕΝΟΝ ΓΕΘΩΝ ΜΑΝ ΚΑΙ ΛΕΓΕΙ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΚΑΘΙΣΑΤΕ ΑΥΤΟΥ ΕΩΣ ΟΥ ΑΠΕΛΘΟΝ ΠΡΟΣΕΥΞΑΜΑΙ ΕΚΕΙ

26:37 And having taken Peter and the two sons of Zebedee, he began to be sorrowful and distressed.

26:37 ΚΑΙ ΠΑΡΑΛΑΒΩΝ ΤΟΝ ΠΕΤΡΟΝ ΚΑΙ ΤΟΥΣ ΔΥΟ ΎΙΟΥΣ ΖΕΒΕΔΑΙΟΥ ΗΡΞΑΤΟ ΛΥΠΕΙΣΘΑΙ ΚΑΙ ΔΗΜΟΝΕΙΝ

26:38 Then Jesus says to them, My soul is deeply grieved, as far as of death. Remain ye here and watch with me.

26:38 ΤΟΤΕ ΛΕΓΕΙ ΟΙ ΗΛΙΟΥΣΤΙΣ ΠΕΡΙΛΥΠΟΣ ΕΣΤΙΝ Η ΨΥΧΗ ΜΟΥ ΕΩΣ ΘΑΝΑΤΟΥ ΜΕΙΝΑΤΕ ΩΔΕ ΚΑΙ ΓΡΗΓΟΡΕΙΤΕ ΜΕΤ ΕΜΟΥ

26:40 And having gone forward a little, he fell on his face praying, and saying, My Father, if it be possible, may this cup pass from me. Nevertheless, not as I want, but as thou.

26:40 ΚΑΙ ΠΡΟΣΘΕΛΩΝ ΣΩΛΙΣ ΠΑΘΕΤΕ ΜΟΥ ΕΙ ΔΥΝΑΤΟΝ ΕΣΤΙΝ ΠΑΡΕΛΒΕΤΟΤΕ ΑΠ ΕΜΟΥ ΤΟ ΠΟΤΗΡΙΟΝ ΤΟΥΤΟ ΠΛΗΝ ΟΥΧ ΩΣ ΕΥΘΕΩ ΑΛΛ ΩΣ ΣΥ

26:40 And he comes to the disciples, and finds them sleeping. And he says to Peter, So ye could not watch with me one hour.

26:41 Watch and pray that ye enter not into temptation. Truly, the spirit is willing, but the flesh is weak.
Having gone again a second time, he prayed, saying, My Father, if it is not possible for this cup to pass from me, except I drink it, may thy will happen.

And having come again, he finds them sleeping, for their eyes were heavy.

And when he left them, having gone away again, he prayed a third time, saying again the same statement.

Then he comes to his disciples, and says to them, Sleep what remains, and take rest. Behold, the hour has come near, and the Son of man is betrayed into the hands of sinners.

Awake, we go. Behold, he who betrays me has come near.
And while he was still speaking, lo, Judas, one of the twelve, came, and with him a great multitude with swords and clubs from the chief priest and elders of the people.

Now the man who betrayed him gave them a sign, saying, Whomsoever I may kiss is he. Seize him.

And straightway having come to Jesus, he said, Hail, Rabbi, and kissed him much.

And Jesus said to him, Friend, why are thou here? Thy hands on Jesus, and seized him. Then having come, they threw their swords and clubs from the chief priest and elders of the people.

And behold, one of those with Jesus, having stretched out a hand, drew his sword, and when he struck the bondman of the high priest, he cut off his ear.
Then Jesus says to him, Return thy sword into its place, for all those who take a sword will die by a sword.

Then all the disciples fled, having forsook him.

Swords and clubs to seize me? I sat daily with you teaching in the temple, and ye did not take twelve legions of agents?

But all this has come to pass, so that the scriptures of the prophets might be fulfilled. Then all the disciples fled, having forsook him.

How much would the scriptures be fulfilled that it is necessary to happen this way?

In that hour Jesus said to the multitudes, Did ye come out as against a robber with swords and clubs to seize me? I sat daily with you teaching in the temple, and ye did not take twelve legions of agents?

How then would the scriptures be fulfilled that it is necessary to happen this way?

In that hour Jesus said to the multitudes, Did ye come out as against a robber with swords and clubs to seize me? I sat daily with you teaching in the temple, and ye did not take twelve legions of agents?

But all this has come to pass, so that the scriptures of the prophets might be fulfilled. Then all the disciples fled, having forsook him.
26:56 TOUTO DE OLOI GEONEN INA PHLROSOVIN AI GRAFAI TON PROFHTON TOTE OI MAHTAI PANTES AFENTES AYTON EPHIGON

26:57 And those who seized Jesus led him away to Caiaphas the high priest where the scholars and the elders were assembled together.

26:58 But Peter followed him from afar, as far as the courtyard of the high priest. And having entered inside, he sat with the subordinates to see the outcome.

26:59 Now the chief priests and the elders and the whole council sought false testimony against Jesus, so that they might put him to death, destroy the temple of God, and to build it by three days.

26:60 And although many false witnesses came, they did not find it.

26:61 But finally two false witnesses having come, they said, This man said, I am able to destroy the temple of God, and to build it by three days.
26:62 And the high priest having stood up, he said to him, Answer thou nothing? What do these testify against thee?


26:63 O ΔΕ ΙΣΧΟΥΣ ΕΞΙΩΠΙA ΚΑΙ ΑΠΟΚΡΙΘΕΙΣ Ο ΑΡΧΙΕΡΕΥΣ ΕΙΠΕΝ ΑΥΤΩ ΕΞΟΡΚΙΖΩ ΣΕ ΚΑΤΑ ΤΟΥ ΘΕΟΥ ΤΟΥ ΖΩΝΤΟΣ ΙΝΑ ΗΜΙΝ ΕΙΠΗΣ ΕΙ ΣΥ ΕΙ O ΧΡΙΣΤΟΣ O ΥΙΟΣ ΤΟΥ ΘΕΟΥ

26:64 Jesus says to him, Thou have said. Nevertheless I say to you, Henceforth ye will see the Son of man sitting at the right hand of Power, and coming in the clouds of the sky.


26:64 ΔΕΓΕΙ ΑΥΤΩ Ο ΙΣΧΟΥΣ ΣΥ ΕΠΙΑΣ ΠΑΛΗΝ ΔΕΓΩ ΥΜΙΝ ΑΙΡΙ ΩΤΟΙ ΩΘΕΣΘΕ ΤΟΝ ΤΟΝ ΥΙΟΥ ΑΝΘΡΩΠΙΟΥ ΚΑΘΗΜΕΝΟΝ ΕΚ ΔΕΞΙΩΝ ΤΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΕΡΧΟΜΕΝΟΝ ΕΠΙ ΤΩΝ ΝΕΦΕΛΩΝ ΤΟΥ ΟΥΠΑΝΟΥ

26:65 Then the high priest tore his garments, saying, He has blasphemed. What further need have we of witnesses? Behold, now ye heard his blasphemy.


26:65 TOTE O ARXIEPEUYΣ ΔΙΕΡΡΗΣΕΝ ΤΑ ΜΑΤΙΑ ΑΥΤΟΥ ΔΕΓΩΝ ΟΤΙ ΕΒΛΑΣΦΗΜΗΣΕΝ ΤΕΙ ΧΡΕΙΑΝ EXOMEN ΜΑΡΤΥΡΩΝ ΙΔΕ ΝΥΝ ΗΚΟΥΣΑΤΕ ΤΗΝ ΒΛΑΣΦΗΜΙΑΝ ΑΥΤΟΥ

26:66 What does it seem to you? Having answered, they said, He is deserving of death.

Then they spat in his face and struck him with a fist. And some slapped him,

saying, Prophesy to us, thou Christ. Who is he who struck thee?

Now Peter was sitting outside in the courtyard, and one servant girl came to him,

saying, Thou also were with Jesus the Galilean.

But he denied before them all, saying, I do not know what thou say.

And when he was gone out into the porch, another woman saw him, and says to them there, This man was also with Jesus the Nazarene.

And again he denied with an oath, I do not know the man.
But having become morning, all the chief priests and the elders of the people held consultation against Jesus in order to condemn him to death.

And having become morning, all the chief priests and the elders of the people held consultation against Jesus in order to condemn him to death.

Then he began to curse vehemently and to swear, I do not know the man. And straightaway a cock sounded.

And after a little while those who stood, having approached, said to Peter, Surely thou also are of them, for thy accent even makes thee apparent.

And Peter remembered the saying that Jesus said to him, Before a cock sounds, thou wilt deny me thrice. And having gone outside, he wept bitterly.

But having become morning, all the chief priests and the elders of the people held consultation against Jesus in order to condemn him to death.

And after a little while those who stood, having approached, said to Peter, Surely thou also are of them, for thy accent even makes thee apparent.

And having gone outside, he wept bitterly.

And having become morning, all the chief priests and the elders of the people held consultation against Jesus in order to condemn him to death.

And havingboundhim,theyledhimawayanddeliveredhimtoPontiusPilatethegovernor.
Then Judas, who betrayed him, after seeing that he was condemned, having repented, he brought back the thirty silver pieces to the chief priests and elders,

saying, I sinned, having betrayed innocent blood. But they said, What is it to us? See thou to it.

And having cast down the silver pieces in the temple, he departed, and after going away, he hanged himself.

And after taking the silver pieces, the chief priests said, It is not permitted to put them into the treasury, since it is a price of blood.

Therefore that field was called the field of blood, to this day.
Then that which was spoken through Jeremiah the prophet was fulfilled, which says,

And they took the thirty silver pieces, the price of him who was valued, whom they valued from the sons of Israel,

Then Pilate says to him, Do thou not hear how many things they testify against thee?
And he did not answer him, not even one word, so as for the governor to marvel greatly.

Now during a feast the governor had been accustomed to release to the crowd one prisoner whom they wanted.

And they had then a notorious prisoner called Barabbas.

When therefore they were gathered together, Pilate said to them, Whom do ye want I should release to you? Barabbas, or Jesus who is called Christ?

For he knew that they delivered him up because of envy.

And while he was sitting on the judgment seat, his wife sent to him, saying, There is nothing for thee and that righteous man. For I suffered many things this day in a dream because of him.
But the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

Now the governor having answered, he said to them, Which of the two do ye want I would release to you? And they said, Barabbas.

And the governor said, For what evil has he done? But they cried out even more, saying, He should be crucified.

And when Pilate saw that he was accomplishing nothing, but rather an uproar was developing, after taking water, he washed his hands in front of the multitude, saying, I am innocent of the blood of this righteous man. See ye to it.

And when Pilate saw that he was accomplishing nothing, but rather an uproar was developing, after taking water, he washed his hands in front of the multitude, saying, I am innocent of the blood of this righteous man. See ye to it.
27:24 And having answered, all the people said, His blood be on us, and on our children.

27:25 And having answered, all the people said, His blood be on us, and on our children.

27:26 Then he released Barabbas to them, and having scourged Jesus he delivered him so that he would be crucified.

27:27 Then he released Barabbas to them, and having scourged Jesus he delivered him so that he would be crucified.

27:28 And having stripped him, they put a scarlet robe on him.

27:29 And having woven a crown of thorns, they put it upon his head, and a reed in his right hand. And having knelt down before him, they ridiculed him, saying, Hail, king of the Jews!
And having spat upon him, they took the reed and were striking him on his head.

And after they ridiculed him, they took the robe off of him, and put his clothes on him, and led him away in order to crucify.

And while coming out, they found a man of Cyrene, Simon by name. They drafted this man, so that he might take his cross.

And having come to a place called Golgotha, that is called, the place of a skull, they gave him vinegar to drink mingled with gall. And having tasted it, he would not drink.
And when they crucified him, they divided his garments, casting a lot.

And as they sat, they kept watch over him there.

And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Then two robbers are crucified with him, one at the right hand and one at the left.

And those who passed by reviled him, shaking their heads,

And saying, Thou who destroy the temple, and build it in three days, save thyself. If thou are the Son of God, come down from the cross.

And likewise also the chief priests, ridiculing with the scholars and elders and Pharisees, said,
27:42 He saved others, he cannot save himself. If he is the king of Israel, let him now come down from the cross, and we will believe in him.

27:43 He trusted in God, let him rescue him now, if he wants him, for he said, I am the Son of God.

27:44 And also the robbers who were crucified with him reviled him the same way.

27:45 Now from the sixth hour darkness developed over all the land until the ninth hour.

27:46 And about the ninth hour Jesus cried out in a great voice, saying, Eli, Eli, lama sabachthani? That is, My God, my God, why have thou forsaken me?
27:47 And some of those who stood there, when they heard it, said, This man calls Elijah.

27:48 And straightway one of them, after running, and having taken a sponge, and having filled it with vinegar, put it on a reed, and gave him to drink.

27:49 But the others said, Leave thou be. We might see if Elijah comes he will save him.

27:50 And Jesus, having cried out again in a great voice, yielded up his spirit.

27:51 And behold, the curtain of the temple was torn in two from the top to the bottom, and the earth quaked, and the rocks split,

27:52 and the sepulchers were opened, and many bodies of the sanctified who have been asleep arose.

27:53 And having come forth out of the sepulchers after his resurrection they entered into the holy city and appeared to many.

27:54 Now the centurion, and those with him watching over Jesus, when they saw the earthquake, and the things that happened, they feared greatly, saying, Truly this was the Son of God.


27:55 and many women were there watching from afar, who followed Jesus from Galilee, serving him,


27:55 hσαν de ekei γυναικεῖς polaiai apo makrophen θεωροῦσαι attines ἡκολουθήσαν to ihsou apo thes γαλιλαίας διακονοῦσαι aytou

27:56 among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.


27:56 en aις hν mariam h magdalenh kai maria h to y iakωbo kai iση mhtir kai h mhtir tou yion zebediaou

27:57 And having become evening, there came a rich man from Arimathaea, named Joseph, who also himself was discipled by Jesus.

This man having come to Pilate, requested the body of Jesus. Then Pilate commanded the body to be given.

And Joseph having taken the body, wrapped it in a clean linen cloth, and laid it in his own new sepulcher, which he hewed out in the rock. And having rolled a great stone to the door of the sepulcher, he departed.

And Mary Magdalene, and the other Mary were there, sitting opposite the tomb.

Now on the morrow, which is after the Preparation, the chief priests and the Pharisees came together to Pilate,
Now late on the sabbath day, being dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb.

And having gone, they made the tomb secure, with the security having sealed the stone.

Now late on the sabbath day, being dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb.

Now, being early on the first day of the week, Mary Magdalene and the other Mary came to see the tomb.
28:3 And his appearance was as lightning and his clothing white as snow.

28:4 And those watching over shook from fear of him, and became as dead men.

28:5 And having responded, the agent said to the women, Fear ye not, for I know that ye seek Jesus, who was crucified.
28:8 And after coming out quickly from the sepulcher with fear and great joy, they ran to notify his disciples.

28:8 καὶ ἐξελθοῦσαί ταῦτα πρὸς τοὺς μαθητὰς αὐτοῦ· ἵνα ἀναγγέλῃ ὑμᾶς εἰς τὸν γαλιлейαν ἐκεῖνον ὦ σὺς διδάσκαλοί μου· ἵνα ἀναγγέλῃ τοῖς μαθηταῖς αὐτοῦ.

28:8 And as they were going to tell his disciples, behold, Jesus also met them, saying, Hail. And having come, they held his feet and worshiped him.

28:10 Then Jesus says to them, Fear not. Go notify my brothers that they should depart into Galilee, and there they will see me.

28:10 ἀρετήσων αὐτοῖς ὃ δὲ ἤσθησαν, ἀναγκαίως θέτο μοι, ἵνα ἀναγγέλῃ τοῖς ἀδελφοῖς μου· ὅτι ἐκεῖ θεῖς ἔχουσιν αἱρετήσαν αὐτῷ τοὺς ποδας καὶ προσευχήσαν αὐτῷ.
28:13 Say ye, His disciples, having come by night, stole him from us while we slept.

28:14 And if this should be heard by the governor, we will persuade him, and will make you worry free.

28:15 And having taken the silver pieces, they did as they were instructed. And this saying was spread abroad among the Jews until this day.

28:16 But the eleven disciples went for Galilee to the mountain where Jesus arranged for them.

28:17 And when they saw him, they worshiped him, but men doubted.
And Jesus having come, he spoke to them, saying, All authority in heaven and on earth was given to me.

After going, make ye disciples of all the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit,

teaching them to observe all things, as many as I commanded you. And lo, I am with you all the days, until the end of the age. Truly.

The beginning of the good-news of Jesus Christ, the Son of God.

As it is written in the prophets, Behold, I send my messenger before thy face, who will prepare thy way before thee.
1:3 The voice of a man crying out in the wilderness: Prepare ye the way of Lord. Make his paths straight.

1:4 It came to pass, that John was immersing in the wilderness and preaching an immersion of repentance for remission of sins.

1:5 And all the land of Judea and the Jerusalemites went out to him, and they were all immersed by him in the river Jordan, confessing their sins.

1:6 And John was clothed with camel's hair and a leather belt around his waist, and eating locusts and wild honey.

1:7 And he preached, saying, A man mightier than I comes after me of whom I am not worthy, having stooped down, to loosen the strap of his shoes.
And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was immersed by John in the Jordan. And straightway he was there in the wilderness forty days tempted by Satan. And he was with the wild beasts. And the heavenly agents served him. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was immersed by John in the Jordan. And straightaway he was there in the wilderness forty days tempted by Satan. And he was with the wild beasts. And the heavenly agents served him. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was immersed by John in the Jordan. And straightaway he was there in the wilderness forty days tempted by Satan. And he was with the wild beasts. And the heavenly agents served him.

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Now after John was delivered up, Jesus came into Galilee proclaiming the good-news of God,

And having advanced a little from there he saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets.

And straightaway they left the nets, and followed him.

And walking beside the sea of Galilee he saw Simon and Andrew his brother, the son of Alphaeus, who were also in the boat mending the nets.

And straightaway they left the nets, and followed him.

And saying, The time is fulfilled, and the kingdom of God has come near. Repent ye, and believe in the good-news.

And immediately he left the nets, and followed him.

And saying, Come ye behind me, and I will make you to become fishermen of men.

And having advanced a little from there he saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets.

And straightaway they left the nets, and followed him.

And having advanced a little from there he saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets.
And straightway he called them. And having left their father Zebedee in the boat with the workmen, they went behind him.

And straightaway they entered into Capernaum, and straightaway on the sabbath day, having entered into the synagogue, he taught.

And they were astonished at his teaching, for he was teaching them as having authority, and not as the scholars.

And a man was in their synagogue with an unclean spirit. And he cried out,

saying, Oh no! What is with us and with thee, Jesus of Nazareth? Did thou come to destroy us? I know thee who thou art, the Holy man of God.
And Jesus rebuked him, saying, Be thou muzzled, and come out of him.

What is this new doctrine, that he commands with authority, and the unclean spirits also obey him? Of Simon and Andrew, with James and John. And straightaway, when they came forth out of the synagogue they came into the house of Simon and Andrew, with James and John.

And the unclean spirit, having convulsed him and having cried in a great voice, came out of him.

And straightaway into the entire region around Galilee.

And they were all amazed, so as to question among themselves, saying, What is this? What is this new doctrine, that he commands with authority, and the unclean spirits also obey him?

And his fame went forth straightaway into the entire region around Galilee.

And straightaway, when they came forth out of the synagogue they came into the house of Simon and Andrew, with James and John.

But Simon's mother-in-law lay feverish, and straightaway they tell him about her.
And straightaway she served them.

And Simon and those with him searched for him. And having risen early, very much in the night, he came out and departed into a desolate place, and prayed there. And having become evening when the sun set they brought to him all who were faring badly with various diseases, and cast out many demons. And he healed many who were faring badly with various diseases, and cast out many demons. And he did not allow the demons to speak, because they had recognized him.

And Simon and those with him searched for him.
And having found him, they say to him, All are seeking thee.

... And KAI 2532 (CONJ) HAVING FOUND EYPONTEΣ 2147 (V/2AAP/NPM) HIM AYTOY 846 (PP/ASM) THEY SAY LEOΥΣΙΝ 3004 (V/PAI/3P) TO HIM AYTOY 846 (PP/DSM) THAT OTI 3754 (CONJ) ALL PANTEΣ 3956 (A/NPM) ARE SEEKING ZHTOΥΣΙΝ 2212 (V/PAI/3P) THEE ΣΕ 4571 (PP/2AS)

And he says to them, Let us go into the nearby towns, so that I may preach there also. For I came forth for this.

... And KAI 2532 (CONJ) HE SAYS ΛΕΓΕΙ 3004 (V/PAI/3S) TO THEM AYTOIS 846 (PP/DPM) LET US GO AGΩMEN 71 (V/PAS/IP) INTO EIS 1519 (PREP) THAS TAΣ 3588 (T/APF) NEARBY EXOMENAS 2192 (V/PPPP/APF) TOWNS ΚΩΜΟΠΟΛΕΙΣ 2969 (N/APF) SO THAT INA 2443 (CONJ) I MAY PREACH ΚΗΡΥΞΩ 2784 (V/AAS/IS) THERE EKEI 1563 (ADV) ALSO KAI 2532 (CONJ) FOR ΓΑΡ 1063 (CONJ) I CAME FORTH ΕΞΕΛΗΘΑΥΘΑ 1831 (V/RAI/1S) FOR EIS 1519 (PREP) THIS TOYTO 5124 (PD/ASN)

And he was preaching in their synagogues in all Galilee, and casting out the demons.

... KAI 2532 (CONJ) HE WAS HN 2258 (V/IXI/3S) PREACHING ΚΗΡΥΞΩΣΩΝ 2784 (V/PAP/NSM) IN EN 1722 (PREP) THAS TAΣ 3588 (T/DPM) SYNAGOGUES ΣΥΝΑΓΩΓΑΙΣ 4864 (N/DPP) OF THEM AYTOYN 846 (V/PPGPM) IN EIS 1519 (PREP) ALL ΟΛΗΝ 3650 (A/ASF) ΤΗΝ ΘΗΝ 3588 (T/ASF) GALILEE ΓΑΛΙΛΑΙΑΝ 1056 (N/APF) AND KAI 2532 (CONJ) CASTING OUT ΕΚΒΑΛΛΩΝ 1544 (V/PA/2P) DEMONS ΔΑΙΜΟΝΙΑ 1140 (N/APN)

And a leper comes to him beseeching him, and kneeling down to him, and saying to him, If thou will thou can make me clean.

... KAI 2532 (CONJ) LΕΠΡΟΥΣ ΛΕΠΙΡΟΣ 3015 (A/NSM) COMES ΕΡΧΕΤΑΙ 2064 (V/PNI/3S) TO ΠΡΟΣ 4314 (PREP) HIM AYTON 846 (PP/ASM) BESEECHING ΠΑΡΑΚΑΛΩΝ 3870 (V/PAP/NSM) HIM AYTON 846 (PP/ASM) AND KAI 2532 (CONJ) KNEELING DOWN TO ΓΟΝΥΠΕΤΩΝ 1120 (V/PAP/NSM) HIM AYTON 846 (PP/ASM) AND KAI 2532 (CONJ) SAYING ΛΕΓΩΝ 3004 (V/PA/2P) TO HIM AYTOY 846 (PP/DSM) THAT OTI 3754 (CONJ) IF EAN 1437 (COND) THEY WILL ΘΕΛΑΣΥ 2309 (V/PA/2S) THEY CAN MAKE ΔΥΝΑΣΑΙ 1410 (V/PNI/2S) ME ΜΕ 3165 (PP/1AS) TO BE CLEAN KAΘΑΡΙΣΑΙ 2511 (V/AAN)

And Jesus, having felt compassion, having reached out his hand, he touched him, and says to him, If thou will thou can make me clean.

... AND ΔΕ 1161 (CONJ) THO Ο 3588 (T/NSM) JEHOUSA IHSOUS 2424 (N/NSM) HAVING FELT COMPASSION ΣΠΙΛΑΓΧΝΙΣΘΕΙΣ 4697 (V/AOP/NPM) HAVING REACHED OUT ΕΚΕΙΝΑΣ 1614 (V/AAPNSF) ΤΗΝ ΘΗΝ 3588 (T/ASF) HAND ΧΕΙΡΑ 5495 (N/APF) HE TOUCHED ΗΨΑΤΟ 680 (V/ADU/3S) HIM AYTOY 846 (PP/GPM) AND KAI 2532 (CONJ) SAYS ΛΕΓΕΙ 3004 (V/PAI/3S) TO HIM AYTOY 846 (PP/DSM) I WILL ΘΕΛΑΥ 2309 (V/PNI/3S) BE THOU CLEAN KAΘΑΡΙΣΘΗΤΙ 2511 (V/APM/2S)

And after he spoke, straightaway the leprosy departed from him, and he was cleansed.

... KAI 2532 (CONJ) OF HIM AYTOY 846 (PP/GPM) AFTER HE SPOKE ΕΠΙΠΟΝΤΟΣ 2036 (V/2AAP/GSM) STRAIGHTWAY ΕΥΘΕΩΣ 2112 (ADV) ΘΑ Η 3588 (T/NSF) LΕΠΡΟΥΣ ΛΕΠΙΡΑ 3014 (N/NFSF) DEPARTED ΑΠΙΛΘΕΝ 565 (V/2AAI/3S) FROM ΑΙ 575 (PREP) HIM AYTOY 846 (PP/GSM) AND KAI 2532 (CONJ) HE WAS CLEANSED ΕΚΑΘΑΡΙΣΘΗ ΣΕ 2511 (V/PL/3S)

And having strictly warned him, straightway he sent him out.
And he says to him, See thou say nothing to any man, but go, show thyself to the priest, and bring for thy cleansing the things that Moses commanded for a testimony to them.

But having gone out, he began to proclaim it much, and to spread abroad the matter, so for him to no longer be able to enter openly into a city, but was outside in desolate places. And they came to him from all directions.

And having again entered into Capernaum, after some days it was heard that he was in a house.

2:1 And straightway many were gathered together, so as to accommodate no more, not even near the door. And he spoke the word to them.
2:3 And they come bringing to him a paralyzed man, being taken by four men.


2:4 And not being able to come near to him because of the crowd, they uncovered the roof where he was. And when they had broken through, they let down the bed on which the paralyzed man lay.


2:5 And having seen their power, Child, thy sins are forgiven thee.


2:6 But some of the scholars were sitting there, and deliberating in their hearts,


2:7 Why does this man speak blasphemies this way. Who can forgive sins but one, God?


2:8 And straightaway Jesus, having perceived in his spirit that they were deliberating within themselves, said to them, Why do you deliberate these things in your hearts?

2:9 Which is easier, to say to the paralyzed man, Thy sins are forgiven thee, or to say, Arise, and take up thy bed and walk?

2:10 But that ye may know that the Son of man has authority on earth to forgive sins (he says to the paralyzed man),

2:11 I say to thee, Arise, and take up thy bed, and go to thy house.

2:12 And straightway he arose, and having taken up the bed, he went forth before them all, so as for all to be amazed, and to glorify God, saying, We never saw it like this.

2:13 And he went forth again by the sea, and all the multitude resorted to him, and he taught them.

2:14 And as he passed by he saw Levi the son of Alphæus sitting at the tax office. And he says to him, Follow thou me. And he followed him.
And it came to pass, while he was dining in his house, that many tax collectors and sinners were dining with Jesus and his disciples, for there were many, and they followed him.

And when Jesus heard it he says to them, Those who are strong have no need of a physician, but those faring badly. I came not to call the righteous, but sinners for repentance.

And John's disciples and those of the Pharisees were fasting. And they come and say to him, Why do John's disciples and those of the Pharisees fast, but the disciples with thee do not fast?
2:19 And Jesus said to them, The sons of the wedding hall cannot fast while the bridegroom is with them. As long as they have the bridegroom with them, they cannot fast.

2:20 But the days will come when the bridegroom is taken away from them, and then they will fast in those days.

2:21 And no man sews a new patch of cloth on an old garment, otherwise the patch of it pulls away, the new from the old, and a tear becomes worse.
And it came to pass, that he was passing through the grain fields on the sabbath day, and his disciples began to make a path while plucking the ears.

And it came to pass, that he was passing through the grain fields on the sabbath day, and his disciples began to make a path while plucking the ears.

And he said to them, The sabbath came into being for the sake of man, and not man for the sake of the sabbath.

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And he said to them, The sabbath came into being for the sake of man, and not man for the sake of the sabbath.

2:27 KAI ELEGEN AYTOIS TO SABBATON DI\A TON ANORPIOI\ON EIGENETO OYX O ANORPIOI\OS DI\A TO SABBATON

2:28 So then the Son of man is lord even of the sabbath.

3:1 And he entered again into the synagogue, and a man was there who had a withered hand.


3:1 KAI EISHLQEN PALIN EIS THN SYNAGWGHN KAI HN EKEI ANQRWPOS EXHRAMMENHN ECWN THN CEIRA

3:2 And they watched him whether he would heal him on the sabbath day, so that they might accuse him.


3:2 KAI PARETHROUN AUTON EI TOIS SABBASIN QERAPEUSEI AUTON INA KATHGORHSWSIN AUTOU

3:3 And he says to the man who had a withered hand, Stand up in the midst.


3:3 KAI LEGEI TO\\W ANORPIO\OS TO EHRAMMENHN EXONTI THN XEIPA EGEIRAI EIS TO ME\\ON

3:4 And he says to them, Is it permitted to do good on the sabbath day or to do harm, to save life or to kill? But they were silent.


3:4 KAI LEGEI AYTOIS E\\ESTIN TOIS SABBASIN AGA\ThetaPOI\HSAI H KAKO\POI\HSAI \ΨYE\HN S\O\\AI H APOKTEINAI OI DE E\\PIOI\ON

3:5 And having looked around on them with anger, being grieved at the callousness of their heart, he says to the man, Stretch forth thy hand. And he stretched it out, and his hand was restored as the other.

3:6 And the Pharisees having gone out, they straightaway were making a plot with the Herodians against him, how they might destroy him.


3:7 And Jesus withdrew with his disciples to the sea, and a great multitude, having heard how many things he did, came to him.


3:8 And from Judea, and from Jerusalem, and from Idumaea, and beyond the Jordan, and around Tyre and Sidon, a great multitude, having heard how many things he did, came to him.


3:9 And he spoke to his disciples that a small boat would stay by him because of the crowd, lest they should throng him.

3:10 For he healed many, so as to press upon him, so that as many as had afflictions might touch him.

3:11 And the unclean spirits, whenever they saw him, fell down before him, and cried out, saying, Thou are the Son of God.

3:12 And he chided them much that they should not make him known.

3:13 And he goes up onto the mountain, and calls in those whom he himself wanted, and they went to him.

3:14 And he appointed twelve men, so that they might be with him, and that he might send them forth to preach,

3:15 and to have authority to heal diseases and to cast out demons.
And he added to Simon the name Peter;

3:16 **AND KAI** 2532 {CONJ} **HE ADDED** EPIΕΘΟΗΚΕΝ 2007 {V/AAI/3S} **TO** ΣΩ 3588 {T/DSM} **SIMON** ΣΙΜΩΝΙ 4613 {N/DSM} **NAME** ΟΝΟΜΑ 3686 {N/ASN} **PETER** ΠΕΤΡΟΝ 4074 {N/ASM} **PIETRON**

3:17 and James the son of Zebedee, and John the brother of James, and he added to them the name Boanerges, which is, Sons of thunder;

3:17 **AND KAI** 2532 {CONJ} **JAMES** ΙΑΚΩΒΟΝ 2385 {N/ASM} **THO** ΤΟΝ 3588 {T/ASM} **OF** ΤΟΥ 3588 {T/GSM} **ZEBEDEE** ΖΕΒΕΔΕΑΙΟΥ 2199 {N/GSM} **AND KAI** 2532 {CONJ} **JOHN** ΙΩΑΝΝΗΝ 2491 {N/ASM} **THO** ΤΟΝ 3588 {T/ASM} **BROTHER** ΑΔΕΛΦΟΝ 80 {N/ASM} **OF** ΤΟΥ 3588 {T/GSM} **JAMES** ΙΑΚΩΒΟΥ 2385 {N/GSM} **AND KAI** 2532 {CONJ} **HE ADDED** EPIΕΘΟΗΚΕΝ 2007 {V/AAI/3S} **TO** ΤΟΥς 846 {PP/DPM} **NAMES** ΟΝΟΜΑΤΑ 3686 {N/APN} **BOANERGES** ΒΟΑΝΕΡΓΕΣ 993 {N/PRI} **WHICH** Ο 3739 {PR/NSN} **IS** ΕΣΤΙΝ 2076 {V/PXI/3S} **SONS** ΟΙ 5207 {N/NPM} **OF** ΘΟΥ 3588 {T/GSM} **THUNDER** ΒΡΟΝΘΩΣ 1027 {N/GSF}

3:18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,

3:18 **AND KAI** 2532 {CONJ} **ANDREW** ΑΝΔΡΕΑΝ 406 {N/ASM} **AND KAI** 2532 {CONJ} **PHILIP** ΦΙΛΙΠΠΟΝ 5376 {N/ASM} **AND KAI** 2532 {CONJ} **BARTHOLOMEW** ΒΑΡΘΟΛΟΜΑΙΟΝ 918 {N/ASM} **AND KAI** 2532 {CONJ} **MATTHEW** ΜΑΤΘΑΙΟΝ 3156 {N/ASM} **AND KAI** 2532 {CONJ} **THOMAS** ΘΩΜΑΝ 212 {N/ASM} **AND KAI** 2532 {CONJ} **MATTHEW** ΜΑΤΘΑΙΟΥ 2385 {N/GSM} **AND KAI** 2532 {CONJ} **THADDAEUS** ΘΑΔΔΑΙΟΝ 2280 {N/ASM} **AND KAI** 2532 {CONJ} **SIMON** ΣΙΜΩΝΑ 4613 {N/ASM} **THO** ΤΟΝ 3588 {T/ASM} **OF** ΤΟΥ 3588 {T/GSM} **ALPHAUEUS** ΑΛΦΑΙΟΥ 256 {N/GSM} **AND KAI** 2532 {CONJ} **THADDAEUS** ΘΑΔΔΑΙΟΥ 2280 {N/GSM} **AND KAI** 2532 {CONJ} **SIMON** ΣΙΜΩΝΑ 4613 {N/GSM} **THO** ΤΟΝ 3588 {T/ASM} **CANAANITE** ΚΑΝΑΝΙΤΗΝ 2581 {N/GSM}

3:19 and Judas Iscariot, who also betrayed him. And they come to a house.

3:19 **AND KAI** 2532 {CONJ} **JUDAS** ΙΟΥΔΑΝ 2455 {N/ASM} **ISKARIOT** ΙΣΚΑΡΙΩΤΗΝ 2469 {N/ASM} **WHO** ΟΣ 3739 {PR/NSM} **ALSO** ΚΑΙ 2532 {CONJ} **BETRAYED** ΠΑΡΕΔΩΚΕΝ 3869 {V/AAI/3S} **HIM** ΑΥΤΟΝ 846 {PP/ASM} **AND KAI** 2532 {CONJ} **THEY COME** ΕΡΧΟΝΤΑΙ 2064 {V/PNI/3P} **TO** ΕΙΣ 1519 {PREP} **HOUSE** ΟΙΚΟΝ 3624 {N/ASM}

3:20 And the multitude comes together again, so as for them, no, not even to be able to eat bread.

3:20 **AND KAI** 2532 {CONJ} **MULTITUDE** ΟΧΛΟΣ 3793 {N/NSM} **COMES TOGETHER** ΣΥΝΕΡΧΕΤΑΙ 4905 {V/PNI/3S} **AGAIN** ΠΑΛΙΝ 3825 {ADV} **SO AS FOR** ΩΣΤΕ 5620 {CONJ} **THEM** ΑΥΤΟΥΣ 846 {PP/ASM} **NOT EVEN MUTE** 3383 {V/2AAI/3P} **TO BE ABLE** ΔΥΝΑΣΘΑΙ 1410 {V/PNN} **TO EAT** ΦΑΓΕΙΝ 5315 {V/2AAN} **BREAD** ΑΡΤΟΝ 740 {N/ASM}

3:21 And when those with him heard it, they went out to grasp him, for they said, He is beside himself.

3:21 **AND KAI** 2532 {CONJ} **THOS** ΟΙ 3588 {T/NPM} **WITH** ΠΕΡ 3844 {PREP} **HIM** ΑΥΤΟΥ 846 {PP/GSM} **WHEN THEY HEARD** ΑΚΟΥΣΑΝΤΕΣ 191 {V/AAP/NPM} **WENT OUT** ΕΞΗΛΘΟΝ 1831 {V/2AAI/3P} **TO GRASP** ΚΡΑΤΗΣΑΙ 2902 {V/AAN} **HIM** ΑΥΤΟΥ 846 {PP/ASM} **FOR** ΠΕΡ 1063 {CONJ} **THEY SAID** ΕΛΕΓΟΝ 3004 {V/2AI/3P} **THAT** ΟΤΙ 3754 {CONJ} **HE IS** ΙΣ ΕΙΣΕΣΘΗ 1839 {V/2AAI/3S}

3:22 And the scholars who came down from Jerusalem said, He has Beelzebub, and, By the ruler of the demons he casts out the demons.
3:23 And having summoned them, he said to them in parables, How can Satan cast out Satan?

3:24 And KAI 2532 {CONJ} IF EAN 1437 {COND} KINGDOM ΒΑΣΙΛΕΙΑ 932 {N/NSF} BE DIVIDED ΜΕΡΙΣΘΩ 3307 {V/APS/3S} AGAINST ΕΦ 1909 {PREP} ITSELF ΕΑΥΤΗΝ 1438 {PF/3ASF} THAT ΕΚΕΙΝΗ 1565 {PD/NSF} Η 3588 {T/NSF} HOUSE ΟΙΚΙΑ 3614 {N/NSF} NOT OY 3756 {PRN/3N} IS ABLE ΔΥΝΑΤΑΙ 1410 {V/PNI/3S} TO STAND ΣΤΑΘΩΝΑΙ 2476 {V/APN}

3:25 And if a house be divided against itself, that house cannot stand.

3:26 And KAI 2532 {CONJ} IF EI 1487 {COND} ΘΟ 3588 {T/NSM} ADVERSARY ΣΑΤΑΝΑΣ 4567 {N/NSM} HAS RISEN UP ΑΝΕΣΤΗ 450 {V/2AAP/3S} AGAINST ΕΦ 1909 {PREP} HIMSELF ΕΑΥΤΟΝ 1438 {PF/3ASF} THAT ΕΚΕΙΝΗ 1565 {PD/NSF} Η 3588 {T/NSF} HOUSE ΟΙΚΙΑ 3614 {N/NSF} NOT OY 3756 {PRN/3N} IS HE ABLE ΔΥΝΑΤΑΙ 1410 {V/PNI/3S} TO STAND ΣΤΑΘΩΝΑΙ 2476 {V/APN} BUT ΑΛΛΑ 235 {CONJ} HAS ΕΞΕΙ 2192 {V/PNI/3S} END ΤΕΛΟΣ 5056 {N/ASN}

3:27 But no man, having enter into the house of the strong man, can plunder his goods unless he first binds the strong man, and then he may plunder his house.

3:28 Truly I say to you, that all the sins will be forgiven the sons of men, and the blasphemies, as many as they may blaspheme.
3:29 But whoever may blaspheme against the Holy Spirit has no forgiveness, into the age, but is deserving of eternal damnation,

3:30 because they said, He has an unclean spirit.

3:31 Then his brothers and mother come, and standing outside, they sent to him, calling him.

3:32 And a multitude was sitting around him, and they said to him, Behold, thy mother, and thy brothers, and thy friends, outside seek for thee.

3:33 And he answered them, saying, Who is my mother and my brothers?

3:34 And having looked around at those who sat about him, he says, Behold, my mother and my brothers.
And again he began to teach by the sea. And a great multitude was gathered to him, so as for the land.

And he taught them many things in parables, and said to them in his teaching,

For whoever may do the will of God, the same is my brother and sister and mother.

4:1 And again he began to teach by the sea. And a great multitude was gathered to him, so as for him, after entering into the boat, to sit on the sea, and all the multitude was by the sea on the land.

And he taught them many things in parables, and said to them in his teaching,

Listen. Behold, the man who sows went forth to sow.

And it came to pass during the sowing, some fell by the path, and the birds came and devoured it.
And others fell on the rocky ground where it had not much soil. And straightway it sprang up, because it had no depth of soil.

And when the sun was risen it was scorched, and because it had no root it dried out.

And others fell among the thorns, and the thorns grew up and choked it, and it gave no fruit.

And others fell into the good ground and gave fruit, coming up and increasing, and brought forth, one thirty, and one sixty, and one a hundred.

And he said, He who has ears to hear, let him hear.
4:11 And he said to them, To you is given to know the mystery of the kingdom of God, but to those outside, all things occur in parables.

4:12 So seeing they may see, and not perceive, and hearing they may hear, and not understand, lest they should turn, and the sins would be forgiven them.

4:13 And he says to them, Do ye not know this parable? And how will ye understand all the parables?

4:14 The man who sows sows the word.

4:15 And these are those by the path where the word is sown. And whenever they may hear, straightaway Satan comes, and takes away the word that has been sown in their hearts.
4:17 And they have no root in themselves, but are temporary. Afterward, when tribulation or persecution develops because of the word, straightaway they are caused to stumble.

4:18 And these are those being sown in the thorns, who hear the word, and the cares of this age, and the deceitfulness of wealth, and the cravings about other things entering in, choke the word, and it becomes unfruitful.

4:20 And these are those that were sown upon the good ground, who hear the word and receive it, and bear fruit, one thirty, and one sixty, and one a hundred.

4:21 And he said to them, Does the lamp come so that it might be put under the bushel or under the bed? Is it not so that it might be put on the lampstand?
4:22 For there is not anything hid, except that it may be revealed, nor become secret, but that it may come to be visible.


4:22 ΟΥ ΓΡΑΠ ΕΣΤΙΝ ΤΙ ΚΡΥΙΤΩΝ Ο ΕΑΝ ΜΗ ΦΑΝΕΡΩΘΗ ΟΥΔΕ ΕΓΕΝΕΤΟ ΑΙΟΚΡΥΦΩΝ ΑΛΛ ΙΝΑ ΕΙΣ ΦΑΝΕΡΩΝ ΕΛΘΗ

4:23 If any man has ears to hear, let him hear.


4:23 ΕΙ ΤΙΣ ΕΧΕΙ ΩΤΑ ΑΚΟΥΕΙΝ ΑΚΟΥΕΤΩ

4:24 And he said to them, Watch what ye hear. By what measure ye measure, it will be measured to you, and to those who hear, it will be added to you.


4:24 ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΒΛΕΠΕΤΕ ΤΙ ΑΚΟΥΕΤΕ ΕΝ Ω ΜΕΤΡΩ ΜΕΤΡΕΙΤΕ ΜΕΤΡΗΘΗΣΕΤΑΙ ΥΜΙΝ ΚΑΙ ΠΡΟΣΤΕΘΗΣΕΤΑΙ ΥΜΙΝ ΤΟΙΣ ΑΚΟΥΟΥΣΙΝ

4:25 For whoever has, to him it will be given. And he who has not, even what he has will be taken away from him.


4:25 ΟΣ ΓΡΑΠ ΑΝ ΕΧΗ ΔΟΘΗΣΕΤΑΙ ΑΥΤΩ ΚΑΙ ΟΣ ΟΥΚ ΕΧΕΙ ΚΑΙ Ο ΕΧΕΙ ΑΡΘΗΣΕΤΑΙ ΑΠ ΑΥΤΟΥ

4:26 And he said, Thus is the kingdom of God, as if a man should cast seed into the ground,


4:26 ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΜΗΤΙ Ο ΛΑΥΧΝΟΣ ΕΡΧΗΣΕΙ ΙΝΑ ΥΠΟ ΤΟΝ ΜΟΔΙΟΝ ΤΕΘΗ Η ΥΠΟ ΤΗΝ ΚΑΙΝΗΝ ΟΥΧ ΙΝΑ ΕΠΙ ΤΗΝ ΛΥΧΝΙΑΝ ΕΠΙΤΕΘΗ

4:27 and should sleep and rise night and day, and the seed should sprout and lengthen, he knows not how.
4:28 For the earth bears fruit spontaneously, first the blade, then the full grain in the ear.


4:29 But when the fruit yields, straightaway he sends forth the sickle, because the harvest has come.


4:30 And he said, To what shall we liken the kingdom of God? Or by what parable shall we compare it?


4:31 It is like a grain of the mustard plant, which, when it is sown in the ground, is smaller than all the seeds upon the ground.


4:32 Yet when it is sown, it grows up and becomes greater than all the plants, and it makes great branches, so that the birds of the sky can lodge under the shade of it.

And with many such parables he spoke the word to them, as they were able to hear it.

And he did not speak to them apart from a parable, but privately he explained all things to his disciples.

And he himself was in the stern sleeping on the cushion. And they awake him, and say to him, Teacher, does it not concern thee that we perish?

And having sent the multitude away, they bring him along as he was in the boat. And a great storm of wind develops, and the waves were thrown into the boat, so as for it to be filling.

And he himself was in the stern sleeping on the cushion. And they awake him, and say to him, Teacher, does it not concern thee that we perish?
And having awaken, he rebuked the wind, and said to the sea, Be quiet! Silence! And the wind ceased, and it became a great calm.

And he said to them, Why are ye cowardly this way? How have ye no faith?

And they feared a great fear, and said to each other, Who then is this, that even the wind and the sea also obey him?

And he said to them, Why are ye cowardly this way? How have ye no faith?

And they feared a great fear, and said to each other, Who then is this, that even the wind and the sea also obey him?

And they came to the other side of the sea into the country of the Gadarenes.

And when he came out of the boat, straightaway there met him out of the sepulchers a man with an unclean spirit who had his habitation among the sepulchers.

And they came to the other side of the sea into the country of the Gadarenes.
5:3 And no man was able to bind him, not even with chains.

5:4 Because he was often bound with shackles and chains, and the chains were pulled apart by him, and the shackles broken in pieces. And no man had strength to subdue him.

5:5 And always, night and day, in the mountains and in the sepulchers, he was crying out, and cutting himself with stones.

5:6 And when he saw Jesus from a distance, he ran and worshiped him.

5:7 And having cried out in a great voice, he said, What is with me and with thee, Jesus, thou Son of the Most High God? I adjure thee by God, do not torment me.

5:8 For he said to him, Come out from the man, thou unclean spirit.
And he demanded him, What is thy name? And he answered, saying, My name is Legion, because we are many.

Now there was near the mountain a great herd of swine feeding. And those who fed the swine fled, and reported in the city and in the fields. And they came to see what it was that happened. And all the demons besought him, saying, Send us into the swine, so that we may enter into them.

And straightaway, Jesus allowed them. And the unclean spirits having come out, entered into them. And he besought him much that he would not send them outside of the territory. And straightaway, Jesus allowed them. And the unclean spirits having come out, entered into them.

And the herd stampeded down the slope into the sea, and were drowned in the sea. And there were about two thousand.
And they come to Jesus, and see the man who was demon-possessed, sitting, and clothed, and in his right mind (the man who had the legion), and they were afraid.

And they began to beg him to depart from their borders.

And as he entered into the boat, the man who had been demon-possessed besought him that he might be with him.

But Jesus did not allow him, but says to him, Go to thy house to thy men, and report to them how much the Lord has done for thee, and was merciful to thee.

And as he entered into the boat, the man who had been demon-possessed besought him that he might be with him.

And they came to Jesus, and see the man who was demon-possessed, sitting, and clothed, and in his right mind (the man who had the legion), and they were afraid.
And he departed, and began to proclaim in Decapolis how much Jesus did for him. And all men marveled.

And when Jesus crossed over in the boat to the other side, a great multitude gathered to him, and he was near the sea.

And a certain woman, being with an issue of blood twelve years, having come, thou may lay thy hands on her, that she may be saved and will live.

And when Jesus crossed over again in the boat to the other side, a great multitude gathered to him, and they thronged him. And behold, one of the synagogue rulers comes, Jairus by name. And having seen him, he

And he went with him, and a great multitude followed him, and they thronged him.

And a certain woman, being with an issue of blood twelve years,
and was helped nothing, but who became worse instead,

having turned around in the crowd, he said, Who touched my garments?

And straightaway, Jesus, when he recognized in himself that power went forth from him,

and having suffered many things by many physicians, and having spent all of her things,

For she said, If I but touch his garments, I will be healed.

when she heard about Jesus, having come in the crowd from behind, she touched his garment.

And straightaway the flow of her blood was dried up, and she knew in the body that she was healed of her scourge.

when she heard about Jesus, having come in the crowd from behind, she touched his garments.

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And straightaway the flow of her blood was dried up, and she knew in the body that she was healed of her scourge.

and having turned around in the crowd, he said, Who touched my garments?
5:31 And his disciples said to him, Thou see the multitude crowding thee, and thou say, Who touched me?

5:32 And he looked around to see the woman who did this thing.

5:33 But the woman fearing and trembling, knowing what has happened to her, came and fell down before him, and told him all the truth.

5:34 And he said to her, Daughter, thy faith has healed thee. Go in peace, and be healthy from henceforth.

5:35 While he still spoke, they come from the synagogue ruler saying, Thy daughter died, why trouble the teacher?

5:36 But straightway, Jesus, having heard the word spoken, says to the ruler of the synagogue, Fear not, only believe.
And he allowed no man to accompany him except Peter, and James, and John the brother of James.

And when he entered in, says to them, Why do ye make a commotion, and weep? The child did not die, but sleeps.

And when he entered in, says to them, Why do ye make a commotion, and weep? The child did not die, but sleeps.

And when he entered in, says to them, Why do ye make a commotion, and weep? The child did not die, but sleeps.

And they ridiculed him. But he, having put them all out, takes the father of the child and wailing.

And they ridiculed him. But he, having put them all out, takes the father of the child and wailing.

And having taken the child's hand, he says to her, Talitha cumi. Which is, being interpreted, Little girl, I say to thee, awake.
And straightway the little girl rose up and walked, for she was twelve years old. And they were amazed with a great amazement.

And he went out from there, and came into his fatherland, and his disciples follow him. They were amazed with a great amazement.

Is this not the carpenter, the son of Mary, and brother of James and Joses and Judah and Simon? And are not his sisters here with us? And they were offended by him.

And he commanded them much that no man should know this. And he said to give her to eat.
But Jesus said to them, A prophet is not without honor, except in his fatherland, and among his kin, and in his house.


And he could do no mighty work there, none, except having laid his hands upon a few feeble men he healed them.


And he marveled because of their unbelief. And he went around the villages teaching.


And he summons the twelve, and began to send them forth in pairs. And he gave them authority over the unclean spirits.


And he commanded them that they should take up nothing for the way, except only a staff—no scrip, no bread, no copper in the belt—
6:9 but shod with sandals, and, Do not wear two coats.


6:9 AΛΛ ΥΠΟΔΕΔΕΜΕΝΟΥΣ ΣΑΝΔΑΛΙΑ KAI ΜΗ ΕΝΔΥΣΗΣΘΕ ΔΥΟ ΧΙΤΩΝΑΣ

6:10 And he said to them, Wherever ye enter into a house, lodge there until ye depart from there.


6:10 ΚΑΙ ΕΛΕΓΕΝ ΑΥΤΟΙΣ ΟΠΟΥ ΕΙΝΑΙ ΕΙΣ ΟΙΚΙΑΝ ΕΚΕΙ ΜΕΝΕΤΕ ΕΩΣ ΑΝ ΕΞΕΛΘΟΤΕ ΕΚΕΙΘΕΝ

6:11 And as many as might not receive you nor hear you, as ye depart from there, shake off the dust under your feet for a testimony to them. Truly I say to you, it will be more tolerable for Sodom or Gomorrah in the day of judgment than for that city.


6:11 ΚΑΙ ΟΣΟΙ ΑΝ ΜΗ ΔΕΞΩΝΤΑΙ ΥΜΑΣ ΜΗ ΔΕ ΑΚΟΥΣΩΣΙΝ ΥΜΩΝ ΕΚΠΟΡΕΥΟΜΕΝΟΙ ΕΚΕΙΘΕΝ ΕΚΤΙΝΑΞΑΤΕ ΤΟΝ ΧΟΥΝ ΤΟΝ ΥΠΟΚΑΤΩ ΤΟΝ ΠΟΔΩΝ ΥΜΩΝ ΕΙΝΑΙ ΜΑΡΤΥΡΙΟΝ ΑΥΤΟΙΣ ΑΜΗΝ ΔΕΙΩ ΥΜΝ ΑΝΕΚΤΟΤΕΠΟΝ ΕΣΤΑΙ ΣΘΟΔΟΜΟΙΣ Η ΓΟΜΟΡΡΟΙΣ ΕΝ ΗΜΕΡΑ ΚΡΙΣΕΩΣ Η ΤΗ ΠΟΛΕΙ ΕΚΕΙΝΗ

6:12 And having departed, they preached that men should repent.


6:12 ΚΑΙ ΕΞΕΛΘΟΝΤΕΣ ΕΚΗΡΥΣΣΟΝ ΙΝΑ ΜΕΤΑΝΟΗΣΩΣΙΝ

6:13 And they cast out many demons, and anointed many feeble men with olive oil, and healed them.


6:13 ΚΑΙ ΔΑΙΜΟΝΙΑ ΠΟΛΛΑ ΕΞΕΒΑΛΛΟΝ ΚΑΙ ΗΛΕΙΒΟΝ ΕΛΑΙΩ ΠΟΛΛΟΥΣ ΑΡΡΩΣΤΟΥΣ ΚΑΙ ΕΘΕΡΑΠΕΥΟΝ

6:14 And king Herod heard, for his name had become well known. And he said, John, the man who immerses, was raised from the dead, and because of this the powers work in him.

6:14 KAI ΗΚΟΥΕΙΝ Ο ΒΑΣΙΛΕΥς ΠΡΩΔΗΣ ΦΑΝΕΡΩΝ ΓΑΡ ΕΓΕΝΕΤΟ ΤΟ ΟΝΟΜΑ ΑΥΤΟΥ ΚΑΙ ΕΛΕΓΕΝ ΟΤΙ ΙΩΑΝΝΗΣ Ο ΒΑΠΤΙΖΩΝ ΕΚ ΝΕΚΡΩΝ ΗΓΕΡΘΗΚΑΙ ΔΙΑ ΤΟΥΤΟ ΕΝΕΡΓΕΙΟΥΣΑΙ ΔΥΝΑΜΕΙΣ ΕΝ ΑΥΤΩ

6:15 Others said, He is Elijah, and others said, He is a prophet, like one of the prophets.

6:16 But Herod, when he heard, said, This is John whom I beheaded. He was raised from the dead.

6:17 For Herod himself having sent forth, he arrested John, and bound him in prison because of Herodias, his brother Philip's wife, because he married her.

6:18 For John said to Herod, It is not permitted for thee to have thy brother's wife.

6:19 And Herodias was resentful toward him, and wanted to kill him. And she could not, for Herod feared John, knowing him to be a righteous and holy man, and he protected him. And having heard of him—the many things he was doing—he even heard of him gladly.
And having become a convenient day, when Herod on his birthday made a dinner for his chiefs, and the high captains, and the leading men of Galilee,

And having come in and danced, and having pleased Herod and those who sat with the king, he said to the maiden, Ask of me whatever thou may want, and I will give to thee.

And the daughter of her (of Herodias) having come in and danced, and having pleased Herod and those who sat with the king, he said to the maiden, Ask of me whatever thou may want, and I will give to thee.

And he swore to her, Whatever thou may ask of me, I will give to thee, as much as half of my kingdom.

And having gone out, she said to her mother, What shall I ask? And she said, The head of John the immerser.

And he said, Ask of me whatever thou may ask of me, I will give to thee, as much as half of my kingdom.

And having seen that he had pleased Herod, and those that were with him, he said to the maiden, whatever thou may ask of me, I will give to thee.
And having come in straightaway with haste to the king, she asked, saying, I want that thou may give me, of it on a platter, the head of John the immerser.

6:26 And straightaway having sent an executioner, the king commanded his head to be brought. And having departed, he beheaded him in the prison, and gave it to the maiden. And the maiden gave it to the head of John the immerser.

6:27 And the king, who became exceedingly sorry, did not want to refuse her because of the oaths, and of those dining together. And straightaway having sent an executioner, the king commanded his head to be brought. And coming in straightaway to the king, she asked, saying, I want that thou may give me, of it on a platter, the head of John the immerser.

6:28 And brought his head on a platter, and gave it to the maiden. And the maiden gave it to her mother.
And the apostles gather together to Jesus, and reported all to him, and how many things they did, and how many things they taught.

And he said to them, Come ye yourselves into a desolate place, and rest a while. For there were many coming and going, and they had no opportunity even to eat.

And they departed in the boat to a desolate place in private.

And they saw going. And many recognized him, and ran together on foot there from all the cities. And they went before them, and came together to him.

And Jesus having come out, he saw a great multitude. And he felt compassion toward them, because they were as sheep not having a shepherd. And he began to teach them many things.
And now many an hour having come to pass, his disciples having come to him, they say, The place is desolate, and it is now many an hour.

AND KAI 2532 (CONJ) NOW ΗΔΗ 2235 (ADV) MANY ΠΟΛΛΗΣ 4183 (A/GSF) HOUR ΩΡΑΣ 5610 (N/GSF) HAVING COME TO PASS ΓΕΝΩΜΕΝΗΣ 1096 (V/2ADP/GSF) THOS ΟΙ 3588 (T/NPM) DISCIPLES ΜΑΘΗΤΑΙ 3101 (N/NPM) OF HIM ΑΥΤΟΥ 846 (PP/GSM) HAVING COME ΠΡΟΣΕΛΘΟΝΤΕΣ 3334 (V/2AAP/NPM) TO HIM ΑΥΤΩ 846 (PP/GSM) THEY SAY ΛΕΓΟΥΣΙΝ 3004 (V/PAI/3P) THAT ΟΤΙ 3754 (CONJ) THO O 3588 (T/NPM) PLACE ΤΟΙΟΣ 5117 (N/NSM) IS ΕΣΤΙΝ 2076 (V/PX/3S) DESOLATE ΕΡΗΜΟΣ 2048 (A/NSM) AND KAI 2532 (CONJ) NOW ΗΔΗ 2235 (ADV) MANY ΠΟΛΛΗ 4183 (A/NSM) HOUR ΩΡΑ 5610 (N/NSM)

Send them away, so that after going into the fields and villages around, they may buy loaves for themselves, for they do not have what they may eat.

SEND AWAY ΑΠΟΛΥΣΩΝ 630 (V/AAI/2S) THEM ΑΥΤΟΥΣ 846 (PP/APM) SO THAT ΗΝΑ 2443 (CONJ) AFTER GOING ΠΡΟΣΕΛΘΟΝΤΕΣ 3334 (V/2AAP/NPM) INTO ΕΙΣ 1519 (PREP) THOS ΤΟΙΟΥΣ 3588 (T/APM) FIELDS ΑΓΡΟΥΣ 68 (N/APM) AND KAI 2532 (CONJ) VILLAGES ΚΩΜΑΣ 2968 (N/APF) AROUND ΚΥΚΛΩ 2945 (N/DSM) THEY MAY BUY ΑΓΟΡΑΣΩΜΕΝ 59 (V/AAS/3P) LOAVES ΑΡΤΟΥΣ 740 (N/APM) FOR THEMSELVES ΕΑΥΤΟΙΣ 1438 (PP/2NP) FOR ΑΓΟΡΑΣΩΜΕΝ 59 (V/AAS/3P) ARTOUS ΗΝΩ 846 (V/PAI/3P) TO THEM ΑΥΤΟΙΣ 846 (V/PAI/3P) FAGEIN 5210 (V/2AAP/NPM) TO HIM ΑΥΤΩ 846 (PP/GSM) AFTER DEPARTING ΠΡΟΣΕΛΘΟΝΤΕΣ 3334 (V/2AAP/NPM) THEY SAY ΛΕΓΟΥΣΙΝ 3004 (V/PAI/3P) TO HIM ΑΥΤΩ 846 (PP/GSM) OF TWO HUNDRED ΔΙΑΚΟΣΙΩΝ 1250 (N/GPN) DENARI ΗΜΝΑΡΙΩΝ 1220 (N/GPN) AND KAI 2532 (CONJ) GIVE ΔΩΜΕΝ 1325 (V/AAI/2S) THEM ΑΥΤΟΙΣ 846 (PP/GSM) TO EAT ΦΑΓΕΙΝ 5315 (V/2AAP/NPM)

But having answered, they say to him, After departing, shall we buy two loaves of two hundred denarii, and give them to eat?

6:37 BUT ΔΕ 1161 (CONJ) THO O 3588 (T/NPM) HAVING ANSWERED ΑΠΟΚΡΙΘΕΙΣ 611 (V/AAI/2S) ΕΙΠΕΝ 2036 (V/2AAP/3S) TO THEM ΑΥΤΟΙΣ 846 (V/2AAP/NPM) GIVE ΔΟΤΕ 1325 (V/2AAP/2P) YE ΥΜΕΙΣ 5210 (V/2NP) THEM ΑΥΤΟΙΣ 846 (V/2AAP/NPM) TO EAT ΦΑΓΕΙΝ 5315 (V/2AAP/3S) AND KAI 2532 (CONJ) THEY SAY ΛΕΓΟΥΣΙΝ 3004 (V/PAI/3P) TO HIM ΑΥΤΩ 846 (PP/GSM) AFTER DEPARTING ΠΡΟΣΕΛΘΟΝΤΕΣ 3334 (V/2AAP/NPM) SHALL WE BUY ΑΓΟΡΑΣΩΜΕΝ 59 (V/AAS/3P) LOAVES ΑΡΤΟΥΣ 740 (N/APM) OF TWO HUNDRED ΔΙΑΚΟΣΙΩΝ 1250 (N/GPN) ΝΕΝΑΡΙΩΝ 1220 (N/GPN) AND KAI 2532 (CONJ) GIVE ΔΩΜΕΝ 1325 (V/AAI/2S) THEM ΑΥΤΟΙΣ 846 (V/AAI/3S) TO EAT ΦΑΓΕΙΝ 5315 (V/2AAP/3S)

And he says to them, How many loaves have ye? Go and see. And when they knew, they say, Five, and two fishes.

6:38 AND ΔΕ 1161 (CONJ) THO O 3588 (T/NPM) SAYS ΔΕΓΕΙ 3004 (V/PAT/3S) TO THEM ΑΥΤΟΙΣ 846 (V/2AAP/3S) HOW MANY? ΠΟΣΟΥΣ 4214 (PQ/APM) LOAVES ΑΡΤΟΥΣ 740 (N/APM) HAVE YE EXETE 2192 (V/PAM/2P) GO ΥΠΑΓΕΤΕ 5217 (V/PAM/2P) AND KAI 2532 (CONJ) SEE ΔΕΓΕΤΕ 1492 (V/2AAP/2P) AND KAI 2532 (CONJ) WHEN THEY KNEW ΓΝΩΝΤΕΣ 1097 (V/2AAP/NPM) THEY SAY ΛΕΓΟΥΣΙΝ 3004 (V/PAI/3S) FIVE ΠΕΝΤΕ 4002 (N/NUI) AND KAI 2532 (CONJ) TWO ΔΥΟ 1417 (N/NUI) FISHES ΙΧΘΥΑΣ 2486 (N/APM)

6:39 And he commanded them to sit down, all by companies upon the green grass.

6:39 AND KAI 2532 (CONJ) HE COMMANDED ΕΠΗΤΑΞΕΝ 2004 (V/AAI/3S) THEM ΑΥΤΟΙΣ 846 (V/PAI/3S) TO SIT DOWN ΑΝΑΚΛΑΙΝΑΙ 347 (V/AN) ALL ΠΑΝΤΑΣ 3956 (A/APM) COMPANIES ΣΥΜΠΡΟΣΙΑ 4849 (N/APM) COMPANIES ΣΥΜΠΡΟΣΙΑ 4849 (N/APM) UPON ΕΠΙ 1909 (PREP) THO TΩ 3588 (T/DSM) GREEN ΧΑΘΡΙΩ 5515 (A/DSM) GRASS ΧΘΡΩΤΩ 5528 (N/DSM)

6:40 And they sat down in groups, by hundreds and by fifties.
And after taking the five loaves and the two fishes, having looked up to heaven, he blessed, and broke the loaves in pieces, and he gave to the disciples so that they might set before them. And he distributed the two fishes to them all.

And after sending them away, he departed onto the mountain to pray.
6:47 And having become evening, the boat was in the midst of the sea, and he alone on the land.

6:48 And he saw them toiling in rowing, for the wind was against them. And about the fourth watch of the night he came to them, walking on the sea, and wanted to pass by them.

6:49 But they, when they saw him walking on the sea, supposed it to be a ghost, and cried out.

6:50 For they all saw him, and were troubled. And straightway he spoke with them, and says to them, Cheer up. It is I, fear not.

6:51 And he went up to them into the boat, and the wind ceased. And they were exceedingly amazed in themselves, extraordinarily so. And they wondered,
for they did not understand about the loaves, for their heart was hardened.

And the Pharisees, and some of the scholars, having come from Jerusalem, gathered in to him. wherever he entered, into villages or cities or fields, they laid those who were feeble after running around that whole region around, they began to carry about on beds those for they did not understand about the loaves, for their heart was hardened. And having crossed over, they came to the land of Gennesaret, and moored to the shore. And when they came out of the boat, straightaway, having recognized him, after running around that whole region around, they began to carry about on beds those who were faring badly, where they heard he was there. And wherever he entered, into villages or cities or fields, they laid those who were feeble in the marketplaces, and besought him that if they might but touch the hem of his garment. And as many as touched him were being healed. And the Pharisees, and some of the scholars, having come from Jerusalem, gathered in to him.
And having seen some of his disciples eating their loaves with profane hands, that is, unwashed, they accused them.

And having come from the marketplace, they do not eat unless they bathe. And there are many other things that they have taken in to retain: washings of cups, and pots, and brazen vessels, and beds.

And coming from the marketplace, they do not eat unless they bathe. And there are many other things that they have taken in to retain: washings of cups, and pots, and brazen vessels, and beds.)

Then the Pharisees and the scholars demand of him, why do thy disciples not walk according to the tradition of the elders, but eat their bread with unwashed hands?
7: But in vain they worship me, teaching as doctrines the commandments of men.


7:8 For having set aside the commandment of God, ye hold the tradition of men: washings of pots and cups and many other such like things ye do.


7:9 And he said to them, Well do ye reject the commandment of God, so that ye may keep your tradition.


7:10 For Moses said, Honor thy father and thy mother, and, He who speaks evil of father or mother, let him perish in death.


7:11 But ye say, If a man should say to his father or mother, Whatever ye might be benefited from me is Corban, that is an offering.

7:11 BUT ∆Ε 1161 [CONJ] ΥΕ ΥΜΕΙΣ 5210 [PP/2NP] ΤΟΝ ΠΑΤΕΡΑ 3962 [N/ASM] ΥΕ ΜΑΤΗΣΕΙ ΤΗΝ ΠΑΤΕΡΑ ΣΟΥ ΚΑΙ ΘΑ ΜΗΤΕΡΑ ΣΟΥ ΚΑΙ Ο ΚΑΚΟΛΟΓΟΝ ΠΑΤΕΡΑ Η ΜΗΤΕΡΑ ΘΑ ΑΝΑΤΩΤΕ ΤΕΛΕΥΤΑΤΩΤΩ

7:12 For Moses said, Honor thy father and thy mother, and, He who speaks evil of father or mother, let him perish in death.

7:12 then ye no longer allow him to do anything for his father or his mother,

7:13 annulling the word of God by your tradition that ye have delivered. And many such like things ye do.
And he says to them, Do ye also ye without understanding? Do ye not perceive that everything outside that enters into the man cannot defile him,

7:18 and καὶ 2532 {CONJ} he says λέγει 3004 {V/PAI/3S} to them αὐτοῖς 846 {PP/DPM} are ἐστε 2075 {V/PXI/2P} also καὶ 2532 {CONJ} ye ὑμεῖς 5210 {PP/PNP} so οὗτος 3779 {ADV} without understanding αὐσωνετόι 801 {A/NPM} perceive ye νοείτε 3539 {V/PNP/2P} not οὐ 3756 {PRT/N} that οτι 3754 {CONJ} the τὸ 3588 {T/NSN} everything πάν 3956 {A/NSN} outside εξωθὲν 1855 {ADV} that enters εἰσὶποιευμονὲν 1531 {V/PNP/NSN} into εἰς 1519 {PREP} θο 3588 {T/ASM} man ἀνήρωπιον 444 {N/ASM} not οὐ 3756 {PRT/N} is able δύναται 1410 {V/PNI/3S} to define κοινόςαι 2840 {V/AAN} ἡμι ᾠτόν 846 {PP/ASM}.

7:18 And he says to them, Are also ye so without understanding? Do ye not perceive that everything outside that enters into the man cannot defile him,

7:19 but οὐχ 2446 {ADV} which comes out of the heart, but into the belly, and goes out into the toilet (making all foods clean)?

7:19 because οτι 3754 {CONJ} it enters εἰσὶποιευμεταί 1531 {V/PNP/3S} not οὐκ 3756 {PRT/N} into εἰς 1519 {PREP} θα 3588 {T/ASF} heart καρδιάν 2588 {N/ASF} of him ἠμὶ 846 {PP/GSM} but ἀλλὰ 235 {CONJ} into εἰς 1519 {PREP} θα 3588 {T/ASF} belly κοιλιαν 2836 {N/NSF} and καὶ 2532 {CONJ} goes εἰσὶποιευμεταί 1607 {V/PNP/3S} into εἰς 1519 {PREP} θο 3588 {T/ASM} toilet αφέδρωνα 856 {N/ASM} making clean καθαρίζον 2511 {V/PNP/NSN} all πάντα 3956 {A/APN} thes ἁ 3588 {T/APN} foods βρώματα 1033 {N/NSN}.

7:19 because it does not enter into his heart, but into the belly, and goes out into the toilet (making all foods clean)?

7:20 And he said, That which comes out of the man, that defiles the man.

7:20 and δὲ 1161 {CONJ} he said εἶλεγεν 3004 {V/PAI/3S} that οτι 3754 {CONJ} the τὸ 3588 {T/NSN} which comes εἰσὶποιευμονέν 1607 {V/PNP/NSN} out of εκ 1537 {PREP} θο 3588 {T/ASF} man ἀνήρωπιον 444 {N/ASM} that εἰκείνοι 1565 {PP/NSN} defiles κοινοὶ 2840 {V/PAP/2P} thο 3588 {T/ASM} man ἀνήρωπιον 444 {N/ASM}.

7:20 And he said, That which comes out of the man, that defiles the man.

7:21 For from inside the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts,

7:21 for γὰρ 1063 {CONJ} from εκ 1537 {PREP} inside εξωθέν 2081 {ADV} of θα 3754 {T/NSN} heart καρδίας 2588 {N/GSM} of θος 3588 {T/GPM} men ἀνήρωπιον 444 {N/GPM} proceed εἰσὶποιευμονται 1607 {V/PNP/3P} thος οἱ 3588 {T/NSM} evil κακοὶ 2556 {A/NSN} thος οἱ 3588 {T/NSM} thoughts διαλογίσομαι 1261 {N/NSM} adulteries μοιχεῖα 3430 {N/NPF} fornications πορνεῖα 4202 {N/NPF} murders φονεῖοι 5408 {N/NSN} thieves κλοπαι 2829 {N/NPF}.

7:21 For from inside the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts,

7:22 covetings, wickednesses, deceit, licentiousness, an evil eye, reviling, pride, foolishness.

7:22 covetings πλεονεκρία 4124 {N/NSF} wickednesses πονηρία 4189 {N/NSF} deceit δόλος 1388 {N/NSM} licentiousness ἀσελγεία 766 {N/NSN} evil πονηρός 4190 {A/NPM} eye ὀφθαλμός 3788 {N/NSM} reviling βλασφημία 988 {N/NSF} pride ὑπερφανία 5243 {N/NSF} foolishness ἀφροσύνη 877 {N/NSF}.

7:22 covetings, wickednesses, deceit, licentiousness, an evil eye, reviling, pride, foolishness.

7:23 All these evil things come from inside, and defile the man.
And having risen from there, he went away into the borders of Tyre and Sidon. And having entered into a house, he wanted no man to know it, and yet he could not be hid.

For a woman whose little daughter had an unclean spirit, after hearing about him, having come, she fell down at his feet. She answered and says to him, Yes, Lord, for even the house dogs under the table eat even the children's crumbs.

Now the woman was a Greek, a Syrophoenician by race. And she besought him that he might cast out the demon from her daughter. For a woman whose little daughter had an unclean spirit, after hearing about him, having come, she fell down at his feet. She answered and says to him, Yes, Lord, for even the house dogs under the table eat even the children's crumbs.

And Jesus said to her, Allow the children first be filled, for it is not right to take the children's bread and cast it to the house dogs.

But she answered and says to him, Yes, Lord, for even the house dogs under the table eat of the children's crumbs.
And he said to her, go thou. The demon has gone out of thy daughter.

And having departed from the borders of Tyre and Sidon, he came to the sea of Galilee in the midst of the regions of Decapolis.

And again having departed from the multitude, he touched his tongue.
7:34 And having looked up to heaven, he sighed, and says to him, Ephphatha, that is, Be opened.

7:34 AND KAI 2532 {CONJ} HAVING LOOKED UP ἈΝΑΒΛΕΨΑΣ 308 {V/AAP/NSM} TO ΕΙΣ 1519 {PREP} ΘΟΝ 3588 {T/ASM} HEAVEN ΟΥΠΑΝΩΝ 3772 {N/ASM} HE SIGHED ΕΣΤΕΝΑΞΕΝ 4727 {V/AAL/3S} AND KAI 2532 {CONJ} SAYS ΛΕΓΕΙ 3004 {V/PAI/3S} TO HIM ΑΥΤΩ 846 {PP/DSM} ΕΦΦΑΘΑ 2188 {ARAM} THAT Ω 3739 {PR/NSN} IS ΕΣΤΙΝ 2076 {V/PXI/3S} BE OPENED ΔΙΑΝΟΙΧΩΘΗΤΙ 1272 {V/APM/2S}

7:35 And straightaway his ears were opened, and the bond of his tongue was loosened, and he spoke plainly.

7:35 AND KAI 2532 {CONJ} STRAIGHTAWAY ΕΥΧΕΩΣ 2112 {ADV} ΤΗΣ ΑΙ 3588 {N/NPF} EARS ΑΚΟΙΑΙ 189 {N/NPF} WERE OPENED ΔΙΗΝΟΙΧΘΗΣΑΝ 1272 {V/API/3P} AND KAI 2532 {CONJ} ΘΟΟ 3588 {T/TNSM} BOND ΔΕΣΜΟΣ 1199 {N/NSM} OF ΘΑ ΤΗΣ 3588 {T/GSF} TONGUE ΓΛΩΣΣΗΣ 1100 {N/GSF} OF HIM ΑΥΤΟΥ 846 {PP/GSM} WAS LOOSENED ΕΛΥΘΗ 3089 {V/API/3S} AND ΚΑΙ 2532 {CONJ} HE SPOKE ΕΛΑΛΕΙ 2980 {V/IAI/3S} PLAINLY ΟΡΘΩΣ 3723 {ADV}

7:36 And he commanded them that they should tell no man, but as much as he commanded them, so much the more abundantly they proclaimed it.

7:36 AND KAI 2532 {CONJ} HE COMMANDED ΔΙΕΣΤΕΙΛΑΤΟ 1291 {V/AMI/3S} THEM ΑΥΤΟΙΣ 846 {PP/DPM} THAT ΙΝΑ 2443 {CONJ} THEY SHOULD TELL ΕΙΠΩΣΙΝ 2036 {V/2AAS/3P} NONE ΜΗΔΕΝΙ 3367 {A/DSM} BUT ΔΕ 1161 {CONJ} AS MUCH AS ΟΣΟΝ 3745 {PK/ASN} HE COMMANDED ΑΥΤΟΙΣ 846 {PP/DPM} MUCH ΜΑΛΛΟΝ 3123 {ADV} THEY PROCLAIMED ΕΚΗΡΥΣΣΟΝ 2784 {V/IAI/3P}

7:37 And they were exceedingly astonished, saying, He has done all things well. He even makes the deaf to hear, and the mute to speak.

7:37 AND KAI 2532 {CONJ} THEY WERE ASTONISHED ΕΞΕΠΙΛΗΣΣΟΝΤΟ 1605 {V/IPI/3P} EXCEEDINGLY ΥΠΕΡΠΕΡΙΣΣΟΣ 5249 {ADV} SAYING ΛΕΓΟΝΤΕΣ 3004 {V/PAP/NPM} HE HAS DONE ΠΕΠΟΙΗΚΕΝ 4160 {V/RAI/3S} ALL ΠΑΝΤΑ 3956 {A/APN} WELL ΚΑΛΩΣ 2573 {ADV} ΗΕ ΠΟΙΕΙ 4160 {V/PAI/3S} EVEN ΚΑΙ 2532 {CONJ} ΘΟΟ ΤΟΥΣ 3588 {T/APM} DEAF ΚΘΥΟΥΣ 2974 {A/APM} TO HEAR ΑΚΟΥΕΙΝ 191 {V/PAN} AND ΚΑΙ 2532 {CONJ} ΘΟΟ ΤΟΥΣ 3588 {T/APM} MUTE ΑΛΛΟΥΣ 216 {A/APM} TO SPEAK ΑΛΛΕΙΝ 2980 {V/PAN}

8:1 In those days, the multitude being very great, and not having what they might eat, Jesus having summoned his disciples, he says to them,
8:2 I feel compassion toward the multitude, because they continue with me now three days, and do not have what they might eat.

8:3 And if I send them away without food to their house, they will faint on the way, for some of them come from afar.

8:4 And his disciples answered him, From where will anyone be able to fill these men of loaves here in a desolate place?

8:5 And he commanded the crowd to sit down on the ground. And after taking the seven loaves, having given thanks, he broke in pieces, and gave to his disciples so that they might place before them. And they placed before the crowd. And they placed before the crowd.
8:7 And they had a few small fishes. And having blessed them, he said to also place before them.

8:7 And KAI 2532 (conj) THEY HAD EIXON 2192 (v/iai/3p) FEW OALIGA 3641 (a/apn) SMALL FISHES IXOYDIA 2485 (n/apn) AND KAI 2532 (conj) HAVING BLESSED EULAIOTHSAS 2127 (v/ap/asn) HE SAID EIPIEN 2036 (v/2aai/3s) TO PLACE BEFORE PAPHEINAI 3908 (v/2aan) ALSO KAI 2532 (conj) THEM AYTA 846 (p/apm)

8:7 KAI EIXON IXOYDIA OALIGA KAI EULAIOTHSAS EIPIEN PAPHEINAI KAI AYTA

8:8 And they ate and were filled. And they took up seven hampers of surplus fragments.

8:8 AND DE 1161 (conj) THEY ATE EPHAIGON 5315 (v/2aai/3p) AND KAI 2532 (conj) WERE FILLED EXORTASAOTESAN 5526 (v/ap/3p) AND KAI 2532 (conj) THEY TOOK UP HPAI 142 (v/2ai/3s) SEVEN EHTA 2033 (n/nu) HAMPERS SPIRIDAAS 4711 (n/apf) OF FRAGMENTS KLASMATON 2801 (n/gpn) SURPLUS PERISSEYMATA 4051 (n/apn)

8:8 EPHAIGON DE KAI EXORTASAOTESAN KAI HPAI PERISSEYMATA KLASMATON EHTA SPIRIDAAS

8:9 And those who ate were about four thousand, and he sent them away.

8:9 AND DE 1161 (conj) THOS OI 3588 (t/npm) WHO ATE PHAIGONTES 5315 (v/2aap/npm) WERE HSAN 2258 (v/ixi/3p) ABOUT OWS 5613 (adv) FOUR THOUSAND TETRAKISXILIOI 5070 (n/npn) AND KAI 2532 (conj) HE SENT AWAY AEPELYSEN 630 (v/2aai/3s) THEM AYTOUS 846 (p/apm)

8:9 HSAN DE OI PHAIGONTES OSE TETRAKISXILIOI KAI AEPELYSEN AYTOUS

8:10 And straightaway having entered into the boat with his disciples, he came into the parts of Dalmanutha.

8:10 AND KAI 2532 (conj) STRAIGHTAWAY ETHEWOS 2122 (adv) HAVING ENTERED EMBAS 1684 (v/2aap/npm) INTO EIS 1519 (prep) THE TO 3588 (t/asn) BOAT PLOION 4143 (n/asn) WITH META 3256 (prep) THOS TON 3588 (t/gpm) DISCIPLES MAOTHTON 3101 (n/gpm) OF HIM AYTOY 846 (p/pasg) HE CAME HLEN 2064 (v/2aai/3s) INTO EIS 1519 (prep) THES TA 3588 (t/apn) PARTS MERE 3313 (n/apn) OF DALMANUTHA DALMANOYTHA 1148 (n/pr)

8:10 KAI ETHEWOS EMBAS EIS TO PLOION META TON MAOTHTON AYTOY HLEN EIS TA MERH DALMANOYTHA

8:11 And the Pharisees came forth, and began to dispute with him, seeking from him a sign from the sky, testing him.

8:11 AND KAI 2532 (conj) THOS OI 3588 (t/npm) PHARISEES PHARISAIIOI 5330 (n/npn) CAME FORTH ELEAION 1831 (v/2aai/3p) AND KAI 2532 (conj) BEGAN HREANTO 756 (v/adi/3s) TO DISPUTE SYZHTEIIN 4802 (v/pa) WITH HIM AYTO 846 (p/pdsn) SEEKING ZHTOYNTES 2212 (v/pap/npn) FROM PIAR 3844 (prep) HIM AYTOY 846 (p/pasg) SIGN SIMEION 4592 (n/asn) FROM APIO 575 (prep) THO TOY 3588 (t/gsm) SKY OUUPANOY 3772 (n/gsm) TESTING PEIPAZONTES 3985 (v/pap/npn) HIM AYTOY 846 (p/npa)

8:11 KAI ELEAION OI PHARISAIIOI KAI HREANTO SYZHTEIN AYTO ZHTOYNTES PIAR AYTOY SIMEION APIO TOY OUUPANOY PEIPAZONTES AYTON

8:12 And having sighed deeply in his spirit, he says, Why does this generation seek a sign? Truly I am telling you if a sign will be given to this generation.

8:12 AND KAI 2532 (conj) HAVING SIGHED DEEPLY ANASTENAZAS 389 (v/aap/npn) IN THE TO 3588 (t/dsn) SPIRIT INEUMATI 4151 (n/dsn) OF HIM AYTOY 846 (p/pasg) HE SAYS LGEI 3004 (v/pai/3s) WHY? TI 5101 (p/npn) THIS AYTH 3778 (p/dsn) THA H 3588 (t/npn) GENERATION GENEIA 1074 (n/npn) SEEK EPIZHTEI 1934 (v/pai/3s) SIGN SIMEION 4592 (n/asn) TRULY AMHN 281 (heb) I AM TELLING LGEI 3004 (v/pai/3s) YOUMIN 5213 (np/vdp) IF EI 1487 (cond) SIGN SIMEION 4592 (n/asn) WILL BE GIVEN DOTHHSETAI 1325 (v/fpi/3s) TO THIS TAYTH 3778 (p/dsn) THA H 3588 (t/dsn) GENERATION GENEIA 1074 (n/dsn)

8:12 KAI ANASTENAZAS TO INEUMATI AYTOY LGEI TI H GENEIA AYTH SIMEION EPIZHTEI AMHN LGEI YOUMIN EI DOOTHSETAI TH GENEIA TAYTH SIMEION

8:13 And having left them, having entered again into a boat, he departed to the other side.
8:14 And they forgot to take loaves, and they did not have with them in the boat except one loaf.

8:15 And he commanded them, saying, Take heed, watch for the leaven of the Pharisees and the leaven of Herod.

8:16 And they deliberated among each other, saying, We have no loaves.

8:17 And knowing it Jesus says to them, Why do ye deliberate because ye have no loaves? Do ye not yet perceive nor understand? Have ye your heart still hardened?

8:18 Having eyes, ye see not, and having ears, ye hear not? And do ye not remember?

8:19 When I broke the five loaves for the five thousand, how many baskets full of fragments did ye take up? They say to him, Twelve.
And when the seven for the four thousand, how many hampers full of fragments did ye take up? And they said, Seven.

And he said to them, How do ye not understand?

And he comes to Bethsaida, and they bring a blind man to him, and call for him so that he might touch him.

And having taken the hand of the blind man, he led him outside of the village. And having spat on his eyes, having laid his hands upon him, he questioned him if he sees anything?

And having looked up, he said, The men that I see, I see as trees walking.
Then again he put his hands upon his eyes, and made him look up. And he was restored, and saw all men clearly.

And he sent him away to his house, saying, Thou may neither go into the village, nor may any man in the village. And they answered, saying, John the immerser, and others, Elijah, but others, one of the prophets. And he questioned his disciples, saying to them, Who do men say that I am? And having answered, Peter says to him, Thou art the Christ. And he says to them, But who do ye say that I am? And having answered, Peter says to him, Thou art the Christ. And he sent them away to his house, saying, Thou may neither go into the village, nor may any man in the village. And they answered, saying, John the immerser, and others, Elijah, but others, one of the prophets. And he questioned his disciples, saying to them, Who do men say that I am? And having answered, Peter says to him, Thou art the Christ.
And he chided them that they should tell no man about him.

And he began to teach them that it was necessary for the Son of man to suffer many things, and be rejected by the elders, and the chief priests, and the scholars, and be killed, and after three days to rise.

And having called in the multitude with his disciples, he said to them, Whoever wants to come after me, let him deny himself, and take up his cross, and follow me.

But he, having turned around, and having looked on his disciples, he rebuked Peter, saying, Go thee behind me, Satan, because thou think not the things of God, but the things of men.

And he began to teach them that it was necessary for the Son of man to suffer many things, and be rejected by the elders, and the chief priests, and the scholars, and be killed, and after three days to rise.

And he spoke the matter openly. And having taken him aside, Peter began to rebuke him.

But he, having turned around, and having looked on his disciples, he rebuked Peter, saying, Go thee behind me, Satan, because thou think not the things of God, but the things of men.
For whoever wants to save his life will lose it, but whoever will lose his life because of me and the good-news, this man will save it.

For whatever he will if he should gain the whole world, and forfeit his soul?

Or what will a man give in exchange for his soul?

For whoever may be ashamed of me and of my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he comes in the glory of his Father with the holy agents.

And he said to them, Truly I say to you, there are some of those who have stood here, who will, no, not taste of death until they see the kingdom of God come in power.
9:2 And after six days Jesus takes Peter and James and John, and leads them up onto a high mountain alone, in private. And he was transfigured before them, and his garments became glistening, exceedingly white, as snow, such as no fuller on earth is able to whiten.

9:3 And Moses and Elijah appeared to them, and they were talking with Jesus. And having responded, Peter says to Jesus, Rabbi, it is good for us to be here. And we will make three tabernacles: one for thee, and one for Moses, and one for Elijah.

9:4 And Elijah with Moses appeared to them, and they were talking with Jesus. And a cloud developed overshadowing them. And a voice came out of the cloud, This is my beloved Son. Hear ye him.

9:5 And having responded, Peter says to Jesus, Rabbi, it is good for us to be here. And we could make three tabernacles: one for thee, and one for Moses, and one for Elijah.

9:6 And he knew not what he would say, for they were frightened.

9:7 And a cloud developed overshadowing them. And a voice came out of the cloud, This is my beloved Son. Hear ye him.
9:8 And suddenly having looked around, they saw no man any more, but only Jesus with themselves.

9:9 And as they were coming down from the mountain, he commanded them that they should tell no man what they saw, except when the Son of man will rise from the dead.

9:10 And they kept the saying to themselves, discussing what is the rising from the dead.
But I say to you, that Elijah has also come, and they did to him as much as they wanted, just as it is written for him.

And when they came to the disciples he saw a great multitude around them, and scholars disputing with them.

And straightway all the multitude, having noticed him, were startled. And running near they greeted him.

And he questioned the scholars, What are ye disputing with them?

And having answered, one from the multitude said, Teacher, I brought my son to thee, who has a mute spirit.
But if thou can do anything, help us, having compassion toward us.

If anything becomes apparent to you, say, "I believe..."

9:18 καί ὁ ἄντων ἀντάλλαξεν ὁ Πησσείς ἄντων καὶ ΑΦΡΙΖΕΙ καὶ ΤΡΙΖΕΙς τοὺς ὀδόντας ἄντων καὶ ἑραίνεται καὶ ἔπν ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΣΟΥ ἡν ἄντων ἀντικείμεν καὶ οὐκ ἐσχυσάν

9:19 And having answered him, he says, O faithless generation, how long will I be with you? How long will I endure you? Bring him to me.

9:20 And they brought him to him. And when he saw him, straightway the spirit convulsed him. And having fallen on the ground, he wallowed, foaming.

9:21 And he questioned his father, How much time is it since this has happened to him? And he said, From childhood.

9:22 And it often casts him both into the fire and into the waters so that it might destroy him. But if thou can do anything, help us, having compassion toward us.

9:23 And Jesus said to him, If thou are able to believe, all things are possible to him who believes.
9:24 And straightway the father of the child having cried out, he said with tears, I believe. Lord, help thou my unbelief.

9:25 And when Jesus saw that a crowd was running together, he rebuked the unclean spirit, saying to it, Thou mutter and deaf spirit, I command thee to come out of him, and enter into him no more.

9:26 And having cried out, and having convulsed him much, it came out. And he became as if dead, so as for many to say that he was dead. And straightaway the father of the child having cried out, he said with tears, I believe. Lord, help thou my unbelief.
9:29 And he said to them, *This kind can come out by nothing, except by prayer and fasting.*

9:30 And having departed from there, they passed through Galilee, and he did not want that any man would know it.

9:31 For he taught them, *And the Son of man is delivered up into the hands of men, and they will kill him. And after being killed, he will rise the third day.*

9:32 But they did not understand the saying, and were afraid to question him.

9:33 And he came to Capernaum. And having become in the house he questioned them, *What were ye deliberating among yourselves on the way?*
9:35 And having sat down, he called the twelve, and he says to them, If any man wants to be first, he will be last of all, and helper of all.

9:36 And John answered him, saying, Teacher, we saw a certain man, who does not follow us, casting out demons in thy name, and we forbade him, because he does not follow us.

9:37 Whoever may receive one of such children in my name, receives me, and whoever may receive me, does not receive me, but him who sent me.

9:38 And John answered him, saying, Teacher, we saw a certain man, who does not follow us, casting out demons in thy name, and we forbade him, because he does not follow us.

9:39 But Jesus said, Forbid him not, for there is no man who will do a mighty work in my name, and will be able quickly to speak evil of me.
And whoever may cause one of these little ones who believe in me to stumble, it is good for him instead, if a millstone were hanged about his neck, and he were cast into the sea.

For whoever may give you a cup of water to drink in my name, because ye are of Christ, truly I say to you, he will, no, not lose his reward.

For he who is not against you is for you.
And if thy foot may cause thee to stumble, cut it off. It is good for thee to enter into life crippled, than having thy two feet to be cast into hell, into the unquenchable fire.

And if thine eye may cause thee to stumble, pluck it out. It is good for thee to enter into life one-eyed, rather than having two eyes to be cast into the hell of fire, where their worm does not perish, and the fire is not quenched.

And if thine eye may cause thee to stumble, pluck it off. It is good for thee to enter into life one-eyed, rather than having two eyes to be cast into the hell of fire, where their worm does not perish, and the fire is not quenched.

For every man will be salted with fire, and every sacrifice will be salted with salt material.

The salt material is good, but if the salt material becomes saltless, by what will ye season it? Have salt in yourselves, and be at peace among each other.
And having risen from there, he comes into the borders of Judea through the other side of the Jordan. And multitudes come together to him again, and, as he has practiced, he taught them again.

And the Pharisees having approached, they demanded of him if it is permitted for a man to divorce a wife, testing him.

But having answered, Jesus said to them, For your hard heart he wrote for you this commandment.
10:6 But from the beginning of creation God made them male and female.

10:7 Because of this a man will leave his father and mother behind, and will be bonded with his wife,

10:8 and the two will be in one flesh. So then they are no more two, but one flesh.

10:9 What therefore God has joined together, no man shall separate.

10:10 And in the house the disciples questioned him again about the same thing.

10:11 And he says to them, Whoever may divorce his wife, and will marry another, commits adultery against her.

10:12 And if a woman should divorce her husband, and will be married to another, she commits adultery.
And they brought children to him, so that he would touch them. And the disciples rebuked those who were bringing them.

But when Jesus saw it, he was displeased, and said to them, Allow the children to come to me. Forbid them not, for of such is the kingdom of God.

Truly I say to you, whoever will not receive the kingdom of God as a child, he will, no, not enter it.

And having embraced them, while laying his hands upon them, he blessed them.

And as he was going forth on the way, one man having ran to him, and having knelt to him, questioned him, Good teacher, what should I do that I may inherit eternal life?
And Jesus said to him, Why do thou call me good? None is good except one, God.

Thou know the commandments. Thou shall not commit adultery. Thou shall not murder. Thou shall not steal. Thou shall not testify falsely. Thou shall not defraud. Thou shall honor thy father and mother.

And having answered, he said to him, Teacher, all these things I have observed from my youth.

And having looked at him, Jesus loved him, and said to him, One thing thou lack. Go to him, and give all that thou hast to the poor, and thou shall have treasure in heaven. And after taking up the cross, come, follow me.

But having become somber at the saying, he went away sorrowing, for he was a man who has many possessions.
10:23 And Jesus having looked around, he says to his disciples, How difficultly those who have riches will enter into the kingdom of God.

10:24 And the disciples were astonished at his words. But again having answered, Jesus says to them, Children, how difficult it is for those who trust in riches to enter into the kingdom of God.

10:25 It is easier for a camel to go through the hole of a needle, than for a rich man to enter into the kingdom of God.

10:26 And they were exceedingly astonished, saying among themselves, Then who can be saved?

10:27 And having looked at them, Jesus says, With men, impossible, but not with God. For with God all things are possible.
10:28 **Peter began to say to him, Lo, we have left all, and have followed thee.**

10:28 ΕΘΡΩΣΩ Ο ΠΕΤΡΟΣ 4074 (N/NPM) ΕΝ ΑΥΤΟΣ ΟΙ ΗΛΙΟΥΣ ΛΕΓΕΙ ΠΑΡΑ ΑΝΘΡΩΠΟΙΩΣ ΑΔΥΝΑΤΩΝ ΑΛΛ ΟΥ ΠΑΡΑ ΘΕΟ ΠΑΝΤΑ ΓΑΡ ΔΥΝΑΤΑ ΕΣΤΙΝ ΠΑΡΑ ΤΩ ΘΕΩ

10:29 And having answered, Jesus said, Truly I say to you, there is no man who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, because of me, and because of the good-news,

10:29 ΕΘΡΩΣΩ ΟΙ ΗΛΙΟΥΣ ΕΠΕΝ ΑΜΗΝ ΔΕ ΘΕΟΥ ΑΥΤΟΥ ΟΙΝ ΣΩ ΑΦΗΚΕΝ ΟΙΚΙΑΝ Η ΔΕΑΦΟΥΣ Η ΔΕΑΦΑΣ Η ΠΑΤΕΡΑ Η ΜΗΤΕΡΑ Η ΓΥΝΑΙΚΑ Η ΤΕΚΝΑ Η ΑΓΡΟΥΣ ΑΝΕΚΕΝ ΕΜΟΥ ΚΑΙ ΕΝΕΚΕΝ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ

10:30 but he will receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands—with persecutions—and in the coming age, eternal life.

10:30 ΕΘΡΩΣΩ ΟΙ ΗΛΙΟΥΣ ΕΠΕΝ ΑΜΗΝ ΔΕ ΘΕΟΥ ΑΥΤΟΥ ΟΙΝ ΣΩ ΑΦΗΚΕΝ ΟΙΚΙΑΝ Η ΔΕΑΦΟΥΣ Η ΔΕΑΦΑΣ Η ΠΑΤΕΡΑ Η ΜΗΤΕΡΑ Η ΓΥΝΑΙΚΑ Η ΤΕΚΝΑ Η ΑΓΡΟΥΣ ΑΝΕΚΕΝ ΕΜΟΥ ΚΑΙ ΕΝΕΚΕΝ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ

10:32 And they were on the road going up to Jerusalem, and Jesus was going ahead of them. And they were amazed, and those who followed were afraid. And again having summoned the twelve, he began to tell them the things that were going to happen to him.
Behold, we go up to Jerusalem. And the Son of man will be delivered to the chief priests and the scholars. And they will condemn him to death, and will deliver him to the Gentiles.

And they will mock him, and will scourge, and will spit upon him, and will kill him. And the third day he will rise.

And James and John, the sons of Zebedee, come to him, saying, Teacher, we wish that thou would do for us whatever we ask.

And he said to them, What do ye want me to do for you?
10:38 But Jesus said to them, Ye know not what ye are asking. Are ye able to drink the cup that I drink? And to be immersed the immersion that I am immersed?

10:39 And they said to him, We are able. And Jesus said to them, Ye will indeed drink the cup that I drink, and the immersion that I am immersed ye will be immersed.

10:40 But to sit at my right hand or at my left hand is not mine to give, but for whom it has been prepared.

10:41 And when the ten heard it they began to indignant about James and John.

10:42 And having summoned them, Jesus says to them, Ye know that those who presume to rule over the Gentiles, lord over them, and their great men have power over them.
But it is not so among you. Instead, whoever may want to become great among you, will be your helper,

And whoever of you may want to become first, will be a bondman of all.

For the Son of man also came not to be served, but to serve, and to give his life a ransom for many.

And they come to Jericho. And as he went out from Jericho, and his disciples and a considerable crowd, Bartimaeus, the blind son of Timaeus, was sitting by the road begging.

And when he heard that it was Jesus the Nazarene, he began to cry out and say, Jesus, thou son of David, be merciful to me.

And many rebuked him, that he would be quiet, but he cried out much more, Thou son of David, be merciful to me.
And when they came near to Jerusalem, to Bethphage and Bethany, at the mount of Olives, he sends forth two of his disciples,
and says to them, Go ye into the village opposite you, and straightaway as ye enter into it, ye will find a colt tied, on which none of men have ever sat. After untying it, bring it.

And they brought the colt to Jesus, and threw their garments on it, and he sat upon it.

And if any man should say to you, Why are ye doing this? say ye, The Lord has need of it, and says to them just as Jesus commanded, and they allowed them.

And they departed, and found the colt tied by the door outside in the street, and they unted it.

And some of those who stood there said to them, What are ye doing, untying the colt?

And they said to them just as Jesus commanded, and they allowed them.
And many spread their garments upon the road, and others were cutting branches from the fields, and were spreading on the road.

And those who went in front, and those who came behind, cried out saying, Hosanna! Blessed is he who comes in the name of Lord!

Blessed is the kingdom of our father David that comes in the name of Lord! Hosanna in the highest!

And Jesus entered into Jerusalem, and into the temple. And when he looked around on all things, the hour now being evening, he went out to Bethany with the twelve.

And on the morrow when they came out from Bethany he was hungry.
And having seen a fig tree afar off having leaves, he came, if perhaps he will find anything on it. And when he came to it he found nothing except leaves, for it was not the time of figs.

And having responded, Jesus said to it, No man may eat fruit from thee, no more into the age. And his disciples heard it.

And they come to Jerusalem. And having entered into the temple, Jesus began to drive moneychangers, and the seats of those who sold the doves.

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And they come to Jerusalem. And having entered into the temple, Jesus began to drive moneychangers, and the seats of those who sold the doves.

And he did not permit that any man might carry a container through the temple.

And he taught, saying to them, Is it not written, My house will be called a house of prayer for all the nations? But ye made it a den of robbers.
And the scholars and the chief priests heard it, and sought how they might destroy him, for they feared him, because all the people were awed at his doctrine.

And passing by in the morning, they saw the fig tree dried out from the roots.

And having remembered, Peter says to him, Rabbi, behold, the fig tree that thou cursed has been dried out.

And having answered, Jesus says to them, Have faith in God.

For truly I say to you, that whoever may say to this mountain, Be thou taken up and cast into the sea, and will not doubt in his heart, but will believe that what he says comes to pass, whatever he may say will be for him.
priests, and the scholars, and the elders come to him.

And they say to him, By what authority are thou doing these things? Or who gave thee authority so that thou may do these things?

But if ye do not forgive, neither will your Father in the heavens forgive your trespasses.

And whenever ye may stand praying, forgive, if ye have anything against any man, so that also your Father in the heavens will forgive you your trespasses.

And if ye do not forgive, neither will your Father in the heavens forgive your trespasses.

And they come again to Jerusalem. And as he was walking in the temple, the chief priests, and the scholars, and the elders come to him.

And they say to him, By what authority are thou doing these things? Or who gave thee this authority so that thou may do these things?
11:29 And having answering, Jesus said to them, I also will question you one word, and answer me, and I will tell you by what authority I do these things.

11:30 The immersion of John, was it from heaven, or from men? Answer me.

11:31 And they reasoned with themselves, saying, If we should say, From heaven, he will say, Why did you not believe him?

11:32 But should we say, From men? (They feared the people, for all held John that he was indeed a prophet.)
12:1 And he began to speak to them in parables. A man planted a vineyard, and set up a hedge, and
dug a wine vat, and built a tower, and leased it to farmers, and went on a journey.


12:6 Therefore, still having his one beloved son, he also sent him to them, last, saying, They will be made ashamed by my son.

12:7 But those farmers said among themselves, This is the heir. Come, let us kill him, and the inheritance will be ours. And having taken him, they killed him, and cast him outside of the vineyard.

12:8 And having taken him, they killed him, and cast him outside of the vineyard.

12:9 What therefore will the lord of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others.

12:10 And have ye not read this scripture: The stone that those who build rejected, this came to be into the head of the corner.
And they sought to seize him. And they feared the multitude, for they knew that he spoke the parable against them. And having left him, they went away.

And they sent some of the Pharisees and of the Herodians to him, so that they might catch him in talk.

And when they came, they say to him, Teacher, we have seen that thou art true, and it is not a care to thee about any man, for thou look not to a personage of men, but teach the way of God in truth. Is it permitted to give tribute to Caesar or not?

And they brought it. And he says to them, Whose is this image and inscription? And they say, Caesar's. And he says to them, Render therefore to Caesar the things that are Caesar's, and to God the things that are God's.
And having answered, Jesus said to them, Render the things of Caesar to Caesar, and
the things of God to God. And they marveled at him.

There were seven brothers. And the first took a wife, and dying left no seed.

Teacher, Moses wrote to us, If a man's brother dies, and leaves behind a wife, and leaves
that his brother should take his wife, and raise up seed for his brother.

They marveled at him.

Sadducees come to him, who say there is no resurrection. And they questioned him,
Teacher, Moses wrote to us, If a man's brother dies, and leaves behind a wife, and leaves
that his brother should take his wife, and raise up seed for his brother.

And Sadducees come to him, who say there is no resurrection. And they questioned him,
saying, He should not die, but if he dies, he leaves behind a wife, and she should take
her brother, and raise up seed for her brother.

There were seven brothers. And the first took a wife, and dying left no seed.

And Sadducees come to him, who say there is no resurrection. And they questioned him,
saying, He should not die, but if he dies, he leaves behind a wife, and she should take
her brother, and raise up seed for her brother.

Teacher, Moses wrote to us, If a man's brother dies, and leaves behind a wife, and leaves
no child, that his brother should take his wife, and raise up seed for his brother.

And Sadducees come to him, who say there is no resurrection. And they questioned him,
saying, He should not die, but if he dies, he leaves behind a wife, and she should take
her brother, and raise up seed for her brother.

There were seven brothers. And the first took a wife, and dying left no seed.

And the second took her, and died, neither did he leave seed behind, and the third likewise.
And the seven had her as wife.

And having answered, Jesus said to them, Are ye not led astray because of this: not knowing the scriptures nor the power of God?

For when they rise from the dead, they neither marry, nor are given in marriage, but in the resurrection when they rise, whose wife will she be of them? For the seven had her as wife.

But about the dead, that they rise, have ye not read in the book of Moses, how God spoke to him at the bush, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

And having answered, Jesus said to them, Are ye not led astray because of this: not knowing the scriptures nor the power of God?

For when they rise from the dead, they neither marry, nor are given in marriage, but in the resurrection when they rise, whose wife will she be of them? For the seven had her as wife.

And about the dead, that they rise, have ye not read in the book of Moses, how God spoke to him at the bush, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
12:27 **He is not the God of the dead, but God of the living. Ye therefore are much misled.**

12:28 **And one of the scholars having come, having heard them disputing, knowing that he had answered them well, he questioned him, Which is the first commandment of all?**

12:29 **And Jesus answered him, The first of all the commandments is, Hear, thou Israel, Lord our God is one Lord,**

12:30 **and thou shalt love Lord thy God from thy whole heart, and from thy whole soul, and from thy whole mind, and from thy whole strength. This is the first commandment.**

12:31 **And this second is similar, Thou shalt love thy neighbor as thyself. There is no other commandment greater than these.**
And the scholar said to him, Well, teacher. Thou spoke in truth that he is one, and there is no other but he.

And to love him from the whole heart, and from the whole understanding, and from the whole soul, and from the whole strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices.

And when Jesus saw him, that he answered wisely, he said to him, Thou are not far from the kingdom of God. And no man dared to question him any more.

And having responded as he taught in the temple, Jesus said, How do the scholars say that the Christ is the son of David?

For David himself said by Holy Spirit, The Lord says to my Lord, Sit thou at my right hand until I may place thine enemies a footstool of thy feet.
12:37 David himself therefore calls him Lord, and in what way is he his son? And the great multitude heard him gladly.

12:38 And in his teaching he said to them, Look away from the scholars, those who desire to go about in long robes, and salutations in the marketplaces,

12:39 and chief seats in the synagogues, and places of honor at the feasts,

12:40 those who devour widows' houses, and praying long in pretence. These will receive greater condemnation.

12:41 And having sat down opposite the treasury, Jesus watched how the multitude cast money into the treasury, and many rich men cast in much.
And one poor widow came, she cast in two mites, which are a quadrans.

And having summoned his disciples, he says to them, Truly I say to you, that this poor widow cast in more than all those who are casting into the treasury.

And as he went forth out of the temple, one of his disciples says to him, Teacher, see what kind of stones and what kind of buildings.

And Jesus having answered, he said to him, See thou these great buildings? There will be left, no, not a stone upon a stone, that will, no, not be brought down.
13:3 And as he sat upon the mount of Olives opposite the temple, Peter and James and John and Andrew questioned him privately,


13:4 Tell us, when will these things be? And what is the sign when all these things are going to be fulfilled?


13:5 And having answered them, Jesus began to say to them, Watch that not any man lead you astray.


13:6 For many will come in my name, saying, I am, and they will lead many astray.


13:7 And when ye may hear of wars and rumors of wars, be not alarmed, for it must happen, but the end is not yet.

For nation will rise against nation, and kingdom against kingdom, and there will be earthquakes in various places, and there will be famines and troubles. These things are the beginnings of travails.

But the Holy Spirit. But whatever may be given you in that hour, speak ye this, for ye are not who are against parents, and will condemn them to death.

And brother will betray brother to death, and a father a child. And children will rise up against rulers and kings because of me, for a testimony to them.

But when they lead you, delivering you up, be not anxious before what ye might speak, neither before rulers and kings because of me, for a testimony to them.

And the good-news must first be preached to all the nations.

But when they lead you, delivering you up, be not anxious before what ye might speak, nor meditate. But whatever may be given you in that hour, speak ye this, for ye are not who are against parents, and will condemn them to death.

And brother will betray brother to death, and a father a child. And children will rise up against parents, and will condemn them to death.
And ye will be hated by all men because of my name, but he who endures to the end, this man will be saved.

But when ye see the abomination of desolation, which was spoken by Daniel the prophet, standing where it ought not (let him who reads understand), then let those in Judea flee to the mountains, and let the man who is in the field not turn back for the things behind, to take his cloak. And let the man on the housetop not go down into the house, nor enter in to take anything out of his house, but when ye see the abomination of desolation, which was spoken by Daniel the prophet, standing where it ought not (let him who reads understand), then let those in Judea flee to the mountains, and let the man who is in the field not turn back for the things behind, to take his cloak.

But when ye see the abomination of desolation, which was spoken by Daniel the prophet, standing where it ought not (let him who reads understand), then let those in Judea flee to the mountains, and let the man who is in the field not turn back for the things behind, to take his cloak.

But woe to those who have in the womb, and to those who suckle in those days.
And pray ye that your flight may not be in winter.

And unless the Lord cut short the days, no flesh would have been saved, but because of the chosen, whom he chose, he cut short the days.

And then if any man should say to you, Lo, here is the Christ, or, Lo, there, do not believe.

For false Christs and false prophets will arise, and will give signs and wonders, in order to lead astray, if possible, even the chosen.

But watch ye. Behold, I have foretold all to you.
13:24 But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light.


13:25 And then he will send forth his heavenly agents, and will gather together his chosen from the four winds, from the outermost part of the earth as far as the outermost part of heaven.


13:26 But learn a parable from the fig tree. When its branch now becomes tender, and sprouts the leaves, ye know that summer is near.


13:28 And then he will send forth his heavenly agents, and will gather together his chosen from the four winds, from the outermost part of the earth as far as the outermost part of heaven.


13:28 But learn a parable from the fig tree. When its branch now becomes tender, and sprouts the leaves, ye know that summer is near.

So ye also, when ye may see these things happening, know ye that it is near, at the doors.

Truly I say to you, that this generation will, no, not pass away, until all these things happen.

The sky and the earth will pass away, but my words may, no, not pass away.

But about that day or that hour no man knows, not even the agents in heaven, nor the Son, but the Father.

Watch ye! Be alert and pray, for ye know not when the time is,
Now after two days was the Passover and the unleavened bread. And the chief priests and the scholars sought how, having take him with trickery, they might kill him, midnight, or at cock crowing, or in the morning.

Having broken the alabaster cruse, she poured it on his head.

And what I say to you I say to all, watch!

Watch therefore, for ye know not when the lord of the house comes, at evening, or at cock crowing, or in the morning, lest having come suddenly, he may find you sleeping.

And he said to them, Watch ye, for ye know not when the lord of the house comes, at evening, or at cock crowing, or in the morning, lest having come suddenly, he may find you sleeping.

Now after two days was the Passover and the unleavened bread. And the chief priests and the scholars sought how, having take him with trickery, they might kill him, midnight, or at cock crowing, or in the morning, lest having come suddenly, he may find you sleeping.

And while he was in Bethany in the house of Simon the leper, as he sat relaxing, a woman came having an alabaster cruse of ointment of pure spikenard, very valuable. And for him to wash his feet with ointment, she said, Her Lord and Master.
For this could have been sold for over three hundred denarii, and given to the poor. And they grumbled at her.

But Jesus said, Leave her be. Why do ye cause troubles for her? She performed a good work on me.

For ye always have the poor with you, and whenever ye may desire ye can do them well, but ye do not always have me.
And truly I say to you, wherever this good-news may be preached in the whole world, also what she did will be told for a memorial of her.

And Judas Iscariot, one of the twelve, went away to the chief priests, so that he might betray him to them.

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And when they heard it, they were glad, and promised to give him silver. And he sought how he might betray him conveniently. And when they heard it, they were glad, and promised to give him silver. And he sought how he might betray him conveniently.

And on the first day of unleavened bread, when they killed the Passover, his disciples say to him, Where do thou want, after going, we should prepare that thou may eat the Passover?

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And Judas Iscariot, one of the twelve, went away to the chief priests, so that he might betray him to them.
14:14 And wherever he may enter, say ye to the house-ruler, The teacher says, Where is the guest room, where I may eat the Passover with my disciples?

14:15 And he himself will show you a large upper room spread out ready. Prepare ye for us there.

14:16 And his disciples went forth, and came into the city, and found just as he had said to them. And they prepared the Passover.

14:17 And having become evening he comes with the twelve.

14:18 And as they were relaxing and eating, Jesus said, Truly I say to you, that one of you eating with me will betray me.

14:19 They began to be sorrowful, and to say to him one by one, Not I? and another, Not I?
14:20 And having answered, he said to them, It is one of the twelve dipping with me in the dish.


14:21 The Son of man indeed goes as it is written about him, but woe to that man through whom the Son of man is betrayed! It was good for him if that man was not born.


14:21 O MEN ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΙΟΥ ΥΠΑΓΕΙ ΚΑΘΩΣ ΓΕΓΡΑΙΠΤΑΙ ΠΕΡΙ ΑΥΤΟΥ ΟΥΑΙ ΔΕ ΤΟ ΑΝΘΡΩΠΙΟ ΕΚΕΙΝΩ DI OY Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΙΟΥ ΠΑΡΑΔΙΔΟΤΑΙ ΚΑΛΟΝ ΗΝ ΑΥΤΩ ΕΙ ΟΥΚ ΕΓΕΝΝΗΘΕ Ο ΑΝΘΡΩΠΙΟ ΕΚΕΙΝΟΣ

14:22 As were they eating, Jesus having taken bread, having blessed, he broke in pieces, and gave to them, and said, Take, eat, this is my body.


14:23 And after taking the cup, having expressed thanks, he gave to them, and they all drank from it.


14:23 ΚΑΙ ΛΑΒΩΝ ΣΕ ΠΟΤΗΡΙΟΝ ΕΥΧΑΡΙΣΤΗΣΑΣ ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΚΑΙ ΕΙΠΕΝ ΕΞ ΑΥΤΟΥ ΠΑΝΤΕΣ

14:24 And he said to them, This is my blood of the new covenant, which is poured out for many.

14:25 Truly I say to you, that I will no more drink of the fruit of the grapevine, until that day when I drink it anew in the kingdom of God.


14:25 AMHN LEIG YMN OTI OYKETI OY MH PI WI EK TOY GENHMATOS THES AMPELOU EWS THES HMEPARAS EKEINHES OTAN AYTO PIWI KAINON EN TH BAZILEIA TOY THEOU

14:26 And when they sang a hymn, they went out onto the mount of Olives.


14:26 KAI YMNHSANTES EELIAON EIIS TO OROS TON ELAIWN

14:27 And Jesus says to them, All ye will be caused to stumble by me this night, because it is written, I will strike the shepherd, and the sheep will be scattered.


14:27 KAI LAGEI AYTOIS O IHSOUS OTI PIANTES SKANDALIOSHSEXE EN EMOI EN TH NYKTI TAYTH OTI GEIRPAITAI PATAE TON POIMENA KAI DIASKORIPSEHSETAI TA PROBATA

14:28 But after I am raised up, I will go before you into Galilee.


14:28 ALLA META TO EGEROHNAY ME PROAEX YMAS EIIS THN GALLIALLIAN

14:29 But Peter said to him, Even if all will be caused to stumble, yet not I.


14:29 DE PETROS EFH AYTOS KAI EI PIANTES SKANDALIOSHSEONTAI ALA OYK EGI

14:30 And Jesus says to him, Truly I say to thee, that thou today, in this night, before a cock sounds twice, will deny me thrice.

14:31 But he spoke more extreme, If I must die with thee, I will, no, not deny thee. And they all spoke the same way also.

14:31 BUT ΔΕ 1161 {CONJ} ΘΟΟ 3588 {T/NSM} SPOKE ΕΛΕΓΕΝ 3004 {V/IAI/3S} OF ΕΚ 1537 {PREP} MORE ΜΑΛΛΟΝ 3123 {ADV} EXTREME ΠΕΡΙΣΣΟΥ 4053 {A/GSN} IF ΕΑΝ 1437 {COND} IT IS NECESSARY FOR ΔΕΗ 1163 {V/POQS/3S} ΜΕ ΜΕ 3165 {PP/IAS} TO DIE WITH ΣΥΝΑΠΘΩΝΑΕΙΝ 4880 {V/2AA} ΣΧΕ ΢ΟΙ 4671 {PP/DPS} I WILL DENY ΑΠΑΡΝΗΣΩΜΑΙ 533 {V/ADS/1S} ΣΧΕ ΢Ε 4571 {PP/2AS} ΝΟΥ 3756 {N/PRN} ΝΟ ΜΗ 3361 {PRT/N} AND ΔΕ 1161 {COND} ALL ΠΑΝΤΕΣ 3956 {A/NPM} THEY SPOKE ΕΛΕΓΟΝ 3004 {V/IAI/3P} SAME WAY ΩΣΑΥΤΟΣ 5615 {ADV} ALSO ΚΑΙ 2532 {COND} AND 0 ΔΕ ΕΚ ΠΕΡΙΣΣΟΥ ΕΛΕΓΕΝ ΜΑΛΛΟΝ ΕΑΝ ΜΕ ΔΕΗ ΣΥΝΑΠΘΩΝΑΕΙΝ ΣΟΙ ΟΥ ΜΗ ΣΕ ΑΠΑΡΝΗΣΩΜΑΙ ΩΣΑΥΤΟΣ ΔΕ ΚΑΙ ΠΑΝΤΕΣ ΕΛΕΓΟΝ

14:32 And they come to a place which was Gethsemane. And he says to his disciples, Sit ye here until I pray.

14:32 ΚΑΙ 2532 {COND} THEY COME ΕΡΧΟΝΤΑΙ 2064 {V/PPN/3P} TO ΕΙΣ 1519 {PREP} PLACE ΧΩΡΙΟΝ 5564 {N/ASN} ΤΟ THE TO 3588 {T/NSN} NAME ΟΝΟΜΑ 3686 {N/NSN} ΟΦΛ WHICH ΟΥ 3739 {PR/GSN} GETHSEMANE ΓΕΘΩΣΗΜΑΝΗ 1068 {N/PRN} AND ΚΑΙ 2532 {COND} HE SAYS ΛΕΓΕΙ 3004 {V/PAI/3S} TO ΘΟΟ ΣΤΟΙΣ 3588 {V/TPM} DISCIPLES ΜΑΘΗΤΑΙΣ 3101 {N/DPM} OF HIM ΑΥΤΟΥ 846 {PP/GSM} ΣΗΤ ΥΕ ΚΑΘΙΣΑΤΕ 2523 {V/AAM/2P} HERE ΩΔΕ 5602 {ADV} UNTIL ΕΩΣ 2193 {COND} I PRAY ΠΡΟΣΕΥΞΩΜΑΙ 4336 {V/ADS/1S} ΚΑΙ 2532 {COND} ΕΙΣ ΧΩΡΙΟΝ ΟΥ TO ONOMA GETHSEMANE KAI LEGEI TOIS MAHTHAIΣ AYTOΥ KATHISATE ΩΔΕ ΕΩΣ PROSEUXOMAI

14:33 And he takes Peter and James and John with him, and began to be greatly disturbed, and very distressed.

14:33 ΚΑΙ 2532 {COND} HE TAKES ΠΑΡΑΛΑΜΒΑΝΕΙ 3880 {V/PAI/3S} ΘΟΟ ΤΟΝ 3588 {T/ASM} ΠΕΤΡΟΝ 4074 {N/ASM} ΚΑΙ 2532 {COND} ΙΑΚΩΒΟΝ 2385 {N/ASM} ΚΑΙ 2532 {COND} ΙΩΑΝΝΗΝ 2491 {N/ASM} WITH ΜΕΘ 3326 {PREP} HIMSELF ΕΑΥΤΟΥ 1438 {PP/3GSM} AND ΚΑΙ 2532 {COND} BEGAN ΗΡΞΑΤΟ 756 {V/ADJ/3S} TO BE GREATLY DISTURBED ΕΚΘΑΜΒΕΙΣΘΑΙ 1568 {V/PPN} ΚΑΙ 2532 {COND} TO BE VERY DISTURBED ΑΔΗΜΟΝΕΙΝ 85 {V/PAN} ΚΑΙ 2532 {COND} ΠΑΡΑΛΑΜΒΑΝΕΙΝ ΤΟΝ ΠΕΤΡΟΝ ΚΑΙ ΙΑΚΩΒΟΝ ΚΑΙ ΙΩΑΝΝΗΝ ΜΕ ΕΑΥΤΟΥ ΚΑΙ ΗΡΞΑΤΟ ΕΚΘΑΜΒΕΙΣΘΑΙ ΚΑΙ ΑΔΗΜΟΝΕΙΝ

14:34 And he says to them, My soul is deeply grieved, to the point of death. Remain ye here, and watch.

14:34 ΚΑΙ 2532 {COND} HE SAYS ΛΕΓΕΙ 3004 {V/PAI/3S} TO THEM ΑΥΤΟΙΣ 846 {PP/DPM} ΤΗΑ Η 3588 {T/NSF} SOUL ΨΥΧΗ 5590 {N/NSF} OF ME ΜΟΥ 3450 {PP/GNS} IS ΕΣΤΙΝ 2076 {V/PXS/3S} DEEPLY GRIEVED ΠΕΡΙΛΥΠΟΣ 4036 {A/NPS} TO POINT ΕΩΣ 2193 {COND} OF DEATH ΘΑΝΑΤΟΥ 2288 {N/GNS} REMAIN YE ΜΕΙΝΑΤΕ 3306 {V/AAM/2P} HERE ΩΔΕ 5602 {ADV} AND ΚΑΙ 2532 {COND} WATCH ΓΡΗΓΟΡΕΙΤΕ 1127 {V/PAM/2P} ΚΑΙ 2532 {COND} ΛΕΓΕΙ ΑΥΤΟΙΣ ΠΕΡΙΛΥΠΟΣ ΕΣΤΙΝ Η ΨΥΧΗ ΜΟΥ ΕΩΣ ΘΑΝΑΤΟΥ ΜΕΙΝΑΤΕ ΩΔΕ ΚΑΙ ΓΡΗΓΟΡΕΙΤΕ

14:35 And having gone forward a little, he fell on the ground, and prayed that, if it were possible, the hour might pass from him.

14:35 ΚΑΙ 2532 {COND} HAVING GONE FORWARD ΠΡΟΣΕΛΘΩΝ 4334 {V/2AAP/NSM} LITTLE ΜΙΚΡΟΝ 3397 {A/ASN} HE FELL ΕΠΕΞΕΝ 4098 {V/2AAI/3S} ON ΕΠΙ 1909 {PREP} ΤΗΑ ΤΗΣ 3588 {T/NSF} GROUND ΑΡΣΗΣ 1093 {N/GSF} AND ΚΑΙ 2532 {COND} PRAYED ΠΡΟΣΗΨΥΧΕΤΟ 4336 {V/INJ/3S} THAT ΙΝΑ 2443 {COND} IF ΕΙ 1487 {COND} IT WERE ΕΣΤΙΝ 2076 {V/PXS/3S} POSSIBLE ΔΥΝΑΤΟΝ 1415 {A/NSN} ΤΗΑ Η 3588 {T/NSF} HOUR ΩΡΑ 5610 {N/NSF} MIGHT PASS ΠΑΡΕΛΘΩ 3928 {V/2AAS/3S} FROM ΑΠ 575 {PREP} ΗΜ ΑΥΤΟΥ 846 {PP/GSM} ΚΑΙ 2532 {COND} ΠΡΟΣΕΛΘΩΝ ΜΙΚΡΟΝ ΕΠΕΞΕΝ ΕΠΙ ΤΗΣ ΑΡΣΗΣ ΚΑΙ ΠΡΟΣΗΨΥΧΕΤΟ ΙΝΑ ΕΙ ΔΥΝΑΤΟΝ ΕΣΤΙΝ ΠΑΡΕΛΘΩ ΑΠΙ ΑΥΤΟΥ Η ΩΡΑ
And he said, Abba, Father, all things are possible to thee. Remove this cup from me, but not what I want, but what thou want.

And having returned, he found them sleeping. And he says to Peter, Simon, Do thou sleep? Could thou not watch one hour?

Watch ye and pray that ye may not enter into temptation. Truly, the spirit is willing, but the flesh is weak.

And again having departed, he prayed, having said the same statement.

And having returned, he found them again sleeping, for their eyes were weighed down, and they knew not what they should reply to him.

And he comes, and finds them sleeping. And he says to Peter, Simon, Do thou sleep?
14:41a It is enough. The hour has come. Behold, the Son of man is betrayed into the hands of sinners.

14:41b It is enough. The hour has come. Behold, the Son of man is betrayed into the hands of sinners.

14:41c Arise, let us be going. Behold, he who betrays me has come near.

14:42 And straightaway, while he still spoke, Judas, being one of the twelve, comes, and with him a great multitude with swords and clubs from the chief priests, and the scholars, and the elders.

14:43 Now he who betrayed him had given them a sign, saying, Whomever I may kiss is he. Seize him, and lead away securely.

14:44 And when he came, straightaway having approached him, he says, Rabbi, Rabbi, and kissed him much.
And a certain one of those who stood by, having drawn his sword, struck the bondman of the high priest, and cut off his ear.

Having answered, Jesus said to them, Have ye come out as against a robber with swords and clubs to arrest me?

I was daily near you, teaching in the temple, and ye did not seize me—but that the scriptures might be fulfilled.

And having forsook him, they all fled.

And a certain one young man followed with him, having been wrapped naked in a linen cloth. And the young men seized him,

but having left behind the linen cloth, he fled from them naked.
14:53 And they led Jesus away to the high priest. And all the chief priests and the elders and the scholars assemble with him.

14:54 And Peter followed him from a distance, as far as inside the courtyard of the high priest, and was sitting with the subordinates, and warming himself near the light.

14:55 Now the chief priests and the whole council sought testimony against Jesus in order to put him to death, and did not find it.

14:56 For many testified falsely against him, and their testimonies were not consistent.
14:59 And not even this testimony was consistent.

14:60 And the high priest having stood up in the midst, he demanded Jesus, saying, Thou answer nothing? What is it these men testify against thee?

14:61 But he remained silent, and answered nothing. Again the high priest demanded him, and says to him, Are thou the Christ, the Son of the Blessed?

14:62 And Jesus said, I am. And ye will see the Son of man sitting at the right hand of Power, and coming with the clouds of the sky.
14:64 Ye have heard the blasphemy. What does it seem to you? And they all condemned him to be deserving of death.

14:65 And some began to spit on him, and to strike him with a fist, and to say to him, Prophecy. And the subordinates were throwing him with slaps.

14:66 And as Peter was below in the courtyard, one of the servant girls of the high priest comes.

14:67 And having seen Peter warming himself, having looked at him, she says, Thou also were with Jesus of Nazareth.
And the servant girl having seen him, she began again to say to those who stood by, This man is from them.

And straightaway in the morning the chief priests with the elders and scholars and the whole council, having made a plan, after binding Jesus, they took him away, and delivered him up to Pilate.
15:2 And Pilate questioned him, Are thou the king of the Jews? And having answered, he said to him, Thou say.

15:3 And the chief priests accused him of many things.

15:4 And Pilate again questioned him, saying, Thou answer nothing? Behold how many things they testify against thee.

15:5 But Jesus answered nothing any more, so as for Pilate to wonder.

15:6 Now during a feast he released to them one prisoner, whomever they requested.

15:7 And a man who was called Barabbas was with the rebels who were bound, men who had committed murder during the insurrection.
And having cried aloud, the multitude began to ask as he was always doing for them.

KAI ANABOHSAS O OCLOS HRXATO AITEISQAI KAQWS AEI EPOIEI AUTOIS

And Pilate answered them, saying, Do ye wish that I would release to you the king of the Jews?

DE PILATOS APEKRIQH AUTOIS SAYING DO YE WISH I WOULD RELEASE TO YOU THE KING OF THE JEWS

But he knew that the chief priests had delivered him up because of envy.

EGINWSKEN GAR OTI DIA FQONON PARADEDWKEISAN AUTON OI ARCIEREIS

But the chief priests incited the crowd, so that he would release Barabbas to them instead.

OI DE ARCIEREIS ANESEISAN TON OCLON INA MALLON TON BARABBAN APOLUSH AUTOIS

And again having answered, Pilate said to them, What then do ye wish I would do to the man whom ye call the king of the Jews?

O DE PILATOS APOKRIQEIS PALIN EIPEN AUTOIS TI OUN QELETE POIHSW ON LEGETE BASILEA TWN IOUDAIWN

And they cried out again, Crucify him.

OI DE PILATOS APAKRIZEIΣ ΠΑΛΑΙΝ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΩΝ ΒΑΣΙΛΕΑ ΤΩΝ ΙΟΥΔΑΙΩΝ

And Pilate said to them, For what evil has he done? But they cried out even more, Crucify him.
And Pilate, wanting to do what was sufficient for the crowd, released Barabbas to them. And he delivered Jesus, after scourging, so that he might be crucified.

And the soldiers led him away inside the courtyard, which is the Praetorium, and they call together the whole band.

And they put purple clothing on him, and clothe him with a woven crown of thorns, and began to salute him, Hail, king of the Jews!

And they struck his head with a reed, and spat upon him, and bowing their knees worshiped him.

And when they had mocked him, they took the purple garment off of him, and dressed him with his own garments. And they lead him out so that they might crucify him.
And they draft a certain Simon, a Cyrenian passing by coming from the countryside, the father of Alexander and Rufus, so that he would take his cross.

And they gave him wine mingled with myrrh to drink, but he did not take it.

And having crucified him, they divided his garments, casting a lot for them, who would take what.
15:27 And they crucify two robbers with him, one at his right hand, and one at his left.

15:28 And the scripture was fulfilled, which says, And he was reckoned with lawless men.

15:29 And those who passed by, railed at him, wagging their heads, and saying, Ha! Thou who destroy the temple, and build it in three days, save thyself, and come down from the cross.

15:30 Likewise also the chief priests mocking among each other with the scholars said, He saved others, he cannot save himself.

15:32 Let the Christ, the king of Israel, come down now from the cross, that we may see and believe in him. And those who were crucified with him reviled him.
15:32 And having become the sixth hour, darkness occurred over the whole land until the ninth hour.

15:33 And having become the sixth hour, darkness occurred over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a great voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why have thou forsaken me?

15:34 And having become the sixth hour, darkness occurred over the whole land until the ninth hour. And having given out a great voice, Jesus expired. And the curtain of the temple was rent in two from the top to the bottom.

15:35 And at the ninth hour Jesus cried out in a great voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why have thou forsaken me?

15:36 And having run, and having filled a sponge of vinegar, and having placed it on a reed, gave him to drink, saying, Leave be. We might see if Elijah comes to take him down.

15:35 And some of those who heard it, said, Behold, he calls Elijah.

15:36 And one having run, and having filled a sponge of vinegar, and having placed it on a reed, gave him to drink, saying, Leave be. We might see if Elijah comes to take him down.

15:37 And giving out a great voice, Jesus expired.

15:38 And the curtain of the temple was rent in two from the top to the bottom.
And when the centurion, who stood from opposite him, saw that he expired, having cried out this way, he said, Truly this man was the Son of God.

And now having become evening, since it was the Preparation, that is, pre-sabbath, And Joseph of Arimathaea came, an honorable councilman who also himself was awaiting the kingdom of God, embodied, he went in near Pilate, and requested the body of Jesus.
And Pilate wondered if he died already. And having summoned the centurion, he questioned him if he was already dead.

And having ascertained from the centurion, he granted the body to Joseph.

And having bought fine linen, and having taken him down, he wrapped him in the linen, and laid him in a sepulcher, being that which had been hewn out of rock. And he rolled a stone to the door of the sepulcher.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that having come, they might anoint him.
And very much early morning on the first day of the week, they come near to the sepulcher when the sun was risen.

And they said to themselves, Who will roll away the stone for us from the door of the sepulcher?

And having looked, they see that the stone has been rolled back, for it was very large.

And having entered into the sepulcher, they saw a young man sitting on the right side, clothed in a white robe, and they were alarmed.

And he says to them, Be not alarmed. Ye seek Jesus, the man of Nazareth who was crucified. He was raised. He is not here. Behold, the place where they laid him.

But go, tell his disciples and Peter, that he goes before you into Galilee. Ye will see him there, just as he said to you.
And having come out, they fled from the sepulcher, and trembling and astonishment seized them. And they said nothing to any man, for they were afraid.

And those men having departed, they reported to the others. Neither did they believe those men.
Afterward he became visible to them, to the eleven, who were relaxing. And he upbraided their unbelief and hard heart, because they did not believe those who saw him after he was raised.

And he said to them, Having gone into all the world, preach ye the good-news to the whole creation.

He who believes and is immersed will be saved, but he who does not believe will be damned.

And these signs will accompany those who believe: In my name they will cast out demons. They will speak in new tongues.

They will take up serpents, and if they drink anything deadly, it will, no, not harm them. They will lay hands on the feeble, and they will fare well.
Therefore indeed, the Lord, after he spoke to them, was taken up into heaven, and sat down at the right hand of God.

And those men, having gone forth, they preached everywhere, the Lord working jointly, and confirming the word by the signs that followed. Truly.

Inasmuch as many have taken in hand to arrange in order a narration about the deeds that have been brought to fullness among us,

just as they delivered them to us, who became from the beginning eyewitnesses and servants of the word,

it occurred to me also, having followed closely from the beginning all things accurately, to write to thee in order, eminent Theophilus,
so that thou might know the certainty of the declarations about which thou were instructed.

It came to pass in the days of Herod, king of Judea, there was a certain priest, named Zacharias, from the division of Abijah, and his wife was from the daughters of Aaron, and her name was Elizabeth.

And they were both righteous before God, going in all the commandments and righteous things of the Lord, blameless.

And there was no child to them because Elizabeth was barren, and they were both advanced in their days.

But it came to pass during his service as a priest in the course of his division in the presence of God,
Elizabeth will bear a son for thee. And thou shall call his name John.

that, according to the custom of the priesthood, he was chosen by lot to burn incense after entering into the temple of the Lord.

And an agent of Lord became visible to him, standing on the right side of the altar of incense.

And Zacharias having seen, was shaken, and fear fell upon him.

But the agent said to him, Fear not, Zacharias, because thy plea was heard, and thy wife Elizabeth will bear a son for thee. And thou shalt call his name John.
And there will be joy and exultation for thee, and many will rejoice at his birth.

And he will be filled of Holy Spirit, even from his mother's belly.

And Zacharias said to the agent, How will I know this? For I am aged, and my wife is advanced in her days.

And he will go ahead, in front of him, in the spirit and power of Elijah, to turn back many of the sons of Israel to Lord their God.

And there will be joy and exultation for thee, and many will rejoice at his birth.

And he will turn back many of the sons of Israel to Lord their God.

And he will go ahead, in front of him, in the spirit and power of Elijah, to turn back the hearts of fathers toward children, and the disobedient in a mentality of the righteous, to make ready for Lord a people prepared.

And he will be great in the sight of the Lord, and he should, no, not drink wine and strong drink. And he will be filled of Holy Spirit, even from his mother's belly.

And there will be joy and exultation for thee, and many will rejoice at his birth.

And he will go ahead, in front of him, in the spirit and power of Elijah, to turn back the hearts of fathers toward children, and the disobedient in a mentality of the righteous, to make ready for Lord a people prepared.

And Zacharias said to the agent, How will I know this? For I am aged, and my wife is advanced in her days.

And he will turn back many of the sons of Israel to Lord their God.
And having answered, the agent said to him, I am Gabriel who stand in the presence of God. And I was sent to speak to thee, and to announce these good news to thee.

And he was beckoning to them, and remained speechless. And having answered, the agent said to him, I am Gabriel who stand in the presence of God. And I was sent to speak to thee, and to announce these good news to thee.

And the people were waiting for Zacharias, and they wondered during his delay in the temple.

And when he came out, he could not speak to them, and they recognized that he had seen a vision in the temple. And he was beckoning to them, and remained speechless. And when he came out, he could not speak to them, and they recognized that he had seen a vision in the temple. And he was beckoning to them, and remained speechless.

And it came to pass, when the days of his service were fulfilled, he departed to his house.
And after these days his wife Elizabeth conceived, and she concealed herself five months, saying,

Thus the Lord has done to me during the days in which he looked, to take away my shame among men.

Now in the sixth month the agent Gabriel was sent by God to a city of Galilee, named Nazareth,

to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary.

And the agent having come in near her, he said, Hail, thou who are highly favored. The Lord is with thee, thou who are blessed among women.

And the agent having come in near her, he said, Hail, thou who are highly favored. The Lord is with thee, thou who are blessed among women.
But having seen, she was perplexed at his saying, and was pondering what kind of greeting this might be.

And the agent said to her, Fear not, Mary, for thou have found favor with God.

And behold, thou will conceive in thy womb, and bring forth a son. And thou shall call his name JESUS.

This man will be great, and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David. And he will reign over the house of Jacob into the ages. And of his kingdom there will be no end.

And Mary said to the agent, How will this be, since I know not a man?

And the agent said to her, Fear not, Mary, for thou have found favor with God. This man will be great, and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David. And he will reign over the house of Jacob into the ages. And of his kingdom there will be no end.

And he will reign over the house of Jacob into the ages. And of his kingdom there will be no end.

And Mary said to the agent, How will this be, since I know not a man?
And having answered, the agent said to her, Holy Spirit will come upon thee, and the power of the Most High will overshadow thee. Therefore also the holy thing that is begotten will be called the Son of God.

And behold, Elizabeth thy kinswoman, she also has conceived a son in her old age, and this is the sixth month with her who was called barren.

For no word from God will be impossible.

And Mary said, Behold the maid-servant of Lord. May it happen to me according to thy word. And the agent departed from her.

And having risen in these days, Mary went with haste into the hill country, into a city of Judah,
and entered into the house of Zacharias and greeted Elizabeth.

And she exclaimed in a great voice, and said, Blessed are thou among women, and blessed is the fruit of thy belly.

And why is this to me, that the mother of my Lord would come to me?

For lo, when the voice of thy greeting happened in my ears, the babe leaped with joy in my belly.

And blessed is she who believed, because there will be a fulfillment of the things that were spoken to her from Lord.

1:46 And Mary said, My soul magnifies the Lord,


1:47 and my spirit rejoices in God my Savior,


1:48 because he has looked upon the lowliness of his bondmaid. For behold, from henceforth all generations will regard me blessed,


1:49 because the Mighty has done great things to me. And his name is holy.


1:50 And his mercy is for generations of generations to those who fear him.


1:51 He did a mighty work by his arm. He scattered the proud in the mentality of their heart.
1:52 He brought down potentates from thrones, and raised up lowly men.


1:52 KAΩEILEN ΔΥΝΑΣΤΑΣ ΑΙΟ ΘΡΩΝΩΝ ΚΑΙ ΨΩΣΕΝ ΤΑΠΕΙΝΟΥΣ

1:53 He filled those who are hungry with good things, and those who are rich he sent away empty.


1:54 He helped his boy Israel to be reminded of mercy,


1:55 just as he spoke to our fathers: to Abraham and his seed into the age.


1:56 And Mary dwelt with her about three months, and returned to her house.


1:57 Now the time for Elizabeth was fulfilled for her to give birth, and she brought forth a son.

And it came to pass on the eighth day, that they came to circumcise the child, and they were calling it by the name of his father Zacharias.

And immediately his mouth was opened, and his tongue, and he spoke, praising God. And having asked for a writing tablet, he wrote, saying, His name is John. And they all marveled. And they made signs to his father, whatever he wanted to call him. And they said to her, There is no man among thy relatives who is called by this name. And his mother having answered, said, No, but he will be called John.

And it came to pass on the eighth day, that they came to circumcise the child, and they were calling it by the name of his father Zacharias.

And having asked for a writing tablet, he wrote, saying, His name is John. And they all marveled. And they made signs to his father, whatever he wanted to call him.

And they said to her, There is no man among thy relatives who is called by this name.

And he made signs to his father, whatever he wanted to call him.

And having asked for a writing tablet, he wrote, saying, His name is John. And they all marveled.
And fear developed in all who dwell around them. And all these sayings were talked about in the entire hill country of Judea.

And all who heard stored up in their heart, saying, What then will this child be? For the hand of Lord was with him.

And his father Zacharias was filled of Holy Spirit, and prophesied, saying, Blessed is Lord, the God of Israel, because he came to help, and made ransom for his people.

And he raised up a horn of salvation for us in the house of his boy David,
salvation from our enemies, and from the hand of all who hate us,

the oath that he swore to Abraham our father, to give to us,

without fear from the hand of our enemies, having been saved to serve him

in piety and righteousness before him all the days of our life.

And thou, child, will be called a prophet of the Most High. For thou will go ahead, before

to give knowledge of salvation to his people in the remission of their sins,
because of the bowels of mercy of our God, by which the dayspring from on high came to help us,

BECAUSE OF THE BOWELS OF MERCY OF GOD, BY WHICH THE DAYSPRING FROM ON HIGH CAME TO HELP US,

BECAUSE OF THE BOWELS OF MERCY OF GOD, BY WHICH THE DAYSPRING FROM ON HIGH CAME TO HELP US,

TO GIVE LIGHT TO THOSE WHO DWELL IN DARKNESS AND THE SHADOW OF DEATH, TO GUIDE OUR FEET INTO A WAY OF PEACE.

And the child grew, and became strong in spirit. And he was in the desolate regions until the day of his manifestation to Israel.

AND THE CHILD GREW AND BECAME STRONG IN SPIRIT AND HE WAS IN THE DESOLATE REGIONS UNTIL THE DAY OF MANIFESTATION OF HIM TO ISRAEL.

Now it came to pass in those days, a decree went out from Caesar Augustus to enroll all the world.

NOW IT CAME TO PASS IN THOSE DAYS, A DECREE WENT FORTH FROM CAESAR AUGUSTUS TO ENROLL ALL THE WORLD.

This enrollment first occurred when Quirinius was governor of Syria.

THIS ENROLLMENT FIRST OCCURRED WHEN QUIRINIUS WAS GOVERNOR OF SYRIA.

And all went to be enrolled, each into his personal city.

AND ALL WENT TO BE ENROLLED EACH INTO HIS PERSONAL CITY.
And Joseph also went up from Galilee, out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to enroll himself with Mary, the woman who was betrothed to him, being pregnant.

She brought forth her son, the firstborn, and wrapped him in swaddling clothes, and laid him in the feed trough, because there was no place for them in the inn.

And she brought forth her son, the firstborn, and wrapped him in swaddling clothes, and laid him in the feed trough, because there was no place for them in the inn.

And there were shepherds in the same region living in the fields, and keeping watch by night over their flock.
And behold, an agent of Lord stood near them, and the glory of Lord shone around them. And they feared a great fear.

And the agent said to them, Fear not, for behold, I bring you good-news of great joy that will be to all the people,

because to you was born today in the city of David a Savior, who is Christ Lord.

And this is the sign to you: Ye will find a babe wrapped in swaddling clothes, and lying in a feed trough.

And suddenly there came to be with the agent a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, goodwill among men.
And it came to pass, as the agents went away from them into heaven, that the men (the shepherds) said to each other, Let us indeed go through as far as Bethlehem, and see this declaration that has come to pass, which the Lord made known to us.

But Mary kept all these proclamations, pondering in her heart.

And they came and found both Mary and Joseph, and the babe lying in the feed trough.
2:20 And the shepherds returned, glorifying and praising God for all that they heard and saw, as it was told to them.

2:21 And when eight days were fulfilled to circumcise him, that his name was called JESUS, the one called by the heavenly agent before he was conceived in the belly.

2:22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord, 

2:23 (just as it is written in a law of Lord that every male that opens a womb will be called holy to the Lord),

2:24 and to offer a sacrifice according to that which is said in a law of Lord, a pair of turtledoves, or two young pigeons.
And behold, there was a man in Jerusalem whose name was Simeon. And this man was righteous and devout, waiting for the encouragement of Israel, and Holy Spirit was upon him.

It was divinely revealed to him by the Holy Spirit, that he would not see death before he would see the Christ of Lord.

And it was divinely revealed to him by the Holy Spirit, that he would not see death before he would see the Christ of Lord.

And he came by the Spirit into the temple. And when the parents brought in the child Jesus, for them to do according to the custom of the law about him, they received it into his arms, and praised God, and said, "This child is destined to perform great things for Israel's sake, as it is written in the law of Moses: He will be called the of the Lord."
Now dismiss thy bondman in peace, Master, according to thy word,

because my eyes have seen thy salvation,

which thou prepared toward the face of all the peoples:

a light for enlightenment of Gentiles, and glory of thy people Israel.

And Joseph and his mother were marveling at the things being spoken about him.

And Simeon blessed them, and said to Mary his mother, Behold, this man is set for the falling and the rising of many in Israel, and for a sign being repudiated

And Joseph and his mother were marveling at the things being spoken about him.

And Simeon blessed them, and said to Mary his mother, Behold, this man is set for the falling and the rising of many in Israel, and for a sign being repudiated

And also of thee, a sword will pierce through thine own soul, so that thoughts out of many hearts may be revealed.
And there was Anna, a prophetess, of the tribe of Asher (being advanced in many days, having lived with a husband seven years from her virginity, and there was Anna, a prophetess, a daughter of Phanuel, of the tribe of Asher (being advanced in many days, having lived with a husband seven years from her virginity, and having stood near at that same hour, she acknowledged the Lord, and spoke about the grace of redemption of her child. And when they completed all things according to the law of Lord, they returned into Galilee to their own city Nazareth.

And the child grew, and became strong in spirit, filled with wisdom. And the grace of God was upon it.
And his parents went to Jerusalem every year at the feast of the Passover.

And when he became twelve years old, them having gone up according to the custom of the feast,

And having fulfilled the days, during their return the boy Jesus remained behind in Jerusalem. And Joseph and his mother did not know it,
And it came to pass after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and questioning them.

And all who heard him were astonished at his understanding and answers.

And when and they saw him, they were amazed. And his mother said to him, Child, why did thou this way to us? Behold, thy father and I were seeking thee sorrowing.


KAI EGENETO MEΘ HMEPΑΣ TPEIΣ EΥPON AΥTOΣ EN TO ΙΕΡΩ KAΘΕΖΟΜΕΝΟN EN MEΣΩ TΩN ΔΙΑΣΚΑΛΩΝ KAI AΚΟΥΟΝΤΑ AΥΤΩΝ KAI EΠΕΡΩΤΩΝΤΑ AΥΤΟΥΣ

And all who heard him were astonished at his understanding and answers.


2:48 AND when and they saw him, they were amazed. And his mother said to him, Child, why did thou this way to us? Behold, thy father and I were seeking thee sorrowing.


2:50 AND he said to them, Why are ye not seeking me? Had ye not known that I must be among the things of my Father?

2:51 And he went down with them, and came to Nazareth, and was being subordinate to them. And his mother kept all these sayings in her heart.
Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Abilene, region belonging to Ituraea, and of the region of Trachonitis, and Lysanias being tetrarch of Judea, and Herod being tetrarch of Galilee, and his brother Philip being tetrarch of the region belonging to Ituræa, and of the region of Trachonitis, and Lysanias being tetrarch of Abilene.

And Jesus increased in wisdom and in stature, and in favor with God and men.

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip being tetrarch of the region belonging to Ituraea, and of the region of Trachonitis, and Lysanias being tetrarch of Abilene,

3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip being tetrarch of the region belonging to Ituraea, and of the region of Trachonitis, and Lysanias being tetrarch of Abilene,

In the high priesthood of Anna and Caiaphas, the word of God came to be in John the son of Zacharias in the wilderness.

And he came into all the region around the Jordan, preaching an immersion of repentance for remission of sins,
as it is written in the book of the words of Isaiah the prophet, which says, The voice of a man crying out in the wilderness: Prepare ye the way of Lord. Make his paths straight.

Every valley will be filled, and every mountain and hill will be brought low. And the crooked things will be into straight and the rough into smooth ways.

And all flesh will see the salvation of God.

He said therefore to the multitudes who went out to be immersed by him, Ye offspring of vipers, who showed you to flee from the coming wrath?

Bring forth therefore fruits worthy of repentance, and do not begin to say within yourselves, We have a father, Abraham. For I say to you, that God is able from these stones to raise up children to Abraham.
3:9 And even now the ax is laid at the root of the trees. Every tree therefore not making good fruit is cut down, and cast into fire.

3:10 And the crowds questioned him, saying, What then shall we do?

3:11 And having answered, he says to them, He who has two coats, let him share with him not having, and he who has food, let him do likewise.

3:12 And tax collectors also came to be immersed, and they said to him, Teacher, what should we do?

3:13 And he said to them, Collect not one thing more than from what has been appointed for you.
And he said to them, Do violence to no man, nor accuse falsely, and be content with your wages,

3:14 and δὲ 1161 {CONJ} who were soldiers στρατευόμενοι 4754 {V/PMP/NPM} Also καὶ 2532 {CONJ} questioned εἰπήρωτον 1905 {V/IAD/3P} ἧμιν ἄντων 846 {PP/ASM} saying λέγοντεςς 3004 {V/PAP/NPM} and καὶ 2532 {CONJ} we ἡμεῖς 2249 {PP/INP} ὡματὰ τὶ 5101 {PAUS} should we do ποιήσωμεν 4160 {V/AAAS/IP} and καὶ 2532 {CONJ} he said εἶπεν 2036 {V/2AAI/3S} to πρὸς 4314 {PREP} them αὐτοὺς 846 {PP/ARM} do violence to διασεισθῆτε 1286 {V/AAAS/2P} none μὴ δέναι 3588 {T/NSM} nor μὴ δὲ 3366 {CONJ} accuse falsely σὺκοφαντήσητε 4811 {V/AAAS/2P} and καὶ 2532 {CONJ} be content ἀρκεῖσθε 714 {V/PPM/2P} with these τοῖς 3588 {T/DPN} wages ὑψώνιοις 3800 {N/DN} of you ὑμῶν 5216 {PP/2GP}

3:14 εἰπήρωτον δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες καὶ ἡμεῖς τὶ ποιῆσομεν καὶ εἶπεν πρὸς αὐτοὺς μὴ δέναι διασεισθῆτε μὴ δὲ σὺκοφαντήσητε καὶ ἀρκεῖσθε τοῖς ὑψώνιοις ὑμῶν

3:15 And as the people were expectant, and all pondering in their hearts about John, if perhaps he was the Christ,

3:15 and δὲ 1161 {CONJ} theο 3588 {T/GSM} people λαός 2992 {N/GSM} as they were expectant προσδόκωντος 4328 {V/PAP/GSM} and καὶ 2532 {CONJ} all πάντων 3956 {A/GPM} pondering διαλογίζομενῶν 1260 {V/PNP/GPM} in εἰς 1722 {PREP} them τοῖς 3588 {T/DPP} hearts καρδίας 2532 {CONJ} of them αὐτῶν 846 {PP/GPM} about περὶ 4012 {PREP} theο 3588 {T/GSM} john ἰωάννου 2491 {N/GSM} if perhaps μὴ πιστεύει 3379 {ADV} he αὐτός 846 {PP/NSM} was εἰς 1498 {V/PXO/3S} theο 3588 {T/NSM} anointed χριστὸς 5547 {N/NSN}

3:15 προσδοκώντως δὲ τὸν λαόν καὶ διαλογίζομενῶν πάντων εἰς ταῖς καρδίαις αὐτῶν περὶ τοῦ ἰωάννου μὴ πιστεύε ἀυτὸς εἰς ὁ χριστὸς

3:16 John responded, saying to them all, I indeed immerse you in water, but a man mightier than I comes, of whom I am not worthy to unloose the strap of his shoes. He will immerse you in Holy Spirit and fire,

3:16 theο 3588 {T/NSN} john ἰωάννης 2491 {N/NSN} responded ἀπεκρίνατο 611 {V/ADI/3S} saying λέγων 3004 {V/PAP/NSN} to all ἀπασὶν 537 {A/DPM} εἰς 1473 {V/PP/INS} indeed men 3303 {V/PRT} immerse βαπτίζω 907 {V/PAAS/3S} you ὑμᾶς 5209 {PP/2AP} in water χείρι 5204 {N/DSN} but δὲ 1161 {CONJ} theο 3588 {T/NSM} mightier than ἵσχυρὸς ἐρωτέρως 2478 {A/NSM/IC} μοῦ 3450 {PP/1GS} comes ἐρχεται 2064 {V/PNI/3S} of whom ὑμᾶς 3739 {PR/GSM} I am εἰμὶ 1510 {V/PXI/1S} not ὑμᾶς 3756 {PRT/N} worthy ἰκανὸς 2425 {A/NSM} to unloose λύσαι 1089 {V/AAAN} theο τὸν 3588 {T/ASM} strap ἑμαυτὰ 2438 {N/ASM} of these τῶν 3588 {T/GPM} shoes ὕποδημάτων 5266 {N/GPM} of him ἀυτοῦ 846 {PP/GSM} he αὐτός 846 {PP/NSM} will immerse βαπτίσει 907 {V/FAI/3S} you ὑμᾶς 5209 {PP/2AP} in ἑν 1722 {PREP} holy ἀγίῳ 40 {A/DSN} spirit πνευματί 4151 {N/DSN} and καὶ 2532 {CONJ} fire πῦρ 4442 {N/DSN}

3:16 ἀπεκρίνατο ὁ ἰωάννης ἀπασὶν λέγων εἰς μὲν χείρι βαπτίζω ὑμᾶς ἐρχεται δὲ οἱ ἵσχυρὸς ἐρωτέρως μοῦ οὐκ εἰμὶ ἰκανὸς λύσαι τὸν ἰμαντὰ τῶν ὕποδημάτων αὐτοῦ αὐτός ὑμᾶς βαπτίσει ἐν πνευματί ἀγίῳ καὶ πῦρ

3:17 whose winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his storehouse, but the chaff he will burn with unquenchable fire.

3:17 whose οὐ 3739 {PR/GSM} the θὸ 3588 {T/NSN} winnowing fork ἰτυόν 4425 {N/NSN} in εἷς 1722 {PREP} the θὸ 3588 {T/DSS} hand ἥξειρ 5495 {N/DSF} of him ἀυτοῦ 846 {PP/GSM} and καὶ 2532 {CONJ} he will thoroughly clean ἄκακαρθίει 1245 {V/FAIS/ATT} the θὸ 3588 {T/ASF} threshing floor ἄλονα 257 {N/ASF} of him ἀυτοῦ 846 {PP/GSM} and καὶ 2532 {CONJ} will gather συνάχει 4863 {V/FAIS/3S} the θὸ 3588 {T/ASM} wheat σίτον 4621 {N/ASM} into εἰς 1519 {PREP} the θὸ 3588 {T/ASF} storehouse ἀποθήκην 596 {N/NSF} of him ἀυτοῦ 846 {PP/GSM} but δὲ 1161 {CONJ} the θὸ 3588 {T/ASM} chaff ἄξυρον 892 {N/NSN} he will burn κατακαυσεῖ 2618 {V/FAIS/3S} with unquenchable ἄσβετῳ 762 {A/DSN} fire πῦρ 4442 {N/DSN}

3:17 οὐ τὸ ἰτύν ἐν τῇ ἥξειρ ἀυτοῦ καὶ ἄκακαρθίει τὴν ἀλόνα ἀυτοῦ καὶ συνάχει τὸν σίτον εἰς τὴν ἀποθήκην ἀυτοῦ τὸ δὲ ἄξυρον κατακαυσεῖ πῦρ ἄσβετῳ
Indeed therefore, also exhorting the people with many other things, he preached the good-news.

But Herod the tetrarch, being reproved by him about Herodias his brother's wife, and about all of which evil things Herod had done,

also added this to them all, he even locked up John in prison.

Now it came to pass, during the immersion of all the people, Jesus also having been immersed and praying, for the heaven to be opened,

also came to pass, during the immersion of all the people, Jesus also having been immersed and praying, for the heaven to be opened,

and the Holy Spirit to descend in a bodily form as a dove upon him, and a voice to occur out of heaven, saying...
3:24 and KAI 2532 {CONJ} THO 3588 {T/NSM} JEHOSHUA IHSOUΣ 2424 {N/NSM} HIMSELF AYTOΣ 846 {PT/NSM} WAS HN 2258 {V/IXI/3S} ABOUT ὅς ΕΙΣ 5616 {ADV} THIRTY ΤΡΙΑΚΟΝΤΑ 5144 {N/NSM} YEARS ΕΤΩΝ 2094 {N/GPN} BEING 5607 {V/PXP/NSM} AS ὁΣ Ὁ 5613 {ADV} WAS SUPPOSED ENOMIZETO 3543 {V/IPI/3S} SON UIOS 5207 {N/NSM} OF JOSEPH IWSHF 2501 {N/PRI} THO TOU 3588 {T/NSM} OF HELI ΗΛΙ 2242 {N/PRI}

3:23 KAI AUTOS HN O ΙΗΣΟΥΣ οΣΕΙ ΕΤΩΝ ΤΡΙΑΚΟΝΤΑ ΑΡΧΟΜΕΝΟΣ ὁΣ ΕΝ ΟΜΝΙΖΕΤΟ ΦΙΟ ΙΩΣΗΦ ΙΟΤΙΟΥ ΗΛΙ

3:24 the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph,

3:24 THO TOY 3588 {T/GSM} OF MATTHAT MATΘAT 3158 {N/PRI} THO TOY 3588 {T/GSM} OF LEVI ΛΕΥΙ 3017 {N/PRI} THO TOY 3588 {T/GSM} OF MELCHI ΜΕΛΧΙ 3197 {N/PRI} THO TOY 3588 {T/GSM} OF JANNA ΙΑΝΝΑ 2388 {N/PRI} THO TOY 3588 {T/GSM} OF JOSEPH IWSHF 2501 {N/PRI}

3:25 the son of Mattathias, the son of Nahum, the son of Esli, the son of Naggai,

3:25 THO TOY 3588 {T/GSM} OF MATTATHIAS ΜΑΤΤΑΘΙΑΣ 3161 {N/GSM} THO TOY 3588 {T/GSM} OF AMOS ΑΜΩΣ 301 {N/PRI} THO TOY 3588 {T/GSM} OF NAHUM ΝΑΟΥΜ 3486 {N/PRI} THO TOY 3588 {T/GSM} OF ESLI ΕΣΛΙ 2069 {N/PRI} THO TOY 3588 {T/GSM} OF NAGGAI ΝΑΓΓΑΙ 3477 {N/PRI}

3:26 the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Joda,

3:26 THO TOY 3588 {T/GSM} OF MAATH ΜΑΑΘ 3092 {N/PRI} THO TOY 3588 {T/GSM} OF MATTATHIAS ΜΑΤΤΑΘΙΑΣ 3161 {N/GSM} THO TOY 3588 {T/GSM} OF SIMEIN ΣΕΜΕΙ 4584 {N/PRI} THO TOY 3588 {T/GSM} OF JOSEPH ΙΩΣΗΦ 2501 {N/PRI} THO TOY 3588 {T/GSM} OF JUDAH ΙΟΥΔΑ 2455 {N/GSM}

3:27 the son of Joannan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,

3:27 THO TOY 3588 {T/GSM} OF JOANNAN ΙΩΑΝΑΝ 2490 {N/PRI} THO TOY 3588 {T/GSM} OF RHESA ΡΗΣΑ 4488 {N/PRI} THO TOY 3588 {T/GSM} OF ZERUBBABEL ΖΟΡΟΒΑΒΒΑΛ 2216 {N/PRI} THO TOY 3588 {T/GSM} OF SHEALTIEL ΣΑΛΑΘΙΕΛ 4528 {N/PRI} THO TOY 3588 {T/GSM} OF NERI ΝΗΡΙ 3518 {N/PRI}

3:28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

3:28 THO TOY 3588 {T/GSM} OF MELCHI ΜΕΛΧΙ 3197 {N/PRI} THO TOY 3588 {T/GSM} OF ADDI ΑΔΔΙ 78 {N/PRI} THO TOY 3588 {T/GSM} OF COSAM ΚΩΣΑΜ 2973 {N/PRI} THO TOY 3588 {T/GSM} OF ELMDAM ΕΛΜΔΑΜ 1678 {N/PRI} THO TOY 3588 {T/GSM} OF ER ΗΡ 2262 {N/PRI}

3:29 the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

3:29 THO TOY 3588 {T/GSM} OF JOSE ΙΩΣΗ 2499 {N/PRI} THO TOY 3588 {T/GSM} OF ELIEZER ΕΛΙΕΖΕΡ 1663 {N/PRI} THO TOY 3588 {T/GSM} OF JORIM ΙΟΡΗΜ 2497 {N/PRI} THO TOY 3588 {T/GSM} OF MATTHAT ΜΑΤΘΑΤ 3158 {N/PRI} THO TOY 3588 {T/GSM} OF LEVI ΛΕΥΙ 3017 {N/PRI}

3:29 THO ΙΩΣΗ ΕΛΙΕΖΕΡ ΙΟΡΗΜ ΜΑΤΘΑΤ ΛΕΥΙ
the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

3:30 THO TOY 3588 {T/GSM} OF SIMEON ΣΥΜΕΩΝ 4826 {N/PRI} THO TOY 3588 {T/GSM} OF JUDAH ΙΟΥΔΑ 2455 {N/GSM} THO TOY 3588 {T/GSM} OF JOSEPH ΙΩΣΗΦ 2501 {N/PRI} THO TOY 3588 {T/GSM} OF JONAN ΙΩΝΑΝ 2494 {N/PRI} THO TOY 3588 {T/GSM} OF ELIAKIM ΕΙΛΙΑΚΕΙΜ 1662 {N/PRI}

the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,

3:31 THO TOY 3588 {T/GSM} OF MELEA ΜΕΛΕΑ 3190 {N/PRI} THO TOY 3588 {T/GSM} OF MENAN ΜΕΝΑΝ 3104 {N/PRI} THO TOY 3588 {T/GSM} OF MATTATHA ΜΑΤΤΑΘΑ 3160 {N/PRI} THO TOY 3588 {T/GSM} OF NATHAN ΝΑΘΑΝ 3481 {N/PRI} THO TOY 3588 {T/GSM} OF DAVID ΔΑΥΙΔ 1138 {N/PRI}

the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,

3:32 THO TOY 3588 {T/GSM} OF JESSE ΙΑΣΣΑΙ 2421 {N/PRI} THO TOY 3588 {T/GSM} OF OBED ΩΒΗΔ 5601 {N/PRI} THO TOY 3588 {T/GSM} OF BOAZ ΒΟΟΖ 1003 {N/PRI} THO TOY 3588 {T/GSM} OF SALMON ΣΑΛΜΩΝ 4533 {N/PRI} THO TOY 3588 {T/GSM} OF NAHSHON ΝΑΑΣΣΩΝ 3476 {N/PRI}

the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,

3:33 THO TOY 3588 {T/GSM} OF AMMINADAB ΑΜΙΝΑΔΑΒ 284 {N/PRI} THO TOY 3588 {T/GSM} OF RAM ΑΡΑΜ 689 {N/PRI} THO TOY 3588 {T/GSM} OF HEZRON ΗΞΡΟΜ 2074 {N/PRI} THO TOY 3588 {T/GSM} OF PEREZ ΦΑΡΕΣ 5329 {N/PRI} THO TOY 3588 {T/GSM} OF JUDAH ΙΟΥΔΑ 2455 {N/GSM}

the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

3:34 THO TOY 3588 {T/GSM} OF JACOB ΙΑΚΩΒ 2384 {N/PRI} THO TOY 3588 {T/GSM} OF ISAAC ΙΣΑΑΚ 2464 {N/PRI} THO TOY 3588 {T/GSM} OF ABRAHAM ΑΒΡΑΑΜ 1443 {N/PRI} THO TOY 3588 {T/GSM} OF TERAH ΘΑΡΑ 2291 {N/PRI} THO TOY 3588 {T/GSM} OF NAHOR ΝΑΧΩΡ 3493 {N/PRI}

the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah

3:35 THO TOY 3588 {T/GSM} OF SERUG ΣΕΡΟΥΧ 4562 {N/PRI} THO TOY 3588 {T/GSM} OF REU ΡΑΓΑΥ 4466 {N/PRI} THO TOY 3588 {T/GSM} OF PELEG ΦΑΛΕΓ 5317 {N/PRI} THO TOY 3588 {T/GSM} OF HEBER ΕΒΕΡ 1443 {N/PRI} THO TOY 3588 {T/GSM} OF SHELAH ΣΕΛΑ 4527 {N/PRI}

the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

3:36 THO TOY 3588 {T/GSM} OF CAINAN ΚΑΙΝΑΝ 2536 {N/PRI} THO TOY 3588 {T/GSM} OF ARPHAXAD ΑΡΦΑΞΑΔ 742 {N/PRI} THO TOY 3588 {T/GSM} OF SHEM ΣΗΜ 4590 {N/PRI} THO TOY 3588 {T/GSM} OF NOAH ΝΟΗ 3575 {N/PRI} THO TOY 3588 {T/GSM} OF LAMECH ΛΑΜΕΧ 2984 {N/PRI}

THO TOY ΚΑΙΝΑΝ ΤΟΥ ΑΡΦΑΞΑΔ ΤΟΥ ΣΗΜ ΤΟΥ ΝΟΗ ΤΟΥ ΛΑΜΕΧ
the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,

THO TOY 3588 {T/GSM} OF METHUSELAH MAΘΟΥΣΑΛΑ 3103 {N/PRI} THO TOY 3588 {T/GSM} OF ENOCH ENΩΧ 1802 {N/PRI} THO TOY 3588 {T/GSM} OF JARED IAΡΕΔ 2391 {N/PRI} THO TOY 3588 {T/GSM} OF MAHALALEL MAΛΕΛΕΛΗ 3121 {N/PRI} THO TOY 3588 {T/GSM} OF CAINAN KAINAN 2536 {N/PRI}

the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,

THO TOY 3588 {T/GSM} OF ENOCH ΕΝΘΩ 4589 {N/PRI} THO TOY 3588 {T/GSM} OF JARED ΙΑΡΕΔ 2391 {N/PRI} THO TOY 3588 {T/GSM} OF MAHALALEL ΜΑΛΑΛΕΛΗ 3121 {N/PRI} THO TOY 3588 {T/GSM} OF CAINAN ΚΑΙΝΑΝ 2536 {N/PRI}

And Jesus, full of Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness,

AND ΔΕ 1161 {CONJ} JEHOSHUA ΙΗΣΟΥΣ 2424 {N/NSM} FULL ΠΛΗΡΗΣ 4134 {A/NSM} OF HOLY ΑΓΙΟU 40 {A/GSN} SPIRIT PNEUMATOS 4151 {N/GSN} RETURNED ΥΠΙΕΣΤΡΕΨΕΝ 5290 {V/AAM/3S} FROM ΑΙΟ 575 {PREP} THO TOY 3588 {T/GSM} JORDAN ΙΟΡΔΑΝΟΥ 2446 {N/GSM} AND KAI 2532 {CONJ} WAS LED ΗΓΕΤΟ 71 {V/IPI/3S} BY EN 1722 {PREP} THE TΩ 3588 {T/DSN} SPIRIT PNEUMATI 4151 {N/DSN} INTO ΕΙΣ 1519 {PREP} THA THN 3588 {T/ASF} DESOLATE ΕΡΗΜΟΝ 2048 {A/ASF}

being tempted forty days by the devil. And he ate nothing in those days, and when they were ended, afterward he was hungry.

BEING TEMPTED ΠΕΙΡΑΖΟΜΕΝΟΣ 3985 {V/PPP/NSM} FORTY ΤΕΣΣΑΡΑΚΟΝΤΑ 5062 {N/NUH} DAYS ΗΜΕΡΑΣ 2250 {N/APF} BY UPO TOU SLANDEROUS ΔΙΑΒΟΛΟΥ AND KAI 2532 {CONJ} HE ATE ΕΦΑΓΕΝ 5315 {V/2AAI/3S} NOT OUKAUDEN 3756 {PRT/N} IN THOSE ΕΚΕΙΝΑΙΣ 1565 {PD/DPF} THAS TAIS 3588 {T/DSN} DAYS ΗΜΕΡΑΙΣ 2250 {N/DPF} AND KAI 2532 {CONJ} OF THEM AUTWN 846 {PP/GPF} WHEN THEY WERE ENDED ΣΥΝΤΕΛΕΣΘΕΙΣΩΝ 4931 {V/APP/GPF} AFTERWARD ΥΣΤΕΡΟΝ 5305 {ADV} HE WAS HUNGRY ΕΠΕΙΝΑΣΕΝ 3983 {V/AAI/3S}

And the devil said to him, If thou are the Son of God, speak to this stone that it may become bread.

AND KAI 2532 {CONJ} THO O 3588 {T/NSM} SLANDEROUS ΔΙΑΒΟΛΟΣ 1228 {A/GSM} AND KAI 2532 {CONJ} HE ATE ΕΦΑΓΕΝ 5315 {V/2AAI/3S} IF EI 1488 {V/PXI/2S} THOU ARE EI 1487 {COND} YIOU SAID EIPE 2036 {V/2AAM/2S} TO HIM ΑΥΤΩ 846 {PP/DSM} IF EI 1487 {COND} THOU ARE EI 1488 {V/PXI/2S} SON YIOU 5207 {N/NSM} OF THO TOY 3588 {T/GSM} GOD ΘΕΟΥ 2316 {N/GSM} SPEAK EIPE 2036 {V/2AM/2S} TO THIS ΤΟΥΤΟ 5129 {PD/DDP} THO TΩ 3588 {T/DSM} STONE ΛΙΘΟ 3037 {N/DSM} THAT INA 2443 {CONJ} IT MAY BECOME ΓΕΝΗΤΑΙ 1096 {V/ADD/3S} BREAD ΑΡΤΟΣ 740 {N/NSM}

And Jesus answered, saying to him, If thou are the Son of God, speak to this stone that it may become bread.

AND KAI 2532 {CONJ} JEHOSHUA ΙΗΣΟΥΣ 2424 {N/NSM} ANSWERED ΑΠΕΚΡΙΘΕ 611 {V/ADI/3S} SAYING ΛΕΓΩΝ 3004 {V/PAP/NSM} IF TO PROS 4314 {PREP} HIM ΑΥΤΩΝ 846 {PP/ASM} IT IS WRITTEN ΓΕΙΡΑΠΙΤΑΙ 1125 {V/RPI/3S} THAT ΤΟΙ 3754 {CONJ} THO O 3588 {T/NSM} MAN ΑΝΘΡΩΠΟΣ 444 {N/NSM} WILL LIVE ΖΗΣΕΤΑΙ 2198 {V/FDI/3S} NOT OU KY 3756 {PRT/N} ON EΠ
4:4 And having brought him unto a high mountain, the devil showed him all the kingdoms of the world in a moment of time.

4:5 And he brought him to Jerusalem, and set him on the pinnacle of the temple, and he said to him, If thou art the Son of God, cast thyself down from here, because it has been delivered to me, and to whomever I want I give it.

4:6 And having answered, Jesus said to him, Go thee behind me, Satan. It is written, Thou shalt worship Lord thy God, and him only shall thou serve.

4:7 And if therefore thou wilt worship before me, it will all be thine.

4:8 And having answered, Jesus said to him, Go thee behind me, Satan. It is written, Thou shalt worship Lord thy God, and him only shall thou serve.
for it is written, He will give his agents orders about thee, to protect thee,

and, They will take thee up on their hands, lest thou dash thy foot against a stone.

And when the devil ended every temptation, he withdrew from him until a time.

And Jesus returned in the power of the Spirit into Galilee. And a report went out about him through the entire region around.

And Jesus returned in the power of the Spirit into Galilee. And a report went out about him through the entire region around.

For God. And he taught in their synagogues, being glorified by all.

And when the devil ended every temptation, he withdrew from him until a time.

and, They will take thee up on their hands, lest thou dash thy foot against a stone.

And when the devil ended every temptation, he withdrew from him until a time.

And Jesus returned in the power of the Spirit into Galilee. And a report went out about him through the entire region around.
And he came to Nazareth, where he was brought up. And according to that which was customary to him, he entered into the synagogue on the sabbath day, and stood up to read.

4:16 and KAI 2532 {CONJ} HE CAME HΛΘΕΝ 2064 {V/2AAI/3S} TO EIΣ 1519 {PREP} THA THN 3588 {T/ASF} NAZARETH NAZAPET 3478 {N/PRI} WHERE OY 3757 {ADV} HE WAS HN 2258 {V/IXI/3S} BROUGHT UP ΤΕΘΡΑΠΜΜΕΝΟΣ 5142 {V/RPP/NSM} and KAI 2532 {CONJ} ACCORDING TO KATA 2596 {PREP} THE TO 3588 {T/ASN} WHICH WAS CUSTOMARY ΕΙΣΘΟΣ 1486 {V/2RAP/ASN} TO HIM ΑΥΤΩ 846 {PP/DSM} HE ENTERED ΕΙΣΗΘΕΝ 1525 {V/2AAI/3S} INTO EIΣ 1519 {PREP} THA THN 3588 {T/ASF} SYNAPOUGE ΣΥΝΑΙΓΩΓΗΝ 4864 {N/ASF} ON EN 1722 {PREP} THA TH 3588 {T/DSF} DAY ΗΜΕΡΑ 2250 {N/DSF} OF THES ΤΩΝ 3588 {T/GPN} ΣΑΒΒΑΤΩΝ 4521 {N/GPN} and KAI 2532 {CONJ} STOOD UP ΑΝΕΣΤΗ 450 {V/2AAI/3S} TO READ ΑΝΑΓΝΩΝΑΙ 314 {V/2AAN}

4:16 KAI HΛΘΕΝ EIS THN NAZARETH OY HN TEΘΡΑΠΜΜΕΝΟΣ KAI EISΗΘΕΝ KATA TO EIΩΘΟΣ ΑΥΤΩ EN TH ΗΜΕΡΑ TΩΝ ΣΑΒΒΑΤΩΝ EIS TΗN ΣΥΝΑΙΓΩΓΗΝ KAI ΑΝΕΣΤΗ ΑΝΑΓΝΩΝΑΙ

4:17 And he opened the book, he found the place where it was written,

4:17 AND KAI 2532 {CONJ} BOOK ΒΙΒΛΙΟΝ 975 {N/GNM} OF THO TOY 3588 {T/GSM} PROPHET ΠΡΟΦΗΤΟΥ 4396 {V/GPN} ISAIAH ΗΣΑΙΟΥ 2268 {N/GSM} WAS GIVEN ΕΙΠΕΔΟΘΗ 1929 {V/API/3S} TO HIM ΑΥΤΟ 846 {PP/DSM} and KAI 2532 {CONJ} HAVING OPENED ΑΝΑΙΤΥΞΑΣ 380 {V/2AP/NSM} THE TO 3588 {T/ASN} BOOK ΒΙΒΛΙΟΝ 975 {N/GNM} HE FOUND ΕΥΠΕΝ 2147 {V/2AAN} THE OF THES ΒΙΒΛΙΩΝ ΤΩΝ 388 {T/ASN} PLACE ΤΟΙΟΝ 5117 {N/ASM} WHERE OY 3757 {ADV} IT WAS HN 2258 {V/IXI/3S} WRITTEN ΑΛΤΕΡΓΑΜΜΕΝΟΝ 1125 {V/RPP/NSN}

4:17 KAI EIPEDOTH AYTO BIBLION HSAIOU TOY PROFHTOY KAI ANAYTUXAS TO BIBLION EUPEN TON TOION OY HN GEGRAMMENON

4:18 The Spirit of Lord is upon me, because he anointed me to preach good-news to the poor. He has sent me to heal the broken hearted, to proclaim deliverance to the captives, and recovering of sight to the blind, to sent forth in deliverance those who have been broken,

4:18 SPIRIT ΠΝΕΥΜΑ 4151 {N/GPN} OF LORD ΚΥΡΙΟΥ 2962 {N/GSM} UPON ΕΠΙ 1909 {PREP} ME EME 1691 {PP/1AS} BECAUSE EINEKEN 1752 {ADV} OF WHICH OY 3739 {PR/GSN} HE ANOINTED EXHRISEN 5548 {V/AAI/3S} ME ME 3165 {PP/1AS} TO PREACH GOOD NEWS ΕΥΑΓΓΕΛΙΣΑΣΘΑΙ 2097 {V/AMN} TO POOR ΠΤΩΧΟΙ 4434 {V/AAN} HE HAS SENT ΑΠΕΣΤΑΛΚΕΝ 649 {V/2AAP/NSM} ME ME 3165 {PP/1AS} TO HEAL ΙΑΣΘΑΙ 2390 {V/ADM} THOS TOUS 3588 {T/APM} THA THN 3588 {T/DSF} BROKEN ΣΥΝΤΕΡΠΜΜΕΝΟΥΣ 4937 {V/RPP/APM} HEART ΚΑΡΔΙΑΝ 2588 {N/NSF} TO PROCLAIM ΚΗΨΥΞΑΙ 2784 {V/AAN} DELIVERANCE ΑΦΕΣΙΝ 859 {N/ASF} TO CAPTIVES ΑΙΧΜΑΛΩΤΟΙΣ 164 {N/DPM} and KAI 2532 {CONJ} SIGHT RECOVERY ΑΝΑΒΛΕΨΙΝ 309 {N/NSF} TO BLIND ΤΥΦΛΟΙΣ 5185 {V/ADM} TO SEND FORTH ΑΠΟΣΤΕΙΛΑΙ 649 {V/AAN} IN EN 1722 {PREP} DELIVERANCE ΑΦΕΣΙ 859 {N/DSF} WHO HAVE BEEN BROKEN ΤΕΘΡΑΨΜΕΝΟΥΣ 2352 {V/RPP/APM}

4:18 ΠΝΕΥΜΑ ΚΥΡΙΟΥ ΕΠΙ EME OY EINEKEN EXHRISEN ME EUGGELIESASTHAI PTOXOH APESTALKEN ME IASASTHAI TOUS SYNTERPMMENOUS THN KARDIAN KHPYXAI AIXMAALOTOIS AFESEIN KAI TYPFOIS ANABLEPSIN APOSTELAI TEOTRASMENOUS EN AFESIE

4:19 to proclaim the acceptable year of Lord.

4:19 TO PROCLAIM KHPYXAI 2784 {V/AAN} ACCEPTABLE ΔΕΚΤΟΝ 1184 {V/ASM} YEAR ENIAYTON 1763 {N/ASM} OF LORD KYRIYOY 2962 {N/GSM}

4:19 KHPYXAI ENIAYTON KYRIYOY ΔΕΚΤΟΝ

4:20 And having closed the book, having given it back to the attendant, he sat down. And the eyes of all in the synagogue were focused on him.

4:20 AND KAI 2532 {CONJ} HAVING CLOSED ΠΤΥΞΑΣ 4428 {V/2AAP/NSM} THE TO 3588 {T/ASN} BOOK ΒΙΒΛΙΟΝ 975 {N/ASN} HAVING GIVEN BACK ΑΠΟΔΟΥΣ 591 {V/2AAP/NSM} TO THO ΤΩ 3588 {T/DSM} ATTENDANT ΥΠΗΡΕΤΗ 5257 {T/DSM} HE SAT DOWN ΕΚΑΘΙΣΕΝ 2523 {V/2AAP/3S} AND KAI 2532 {CONJ} THOS ΟΙ 3588 {T/NPM} EYES ΟΦΘΑΛΜΟΙ 3788 {N/NPM} OF ALL ΠΑΝΤΩΝ 3956 {N/GPM} IN EN 1722 {PREP} THA TH 3588 {T/DSF} SYNAGOGUE ΣΥΝΑΙΓΩΓΗ 4864 {N/DSF} WERE ΗΣΑΝ 2258 {V/IXI/3P} FOCUSED ΑΤΕΝΙΖΟΝΤΕΣ 816 {V/2AAP/NPM} ON HIM ΑΥΤΩ 846 {PP/DSM}

4:20 KAI HATHAEN EIS THN NAZARETH OY HN THEOPRAMEINO KAI EISILATHEN KATA TO EIWOS AYTOW EN TH HIMEPA TON SABBATON EIS THN SYNAGOGHIN KAI ANESTI THANAIGNWNAI
4:21 And he began to say to them, Today this scripture has been fulfilled in your ears.

4:22 And all witnessed to him, and wondered at the words of grace that proceeded out of his mouth. And they said, Is this not the son of Joseph?

4:23 And he said to them, Ye will doubtless say to me this proverb: Physician, heal thyself. How many things we heard that happened at Capernaum, do also here in thy fatherland. And they said, Is not this the son of Joseph?

4:24 But in truth I say to you, many widows were in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine occurred on all the land.
4:26 And Elijah was sent to none of them, except to Zarephath, to a widow woman of Sidon.

4:27 And many lepers were in Israel near Elisha the prophet, and none of them was cleansed, except Naaman the Syrian.

4:28 And all in the synagogue were filled with rage, having heard these things.

4:29 And having risen up, they thrust him outside of the city, and brought him as far as the brow of the hill on which their city had been built, in order to throw him down headlong.

4:30 But he, having passed through the midst of them, departed.

4:31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the
sabbath day,


4:31 KAI KATHALHEN EIS KAPIERNAOYMYM TOIOLIN THS GALALAIAS KAI HN DIAKAZKWN AYTOUS EN TOIS SABBASIN

4:32 and they were astonished at his teaching, for his word was with authority.


4:32 KAI EΞΕΠΙΛΗΣΣΟΝΤΟ EΠΙ ΤΗ ΔΙΑΚΑΖΗ ΑΥΤΟΥ OTI EN EΞΟΥΣΙΑ HN O LOGOS AYTOY

4:33 And in the synagogue there was a man who had a spirit of an unclean deity. And it cried out in a great voice, saying,


4:33 KAI EN ΤΗ ΣΥΝΑΙΩΓΗ HN ΑΝΘΡΩΠΙΟΣ EXΩΝ ΠΝΕΥΜΑ ΑΙΜΟΝΙΟΥ ΑΚΑΘΑΡΤΟΥ KAI AΝΕΚΡΑΞΕΝ ΦΩΝΗ ΜΕΓΑΛΗ ΛΕΓΩΝ

4:34 Oh no! What is with us and with thee, Jesus of Nazareth? Did thou come to destroy us? I know thee who thou are, the Holy man of God.


4:34 EA TI HMIN KAI SOI IHΣOY NAZAPHRHNE ΗΛΘΕΣ ΑΠΟΛΕΣΑΙ ΗΜΑΣ ΟΙΔΑ ΣΕ ΤΙΣ ΕΙ Ο ΑΓΙΟΣ TOY THEOU

4:35 And Jesus rebuked it, saying, Be thou muzzled, and come out of him. And the demon having thrown him down in the midst, it came out of him, not having harmed him.


4:35 KAI EΠΕΤΙΜΗΣΕΝ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΛΕΓΩΝ ΦΙΜΩΘΗΤΙ KAI EΞΕΛΘΕ ΕΞ ΑΥΤΟΥ KAI ΡΙΨΑΝ ΑΥΤΟΝ ΤΟ ΔΑΙΜΟΝΙΟΝ ΕΙΣ ΜΕΞΟΝ ΕΞΗΛΘΕΝ ΑΙ ΑΥΤΟΥ ΜΗΔΕΝ ΒΛΑΨΑΝ ΑΥΤΟΝ

4:36 And amazement developed in all, and they spoke among each other, saying, What is this word? Because with authority and power he commands the unclean spirits, and they come out.

And a report about him went forth into every place of the region around.

And having arisen from the synagogue, he entered into the house of Simon. And Simon's mother-in-law was gripped by a great fever, and they besought him about her.

And having stood over her, he rebuked the fever. And it left her, and immediately after rising up, she served them.

And when the sun was setting, all, as many as had those who were incapacitated with various diseases, brought them to him. And having laid his hands on each one of them, he healed them.

And also demons came out from many, crying out, and saying, Thou are the Christ, the
Son of God. And rebuking them, he did not allow them to speak, because they knew him to be the Christ.

4:41 AND ΔΕ 1161 {CONJ} ALSO KAI 2532 {CONJ} DEMONS ΔΑΙΜΟΝΙΑ 1140 {N/NSM} CAME OUT ΕΞΗΡΧΕΤΟ 1831 {V/INI/3S} FROM APΟ 575 {PREP} MANY ΠΟΛΛΩΝ 4183 {A/GPM} CRYING OUT ΚΡΑΖΟΝΤΑ 2896 {V/PAP/NPN} AND KAI 2532 {CONJ} SAYING ΔΕΙΓΟΝΤΑ 3004 {V/PAP/NPN} THAT ΟΤΙ 3754 {CONJ} THΟU 3793 {V/2AAP/NPN} THAT ΣΥ 4771 {PP/2NS} ARE EI 1488 {V/PXI/2S} ΘΟΟ 3588 {T/NSM} ANOINTED ΧΡΙΣΤΟΣ 5547 {N/NSM} ΘΟΟ 3588 {T/NSM} SON ΥΙΟΣ 5207 {N/NSM} OF THO TOY 3588 {T/GSM} GOD ΘΕΟΥ 2316 {N/NSM} AND KAI 2532 {CONJ} REBUKING ΕΠΙΤΙΜΩΝ 2008 {V/PAP/NPN} HE DID ALLOW ΕΙΑ 1439 {V/1ΑI/3S} NOT ΟΥΚ 3756 {PRP/N} THEM ΑΥΤΑ 846 {PP/APN} TO SPEAK ΛΑΛΕΙΝ 2980 {V/PAN} BECAUSE ΟΤΙ 3754 {CONJ} THEY KNEW ΗΔΕΙΣΑΝ 1492 {V/1ΑI/3P} ΗΔΕΙΣΑΝ ΤΟΝ ΧΡΙΣΤΟΝ ΑΥΤΟΝ ΕΙΝΑΙ.

4:42 And when it became day, having departed, he went to a desolate place. And the multitudes sought him, and they came to him, and were restraining him, not to depart from them.

4:43 AND ΔΕ 1161 {CONJ} WHEN IT BECAME ΓΕΝΟΜΕΝΗΣ 1096 {V/2ADP/DSF} DAY ΗΜΕΡΑΣ 2250 {N/GSM} HAVING DEPARTED ΕΞΕΛΘΩΝ 1831 {V/2AAP/NPM} HE WENT ΕΠΙΡΕΥΘΗ 4198 {V/1A/3S} TO ΕΙΣ 1519 {PREP} DESOLATE ΕΡΗΜΟΝ 2048 {A/ASM} PLACE ΤΟΙΟΝ 5117 {N/ASM} AND KAI 2532 {CONJ} ΘΟΟΙ 3588 {T/NPM} MULTITUDES ΟΧΛΟΙ 3793 {N/NPM} SOUGHT ΕΠΙΖΗΤΟΥΝ 1934 {V/1ΑI/3P} ΗΜ ΑΥΤΟΝ 846 {PP/ASM} AND KAI 2532 {CONJ} THEY CAME ΗΛΘΟΝ 2064 {V/2AAI/3P} ΤΟ ΕΩΣ 2193 {CONJ} ΗΜ ΑΥΤΟΥ 846 {PP/ASM} AND KAI 2532 {CONJ} WERE RESTRAINING ΚΑΤΕΙΧΟΝ 2722 {V/2AP/NSN} ΗΜ ΑΥΤΟΝ 846 {PP/ASM} OF THE TOY 3588 {T/GSM} NOT ΜΗ 3361 {PRP/N} TO DEPART ΠΟΡΕΥΕΣΘΑΙ 4198 {V/PNN} FROM ΑΠΙ 575 {PREP} THEM ΑΥΤΩΝ 486 {PP/GPM}.

4:44 But he said to them, I must preach the good-news of the kingdom of God to the other cities also, because I was sent for this.

4:45 AND ΔΕ 1161 {CONJ} ΘΟΟ 3588 {T/NSM} SAID ΕΠΕΝ 2036 {V/2AAI/3S} ΠΡΟΣ 4314 {PREP} THEM ΑΥΤΟΥΣ 846 {PP/APN} THAT ΟΤΙ 3754 {CONJ} IT IS NECESSARY FOR ΔΕΙ 1163 {V/2ADP/GSF} FOR ΕΙΣ 1519 {PREP} ΣΕ ΕΙΡΗΜΟΝ ΤΟΙΟΝ ΚΑΙ ΟΙ ΟΧΛΟΙ ΕΠΙΖΗΤΟΥΝ ΑΥΤΟΝ ΚΑΙ ΗΛΘΟΝ ΕΩΣ ΑΥΤΟΥ ΚΑΙ ΚΑΤΕΙΧΟΝ ΑΥΤΟΝ ΤΟΥ ΜΗ ΠΟΡΕΥΕΣΘΑΙ ΑΠΙ ΑΥΤΩΝ.

4:46 And he was preaching in the synagogues of Galilee.

4:47 AND KAI 2532 {CONJ} HE WAS ΗΝ 2258 {V/IXI/3S} PREACHING ΚΗΡΥΞΟΝ 2784 {V/PAP/NPN} IN ΕΝ 1722 {PREP} ΘΑΣ ΤΑΙΣ 3588 {T/DPF} OTHER ΕΤΕΡΑΣΙΑΣ 2087 {A/DPP} CITIES ΠΟΛΕΙΝ 4172 {N/DPP} ALSO KAI 2532 {CONJ} BECAUSE ΟΤΙ 3754 {CONJ} I WAS SENT ΑΠΕΣΤΑΛΜΑΙ 649 {V/RPI/1S} FOR ΕΙΣ 1519 {PREP} THIS ΤΟΥΤΟ 5124 {PD/ASN}.

5:1 Now it came to pass, while the multitude pressed upon him to hear the word of God, and having stood still, he was beside the lake of Gennesaret.

5:1 AND ΔΕ 1161 {CONJ} IT CAME TO PASS ΕΓΕΝΕΤΟ 1096 {V/2ADP/GSF} DURING ΕΝ 1722 {PREP} ΘΟΟ ΤΟΥ 3588 {T/NSM} MULTITUDES ΟΧΛΟΝ 3793 {N/ASM} OF THE ΤΟΥ 3588 {T/DSN} TO PRESS ΕΠΙΚΕΙΣΘΑΙ 1945 {V/PNN} UPON ΗΜ ΑΥΤΩ 846 {PP/DPP} ΤΟΥ ΤΟΥ 3588 {T/GSM} TO HEAR ΑΚΟΥΕΙΝ 191 {V/PAN} ΘΟΟ ΤΟΝ 3588 {T/NSM} WORD ΛΟΓΟΝ 3056 {N/ASM} OF ΤΟΥ ΤΟΥ.
And he saw two boats standing by the lake, but the fishermen, having gone out of them, were washing their nets.

And having entered into one of the boats, which was Simon's, he asked him to put out a little from the land. And having sat down, he taught the crowds from the boat.

And when he stopped speaking, he said to Simon, Put out into the depth, and let down your nets for a catch.

And having answered, Simon said to him, Master, having tooled through the whole night, we took nothing, but at thy saying, I will let down the net.

And having done this, they enclosed a great multitude of fishes, and their net was tearing.
5:8 But Simon Peter having seen, he fell down at Jesus' knees, saying, Depart from me, because I am a sinful man, Lord.

5:9 For astonishment surrounded him, and all those with him, at the catch of the fishes that they caught,

5:10 and likewise also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not, from henceforth thou will be catching men.
And when they brought their boats to land, after forsaking all, they followed him.

And it came to pass while he was in one of the cities, behold, a man full of leprosy. And having seen Jesus, having fallen on his face, he besought him, saying, Lord, if thou wilt, thou can make me clean.

And straightaway the leprosy departed from him.

He commanded him to tell no man, but, After going, show thyself to the priest, and report concerning thy cleansing, just as Moses commanded for a testimony to them.

And when they brought their boats to land, after forsaking all, they followed him.
But he himself was withdrawing into the desolate regions, and praying.

And behold, men bringing a man on a bed who was paralyzed. And they sought to bring him in, and to lay him before him. And the power of Lord was to heal them.
5:21 And the scholars and the Pharisees began to deliberate, saying, Who is this who speaks blasphemies? Who can forgive sins, except God alone?

5:22 But when Jesus perceived their thoughts, having responded, he said to them, Why do ye deliberate in your hearts?

5:23 Which is easier, to say, Thy sins are forgiven thee, or to say, Arise and walk?

5:24 But that ye may know that the Son of man has authority upon earth to forgive sins (he said to the paralyzed man), I say to thee, Arise, and after taking up thy small bed, go to thy house.
And immediately having risen up before them, after taking up which he lay, he departed to his house glorifying God.

And amazement gripped all, and they glorified God. And they were filled with fear, saying, We have seen strange things today.

And after these things he went forth and saw a tax collector, named Levi, sitting at the tax office. And he said to him, Follow me.

And Levi made a great feast for him in his house, and there was a large crowd of tax collectors and others who were relaxing with them.

And Levi made a great feast for him in his house, and there was a large crowd of tax collectors and others who were relaxing with them.
And their scholars and Pharisees murmured against his disciples, saying, Why do ye eat and drink with the tax collectors and sinners?

And having answered, Jesus said to them, Those who are well have no need of a physician, but those faring badly.

I have not come to call the righteous but sinners to repentance.

And they said to him, Why do the disciples of John fast often, and make supplications, and likewise those of the Pharisees, but thine eat and drink.

And he said to them, Ye cannot make the sons of the wedding hall fast while the bridegroom is with them. But the days will also come when the bridegroom will be taken away from them, then they will fast, because of the bridegroom is over. And having answered, Jesus said to them, Those who are well have no need of a physician, but those faring badly.

And having answered, Jesus said to them, Those who are well have no need of a physician, but those faring badly.
they will fast in those days.

5:35 BUT ΔΕ 1161 (CONJ) DAYS ΗΜΕΡΑΙ 2250 (N/NPF) ALSO ΚΑΙ 2532 (CONJ) WILL COME ΕΛΕΥΘΕΡΟΙΤΑΙ 2064 (V/FDI/3P) WHEN ΟΤΑΝ 3752 (CONJ) ΘΟ Ο 3588 (T/NSM) BRIDEGROOM ΝΥΜΦΙΟΣ 3566 (N/NSM) WILL BE TAKEN AWAY ΑΠΑΡΘΗ 522 (V/APS/3S) FROM ΑΙ 575 (PREP) THEM ΑΥΤΩΝ 846 (PP/GPM) THEN ΤΟΤΕ 5119 (ADV) THEY WILL FAST ΝΗΣΤΕΥΣΟΥΣΙΝ 3522 (V/FAI/3P) IN ΕΝ 1722 (PREP) THOSE ΕΚΕΙΝΑΙΣ 1565 (PD/PDF) ΤΑΙΣ 3588 (T/DPF) DAYS ΗΜΕΡΑΙΣ 2250 (N/PDF)

5:36 And he also spoke a parable to them. No man puts a patch on an old garment, otherwise both the new and old, will be preserved together.

5:36 AND ΔΕ 1161 (CONJ) ALSO ΚΑΙ 2532 (CONJ) HE SPOKE ΕΛΕΓΕΝ 3004 (V/I/AI/3S) PARABLE ΠΑΡΑΒΟΛΗΝ 3850 (N/ASF) TO ΠΡΟΣ 4314 (PREP) THEM ΑΥΤΟΥΣ 846 (PP/APM) THAT ΟΤΙ 3754 (CONJ) NONE ΟΥΔΕΙΣ 3762 (A/NSM) PUTS ΕΠΙΒΑΛΛΕΙ 1911 (V/P/NSM) PATCH ΕΠΙΒΛΗΜΑ 1915 (N/NSM) OF NEW ΚΑΙΝΟΥ 2537 (A/GSN) GARMENT ΙΜΑΤΙΟΥ 2440 (N/NSM) AND DE ΕΙ 1161 (CONJ) IF ΕΙ 1487 (COND) NOT ΜΗΓΕ 3361 (PRT/N) BOTH ΚΑΙ 2532 (CONJ) THE ΤΟ 3588 (T/ASN) NEW ΚΑΙΝΟΝ 2537 (A/GSN) TEARS ΣΧΙΖΕΙ 4977 (V/P/NSM) AND ΚΑΙ 2532 (CONJ) THE ΤΟ 3588 (T/ASN) FROM ΑΙΠΟ 575 (PREP) THE ΤΟΥ 3588 (T/GSN) NEW ΚΑΙΝΟΝ 2537 (A/GSN) NOT ΟΥ 3756 (PRT/N) WILL BLEND WITH ΣΥΜΦΩΝΕΙ 4856 (V/P/NSM) THE ΤΟ 3588 (T/DSN) OLD ΠΑΛΑΙΟΤ 3820 (A/NSN)

5:36 ΕΛΕΓΕΝ ΔΕ ΚΑΙ ΠΑΡΑΒΟΛΗΝ ΠΡΟΣ ΑΥΤΟΥΣ ΟΤΙ ΟΥΔΕΙΣ ΕΠΙΒΛΗΜΑ ΙΜΑΤΙΟΥ ΚΑΙΝΟΥ ΕΠΙΒΑΛΛΕΙ ΕΠΙ ΙΜΑΤΙΟΝ ΠΑΛΑΙΟΝ ΕΙ ΔΕ ΜΗΓΕ ΚΑΙ ΤΟ ΚΑΙΝΟΝ ΣΧΙΖΕΙ ΚΑΙ ΤΟ ΠΑΛΑΙΟΤ ΟΥ ΣΥΜΦΩΝΕΙ ΤΟ ΑΙΠΟ ΤΟΥ ΚΑΙΝΟΥ

5:37 And no man puts new wine into old wineskins, otherwise the new wine will burst the wineskins, and will itself be spilled, and the wineskins will be ruined.

5:37 AND ΚΑΙ 2532 (CONJ) NONE ΟΥΔΕΙΣ 3762 (A/NSM) PUTS ΒΑΛΛΕΙ 906 (V/P/NSM) OLD ΠΑΛΑΙΟΥΣ 3820 (A/DSN) WINE ΟΙΝΟΝ 3631 (N/NSN) INTO ΕΙΣ 1519 (PREP) NEW ΝΕΟΥΣ 3501 (A/DSN) WINE ΟΙΝΟΝ 3631 (N/NSN) AND DE 1161 (CONJ) IF ΕΙ 1487 (COND) NOT ΜΗΓΕ 3361 (PRT/N) ΘΟ Ο 3588 (T/NSM) NEW ΝΕΟΥΣ 3501 (A/DSN) WINE ΟΙΝΟΣ 3631 (N/NSN) WILL BURST ΡΗΞΕΙ 4486 (V/P/NSN) THΟ ΣΟΥΣ 3588 (T/APM) WINESKINS ΑΣΚΟΥΣ 779 (N/APM) ΚΑΙ ΚΑΙ 2532 (CONJ) ITSELF ΑΥΤΟΣ 846 (PT/N) WILL BE SPIKED ΕΚΧΥΘΗΣΕΙΤΑΙ 1632 (V/P/3S) ΚΑΙ 2532 (CONJ) ΘΟ ΟΙ 3588 (T/NSM) WINESKINS ΑΣΚΟΙ 779 (N/APM) WILL BE RUINED ΑΠΟΛΟΥΝΤΑΙ 622 (V/FM/3P)

5:37 ΚΑΙ ΟΥΔΕΙΣ ΒΑΛΛΕΙ ΟΙΝΟΝ ΝΕΟΝ ΕΙΣ ΑΣΚΟΥΣ ΠΑΛΑΙΟΥΣ ΕΙ ΔΕ ΜΗΓΕ ΡΗΞΕΙ Ο ΝΕΟΣ ΟΙΝΟΣ ΤΟΥΣ ΑΣΚΟΥΣ ΚΑΙ ΑΥΤΟΣ ΕΚΧΥΘΗΣΕΙΤΑΙ ΚΑΙ ΟΙ ΑΣΚΟΙ ΑΠΟΛΟΥΝΤΑΙ

5:38 But new wine must be put into fresh wineskins, and both are preserved together.

5:38 BUT ΑΛΛΑ 235 (CONJ) NEW ΝΕΟΝ 3501 (A/DSN) WINE ΟΙΝΟΝ 3631 (N/NSN) MUST BE PUT ΒΑΛΗΤΕΟΝ 992 (A/NSN) INTO ΕΙΣ 1519 (PREP) FRESH ΚΑΙΝΟΥΣ 2537 (A/APM) WINESKINS ΑΣΚΟΥΣ 779 (N/APM) AND ΚΑΙ 2532 (CONJ) BOTH ΑΜΦΟΤΕΡΟΙ 297 (A/APM) ARE PRESERVED TOGETHER ΣΥΝΤΗΡΟΥΝΤΑΙ 4933 (V/PPI/3P)

5:38 ΑΛΛΑ ΟΙΝΟΝ ΝΕΟΝ ΕΙΣ ΑΣΚΟΥΣ ΚΑΙΝΟΥΣ ΒΑΛΗΤΕΟΝ ΚΑΙ ΑΜΦΟΤΕΡΟΙ ΣΥΝΤΗΡΟΥΝΤΑΙ

5:39 And no man having drunk old straightaway desires new, for he says, The old is better.

5:39 AND ΚΑΙ 2532 (CONJ) NONE ΟΥΔΕΙΣ 3762 (A/NSM) HAVING DRUNK ΠΙΩΝ 4095 (V/2AAP/NSM) OLD ΠΑΛΑΙΟΝ 3820 (A/ASN) STRAIGHTAWAY ΕΥΘΕΩΣ 2112 (ADV) DESIRES ΘΕΛΕΙ 2309 (V/APS/3S) NEW ΝΕΟΝ 3501 (A/ASN) FOR ΓΑΡ 1063 (CONJ) HE SAYS ΛΕΓΕΙ 3004 (V/P/3S) ΘΟ Ο 3588 (T/NSM) OLD ΠΑΛΑΙΟΣ 3820 (A/ASN) IS ΕΞΕΤΙΝ 2076 (V/P/3S) BETTER ΧΡΗΣΤΟΤΕΡΟΣ 5543 (A/NSN/C)

5:39 ΚΑΙ ΟΥΔΕΙΣ ΠΙΩΝ ΠΑΛΑΙΟΝ ΕΥΘΕΩΣ ΘΕΛΕΙ ΝΕΟΝ ΛΕΓΕΙ ΓΑΡ Ο ΠΑΛΑΙΟΣ ΧΡΗΣΤΟΤΕΡΟΣ ΕΞΕΤΙΝ

6:1 Now it came to pass for him to be going through the grain fields on a particular sabbath, and his disciples were plucking the ears and were eating, rubbing them in their hands.
6:1 Now the sabbath day was coming, and Jesus went out of the city. And it also came to pass on another sabbath for him to enter into the synagogue and the company of the Jews. And it was as he taught in the synagogue, that they were amazed at his doctrine. And they said, Where did he get this? For he had not yet come to be a public teacher. And he was able to do no signs there because of their unbelief.

6:2 And the sabbath day coming, he entered into a certain city. And a man was there, and his right hand was withered. And the scribes and the Pharisees, and the elders of the people, seeing him, say to him, Is it lawful for a man to work on the sabbath day? But he was amazed at their unbelief, and wondered at their reasoning. For he was able to do signs on the sabbath day.

6:3 And there was in the synagogue a certain man whose hand was withered. And Jesus' answer to them was, Have ye not even read this, what David did when he was hungry, and those who were with him, when he went before him to eat bread from the ears of the priests, even though it was not lawful for him to eat it, unless he was with the priests?

6:4 And the scribes and the Pharisees, and the elders, seeing them, said, Is it lawful for him to heal on the sabbath day? But they were amazed at his answer. And he said to them, The sabbath day was made for man, and not man for the sabbath day. Therefore man is lord also of the sabbath day.
6:7 And the scholars and the Pharisees watched if he would heal on the sabbath, so that they might find an accusation against him.

6:8 But he knew their thoughts, and he said to the man who had the withered hand, Rise up, and stand forth in the midst. And having risen, he stood up.

6:9 Then Jesus said to them, I will question you. What? Is it permitted on the sabbath to do good, or to do harm, to save life, or to kill?

6:10 And having looked around on them all, he said to him, Stretch forth thy hand. And he did, and his hand was restored whole as the other.
But they were filled with fury, and deliberated with each other what they might do to Jesus.

And they deliberated with each other what they might do to Jesus.

And he happened in these days to go out onto the mountain to pray, and he was continuing all night in prayer to God.

And when it became day, he called his disciples, and chose twelve from them, whom he also named apostles:

Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew,

Matthew and Thomas, James the son of Alphaeus, and Simon who was called the Zealot,
6:17 And having come down with them, he stood on a level place. And a company of his disciples, and a large number of the people from all Judea and Jerusalem, and the maritime Tyre and Sidon, were those who came to hear him, and to be healed from their diseases, because ye will laugh.

6:18 also those who were afflicted with unclean spirits. And they were healed.

6:19 And all the multitude sought to touch him, because power came forth from him, and healed them all.

6:20 And having lifted up his eyes on his disciples, he said, Blessed are the poor, because the kingdom of God is what belongs to you.
6:22 Blessed are ye, when men will hate you, and will exclude you, and revile you, and cast out your name as evil, because of the Son of man.

6:23 Rejoice ye in that day, and leap, for behold, your reward is great in heaven, for their fathers did in the same way to the prophets. However, woe to you the rich, because ye have received your consolation.

6:24 Woe to you who are filled now, because ye will hunger. Woe to you who laugh now, because ye will mourn and weep.
6:26 ΟΥΑΙ ΟΤΑΝ ΚΑΛΩΣ ΥΜΑΣ ΕΠΙΩΣΙΝ ΙΩΝ ΑΝΘΡΩΠΟΙ ΚΑΤΑ ΤΑΥΤΑ ΓΑΡ ΕΠΙΟΙΩΥΝ ΤΟΙΣ ΨΕΥΔΟΠΡΟΦΗΤΑΙΣ ΟΙ ΠΑΤΕΡΕΣ ΑΥΤΩΝ

6:27 But I say to you, to those who hear, love your enemies. Do good to those who hate you.


6:29 To him who strikes thee on the cheek offer the other also, and from him who takes away thy cloak, also do not withhold thy coat.

6:30 Give to every man who asks thee, and from him who takes away thy personal things do not demand them back.

6:31 And as ye desire that men would do to you, do ye also to them likewise.

6:32 And if ye love those who love you, what credit is for you? For even sinners love those who love them.
And if ye do good to those to whom ye do good, what credit is for you? For even sinners do the same.

And if ye lend to whom ye hope to receive, what credit is for you? For even sinners lend to sinners, to receive as much again.

But love your enemies, and do good, and lend, despairing nothing, and your reward will be great. And ye will be sons of the Most High, because he is good toward the ungrateful and sinful.

Become ye therefore merciful, even as your Father is merciful.
no, not be condemned. Forgive, and ye will be forgiven.


6:38 Give, and it will be given to you, good measure, pressed down, shaken together, and running over, they will give into your bosom. For with the same measure with which ye measure, it will be measured again to you.


6:39 And he spoke a parable to them. Can a blind man lead a blind man? Will they not both fall into a ditch?

6:39 ΔΙΑΔΟΤΕ ΚΑΙ ΔΟΘΗΣΕΤΑΙ ΥΜΙΝ ΜΕΤΡΠΟΝ ΚΑΛΟΝ ΠΕΠΙΕΣΘΗΜΕΝΟΝ ΚΑΙ ΣΕΣΑΛΕΥΜΕΝΟΝ ΚΑΙ ΥΠΕΡΕΚΧΥΝΟΜΕΝΟΝ ΔΩΣΟΥΣΙΝ ΕΙΣ ΤΟΝ ΚΟΛΙΩΝ ΥΜΩΝ ΤΩ ΓΑΡ ΑΥΤΩ ΜΕΤΡΩ Ω ΜΕΤΡΕΙΤΕ ΑΝΤΙΜΕΤΡΗΘΗΣΕΤΑΙ ΥΜΙΝ

6:40 A disciple is not above his teacher, but every disciple who is fully developed will be as his teacher.

6:40 ΔΙΑΔΟΤΕ ΚΑΙ ΔΟΘΗΣΕΤΑΙ ΥΜΙΝ ΜΕΤΡΠΟΝ ΚΑΛΟΝ ΠΕΠΙΕΣΘΗΜΕΝΟΝ ΚΑΙ ΣΕΣΑΛΕΥΜΕΝΟΝ ΚΑΙ ΥΠΕΡΕΚΧΥΝΟΜΕΝΟΝ ΔΩΣΟΥΣΙΝ ΕΙΣ ΤΟΝ ΚΟΛΙΩΝ ΥΜΩΝ ΤΩ ΓΑΡ ΑΥΤΩ ΜΕΤΡΩ Ω ΜΕΤΡΕΙΤΕ ΑΝΤΙΜΕΤΡΗΘΗΣΕΤΑΙ ΥΜΙΝ

6:40 A disciple is not above his teacher, but every disciple who is fully developed will be as his teacher.


6:40 ΟΥΚ ΕΣΤΙΝ ΜΑΘΗΤΗΣ ΥΠΕΡ ΤΟΝ ΔΙΑΣΚΑΛΟΥ ΑΥΤΟΥ ΚΑΤΗΡΤΙΣΜΕΝΟΣ ΔΕ ΠΑΣ ΕΣΤΑΙ ∆ΩΣ Ο ΔΙΑΣΚΑΛΟΣ ΑΥΤΟΥ

6:41 And why do the speck in his brother's eye, but do not perceive the beam in thine own eye?

Or how can thou say to thy brother, Brother, allow me to take out the speck that is in thine eye, when thou thyself do not see the beam in thine own eye? Thou hypocrite, first take out the beam from thine own eye, and then thou will see clearly to take out the speck in thy brother's eye.

For a good tree is not producing corrupt fruit, nor a corrupt tree producing good fruit.

For each tree is known from its own fruit. For they do not gather figs from thorns, nor do they harvest grapes from a bramble bush.

The good man out of the good treasure of his heart brings forth the good, and the evil man out of the evil treasure of his heart brings forth the evil, for out of the abundance of the heart his mouth speaks.
And why do ye call me, Lord, Lord, and not do the things that I say?

Everyone who comes to me, and hears my sayings, and does them, I will show you to whom he is like.

He is like a man who builds a house, who dug and excavated, and laid a foundation upon the rock. And when a flood developed, the stream beat upon that house, and could not shake it, for it had been founded upon the rock.

But he who heard, and not having done, is like a man who built a house upon the soil without a foundation, on which the stream beat, and straightaway it fell. And the ruin of that house became great.
And when he completed all his sayings in the ears of the people, he entered into Capernaum.

7:2 And a certain centurion's bondman faring badly was going to perish, who was esteemed by him.

And having heard about Jesus, he sent elders of the Jews to him who asked him that, having come, he would save his bondman.

And when they came to Jesus they urged him earnestly, saying, He is worthy for whom thou may offer this.

for he loves our nation, and he himself built the synagogue for us.
7:6 And Jesus went with them. And when he was now not far distant from the house, the centurion sent friends to him, saying, to him, Lord, be not troubled, for I am not worthy that thou should come under my roof.

7:6 and ΔΕ 1161 (CONJ) θo ΤΟ 3588 (TP/NSM) JEHOShUA ΙΗΣOΥΣ 2424 (N/NSM) WENT ΕΙΠΟΕΥΕΤΟ 4198 (VP/INI/3S) WITH ΣΥΝ 4862 (PREP) θEΜΕ ΑΥΤΟΙς 846 (PP/DPM) AND ΔΕ 1161 (CONJ) OF HIM ΑΥΤΟΥ 846 (PP/GSM) NOW ΗΔΗ 2235 (ADV) WHEN HE WAS DISTANT ΑΠΕΧΟΝΤΟς 568 (V/VAP/GSM) NOT ΟΥ 3756 (PRN/T) FAR ΜΑΚΡAN 3112 (ADV) FROM ΑΙΩ 575 (PREP) THAT ΤΗς 3588 (T/GSF) HOUSE ΟΙΚΙΑς 3614 (N/GSF) θo ΤΟ 3588 (TP/NSM) CENTURION ΕΚΑΤΟΝΤΑΡΧΟς 1543 (N/NSM) SENT ΕΠΕΜΦΕΝ 3992 (V/VAAI/3S) FRIENDLY ΦΙΛΟΥς 5384 (A/APM) ΤO ΠΡΟΣ 4314 (PREP) HIM ΑΥΤΟν 846 (PP/ASM) SAYING ΔΕΙΓΩν 3004 (V/VAP/NSM) TO ΗΜ ΑΥΤΟν 846 (PP/DPM) LORD ΚΥΡΙΕ 2962 (N/PRTN) BE TROUBLED ΣΚΥΛΛΟΥ 4660 (V/VPPM/2S) NOT ΜΗ 3361 (PRT/N) FOR ΓΑΡ 1063 (CONJ) I AM ΕΙΜΙ 1510 (V/PXI/1S) NOT ΟΥ 3756 (PRN/T) WORTHY ΙΚΑΝΟς 2425 (A/NSM) THAT ΙΝΑ 2443 (CONJ) THOU SHOULD COME ΕΙΣΕΛΘΗς 1525 (V/VAAI/2S) UNDER ΥΠO 5259 (PREP) THAT ΤΗν 3588 (T/ASF) ROOF ΣΤΕΓΗν 4721 (N/ASF) OF ΜΕ ΜΟΥ 3450 (PP/IGS) 

7:6 Ο ΔΕ ΙΗΣΟΥΣ ΕΙΠΟΕΥΕΤΟ ΣΥΝ ΑΥΤΟΙς ΗΔΗ ΔΕ ΑΥΤΟΥ ΟΥ ΜΑΚΡΑΝ ΑΠΕΧΟΝΤΟς ΑΠΟ ΤΗΣ ΟΙΚΙΑς ΕΠΕΜΦΕΝ ΠΡΟΣ ΑΥΤΟν Ο ΕΚΑΤΟΝΤΑΡΧΟς ΦΙΛΟΥς ΔΕΙΓΩν ΑΥΤΩ ΚΥΡΙΕ ΜΗ ΣΚΥΛΛΟΥ ΟΥ ΓΑΡ ΕΙΜΙ ΙΚΑΝΟς ΙΝΑ ΥΠO ΤΗν ΣΤΕΓΗν ΜΟΥ ΕΙΣΕΛΘΗς 

7:7 Therefore neither did I consider myself worthy to come to thee, but speak by word, and my boy will be healed.

7:7 THEREFORE ΔΙΟ 1352 (CONJ) NEITHER ΟΥΔΕ 3761 (ADV) DID I CONSIDER WORTHY ΗΞΙΩΣΑ 515 (V/VAAI/1S) MYSELF EMAYTON 1683 (PF/1AS/M) TO COME ΕΛΕΘΕΙN 2064 (V/VAAI/1S) TO ΠΡΟΣ 4314 (PREP) ΣΕ ΕΠΕΝ 4571 (PP/2AS) BUT ΑΛΛ 235 (CONJ) SPEAK ΕΠΕ 2036 (V/VAAI/2S) BY WORD ΛΟΓΩ 3056 (N/DSM) AND ΚΑΙ 2532 (CONJ) ΑΜΕΙΜI 1510 (V/PXI/1S) ΜOY 3450 (PP/IGS) WILL BE HEALED IΑΘΗΣΕΤΑI 2390 (V/VPI/3S) 

7:7 ΔΙΟ ΟΥΔΕ EMAYTON ΗΞΙΩΣΑ ΠΡΟΣ ΣΕ ΕΛΕΘΕΙν ΑΛΛ ΕΠΕ ΛΟΓΩ ΚΑΙ ΙΑΘΗΣΕΤΑΙ Ο ΠΑΙΣ ΜΟΥ 

7:8 For I also am a man set under authority, having soldiers under myself. And I say to this man, Go, and he goes, and to another, Come, and he comes, and to my bondman, Do this, and he does.

7:8 FOR ΓΑΡ 1063 (CONJ) ΕΙΓΩ 1473 (PP/1NS) ALSO ΚΑΙ 2532 (CONJ) ΑΜΕΙΜI 1510 (V/PXI/1S) MAN ΑΝΘΡΩΠΟς 444 (N/NSM) SET ΤΑΣΙΣΜΕΝΟς 5021 (V/VAPP/NSM) UNDER ΥΠO 5259 (PREP) AUTHORITY ΕΞΟΥΣΙΑN 1849 (N/ASF) HAVING ΕΞΩΝ 2192 (V/VAPP/NSM) SOLDIERS ΣΤΡΑΤΙΩΤΑς 4757 (N/AM) UNDER ΥΠO 5259 (PREP) MYSELF EMAYTON 1683 (PF/1AS/M) AND ΚΑΙ 2532 (CONJ) I SAY ΛΟΓΩ 3004 (V/VPAI/1S) TO THIS ΤΟΥΤΟ 5129 (PD/SM) GO ΠΟΡΕΥΘΕΙ 4198 (V/VAOM/2S) AND ΚΑΙ 2532 (CONJ) HE GOES ΠΟΡΕΥΕΤΑI 4198 (V/VPI/3S) AND ΚΑΙ 2532 (CONJ) TO ANOTHER ΑΛΛΩ 243 (A/DSM) COME ΕΡΧΟΥ 2064 (V/VPI/2S) AND ΚΑI 2532 (CONJ) HE COMES ΕΡΧΕΤΑI 2064 (V/VPI/3S) AND ΚΑI 2532 (CONJ) TO ΤΟ ΤΩ 3588 (T/SM) BONDMAN ΔΟΥΛΩ 1401 (N/DSM) ΜOY ΠΟΙΗΣΟΝ 4160 (V/VAAI/2S) THIS ΤΟΥΤΟ 5124 (PD/ASN) AND ΚΑI 2532 (CONJ) HE DOES ΠΟΙΕI 4160 (V/VPAI/3S) 

7:8 ΚΑΙ ΓΑΡ ΕΙΓΩ ΑΝΘΡΩΠΟς ΕΙΜI ΥΠO ΕΞΟΥΣΙΑN TΑΣΙΣΜΕΝOΣ EXΟN ΥΙ EMAYTON ΣΤΡΑΤΙΩΤΑς ΚΑΙ ΔΕΙΓΩ ΤΟΥΤΟ ΠΟΡΕΥΘΗΤΙ ΚΑΙ ΠΟΡΕΥΕΤΑI ΚΑΙ ΑΛΛΩ ΕΡΧΟΥ ΚΑΙ ΕΡΧΕΤΑI ΚΑΙ ΤΟ ΔΟΥΛΩ ΜΟY ΠΟΙΗΣΟΝ ΤΟΥΤΟ ΚΑI ΠΟΙΕI 

7:9 And when Jesus heard these things, he marveled him, and having turned around to the multitude who followed him, he said, I say to you, not even in Israel have I found such great faith.

7:9 AND ΔΕ 1161 (CONJ) θo ΤΟ 3588 (TP/NSM) JEHOShUA ΙΗΣOΥΣ 2424 (N/NSM) WHEN HE HEARD ΑΚΟΥΣΑΣ 191 (V/VAPP/NSM) THESE TAYTA 5023 (PD/APN) MARVELED ΕΘΑΥΜΑΣΕΝ 2296 (V/VAAI/3S) HIM ΑΥΤΟν 846 (PP/ASM) AND ΚΑI 2532 (CONJ) HAVING TURNED AROUND ΣΤΡΑΤΙΦΕΙς 4762 (V/VAPPNNSM) TO ΤΟ ΤΩ 3588 (T/DSM) MULTITUDE ΟΧΛΩ 3793 (N/DSM) FOLLOWING ΑΚΟΛΟΥΘΟΥΝΤΙ 190 (V/VAPP/DSM) HIM ΑΥΤΩ 846 (PP/DSM) HE SAID ΕΙΠΕΝ 2036 (V/VAAI/2S) I SAY ΛΟΓΩ 3004 (V/VPAI/1S) TO YOU ΥΜΙΝ 5213 (PP/2DP) NOT EVEN ΟΥΤΕ 3777 (CONJ) IN ΕΝ 1722 (PREP) ΤΟ ΤΟ 3588 (T/DSM) ISRAEL ΣΩΡΑΗΛ 2474 (N/PRI) HAVE I FOUND ΕΥΠΩΝ 2147 (V/VAAI/1S) SUCH GREAT ΤΟΣΑΥΤΗΝ 5118 (PD/ASF) FAITH ΠΙΣΤΙΝ 4102 (N/ASF)
And those who were sent, having returned to the house, found the bondman who was feeble, being well.

And when he saw her, he felt compassion toward her, and said to her, Weep not.

Now when he came near to the gate of the city, behold, an only begotten son who died was being carried out for his mother. And she was a widow, and a considerable crowd of the disciples went with him, also a large multitude.

And it came to pass on the next day that he went to a city called Nain, and a considerable crowd of the city were with her.

And when the Lord saw her, he felt compassion toward her, and said to her, Weep not.

And when the Lord saw her, he felt compassion toward her, and said to her, Weep not.

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7:14 Kai proselqoun hysato thes sorou o de bastaazonthes esthisan kai eipen neaniske soi lego egerehiti

7:15 And the dead man sat up, and began to speak. And he gave him to his mother.

7:15 Kai anekaotisen o nekros kai hreazo lalein kai edoken aytou th mhtri aytou

7:16 And fear seized all. And they glorified God, saying, A great prophet has been raised among us, and, God came to help his people.

7:16 De fobos pantas kai edoxazon ton theon leontes oti prophethtes megas eghegertai en hym kai oti epeskeyato o theos ton laon aytou

7:17 And this report about him went forth in the whole of Judea, and in all the region around.

7:17 Kai exhlen o logos outos en olh th ioudaia peri autou kai en pash th pericwrw

7:18 And the disciples of John informed him about all these things.

7:18 Kai apghgeilan iwanhs oi makhtai autou peri pantwn toutwn

7:19 And having summoned a certain two of his disciples, John sent them to Jesus, saying, Are thou he who comes, or do we look for another man?

7:19 Kai prosakaleasmineos duo twn makhtwn aytou o iannhs epemysen pros ton ihowyn legon sy ei o erxomenos h aldon proso dokomen

7:20 And when they came to him, they said, John the immerser has sent us to thee, saying, Are thou he who comes, or do we look for another man?
What did ye go out into the wilderness to see? A reed shaken with the wind?

And after John's messengers departed, he began to say to the multitudes about John, And blessed is he, whoever will not be offended by me.

And having answered, Jesus said to them, After going, report to John the things that ye do we look for. And do we look for something else? And in the same hour he healed many from diseases and plagues and evil spirits. And he granted sight to many blind men.

And in the same hour he healed many from diseases and plagues and evil spirits. And he granted sight to many blind men.

And having answered, Jesus said to them, After going, report to John the things that ye saw and heard: the blind see, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor are preached good-news.
7:25 But what did ye go out to see? A man clothed in soft raiment? Behold, those in elegant clothing, and existing in luxury, are in kingly places.

7:26 But what did ye go out to see? A prophet? Yea, I say to you, and much more than a prophet.

7:27 This is he about whom it is written, Behold, I send my messenger before thy face, who will prepare thy way before thee.

7:28 For I say to you, among men born of women there is not one prophet greater than John the immerser, yet the smaller in the kingdom of God is greater than he.

7:29 And all the people having heard, and the tax collectors who were immersed the immersion of John, justified God.
7:30 But the Pharisees and the lawyers who were not immersed by him, rejected the purpose of God for themselves.

7:30 \textit{but\ D\E\ 1161 \{conj\} THOS\ OI\ 3588 \{t/npm\} PHARISEES\ PHARI\S\AI\OI\ 5330 \{n/npm\} AND\ KAI\ 2532 \{conj\} THOS\ OI\ 3588 \{t/npm\} LEGAL\ NOMIKOI\ 3544 \{a/npm\} WHO\ WERE\ IMMERSED\ BAPTISQENTES\ 907 \{v/ap/vnpm\} NOT\ MH\ 3361 \{prt/n\} BY\ YPI\ 5259 \{prep\} HIM\ AYTOY\ 846 \{pp/gsm\} REJECTED\ THO\THE\S\AN\ 114 \{v/aii/3p\} THA\ THN\ 3588 \{t/asn\} PURPOSE\ BOULHN\ 1012 \{n/asm\} OF\ THO\ TOY\ 3588 \{t/gsm\} GOD\ THE\O\Y\ 2316 \{n/gsm\} FOR\ EIS\ 1519 \{prep\} THEMSELVES\ EAYTOUS\ 1438 \{pf/3apm\}

7:30 OI\ DE\ PHARI\S\AI\OI\ KAI\ OI\ NOMIKOI\ THN\ BOULHN\ TOY\ \THE\O\Y\ \THE\THE\S\AN\ EIS\ EAYTOUS\ MH\ BAPTISQENTES\ YPI\ AYTOY

7:31 To what, then will I compare the men of this generation, and to what are they like?

7:31 \textit{to\ what?\ TINI\ 5101 \{pl/dsn\} THEN\ OYN\ 3767 \{conj\} WILL\ I\ COMPARE\ OMO\IOS\ 3666 \{v/aii/1s\} THOS\ TO\YS\ 3588 \{t/apm\} MEN\ AN\THRO\PIOUS\ 444 \{n/apm\} OF\ THIS\ TAY\THE\S\ 3778 \{pd/gsf\} THA\ TH\S\ 3588 \{t/gsf\} GENERATION\ GENE\AS\ 1074 \{n/gsf\} AND\ KAI\ 2532 \{conj\} TO\ WHAT?\ TINI\ 5101 \{pl/dsn\} ARE\ THEY\ EIS\IN\ 1526 \{v/p/xi/3p\} LIKE\ OMO\IOS\ 3664 \{a/npm\}

7:31 TINI\ OYN\ OMO\IOS\ TOUS\ AN\THRO\PIOUS\ TH\S\ GENE\AS\ TAY\THE\S\ KAI\ TINI\ EIS\IN\ OMO\IOS

7:32 They are like children sitting in the marketplace, and calling to each other, and saying, We piped to you, and ye did not dance. We mourned to you, and ye did not weep.

7:32 \textit{they\ \are\ EIS\IN\ 1526 \{v/p/xi/3p\} LIKE\ OMO\IOS\ 3664 \{a/npm\} THES\ TOI\S\ 3588 \{t/dpn\} CHILDREN\ PA\ILIO\S\ 3813 \{n/dpn\} SITTING\ KA\THE\MENO\I\S\ 2521 \{v/pn/pdn\} IN\ EN\ 1722 \{prep\} MARKETPLACE\ AGORA\ 58 \{n/dsf\} AND\ KAI\ 2532 \{conj\} CALLING\ PROSO\FNOUS\IN\ 4377 \{v/pap/dpn\} TO\ EACH\ OTHER\ ALL\H\L\O\IS\ 240 \{pc/dpn\} AND\ KAI\ 2532 \{conj\} SAYING\ LE\GOUS\IN\ 3004 \{v/pap/dpn\} WE\ PIPED\ HY\L\H\SAM\EN\ 832 \{v/aii/1p\} TO\ YOU\ YM\IN\ 5213 \{pp/zdp\} AND\ KAI\ 2532 \{conj\} YE\ DANCED\ OR\X\H\S\ASC\THE\ 3738 \{v/adei/2p\} NOT\ OUK\ 3756 \{prt/n\} WE\ MOURNED\ E\OR\H\H\SAM\EN\ 2354 \{v/aii/1p\} TO\ YOU\ YM\IN\ 5213 \{pp/zdp\} AND\ KAI\ 2532 \{conj\} YE\ WEPT\ KLE\A\YS\ATE\ 2799 \{v/aii/1p\} NOT\ OUK\ 3756 \{prt/n\}

7:32 OMO\IOS\ EIS\IN\ PA\ILIO\S\ TOI\S\ EN\ AGORA\ KA\THE\MENO\I\S\ KAI\ PROSO\FNOUS\IN\ ALL\H\L\O\IS\ KAI\ LE\GOUS\IN\ HY\L\H\SAM\EN\ YM\IN\ KAI\ OUK\ OR\X\H\S\ASC\THE\ E\OR\H\H\SAM\EN\ YM\IN\ KAI\ OUK\ KLE\A\YS\ATE

7:33 For John the immerser has come neither eating bread nor drinking wine, and ye say, He has a demon.

7:33 \textit{for\ G\AP\ 1063 \{conj\} JOHN\ IO\ANN\H\S\ 2491 \{n/nsm\} THO\ O\ 3588 \{t/nsm\} IMMERSER\ BAPTISQENTES\ 910 \{n/nsm\} HAS\ COME\ ELH\A\YO\EN\ 2064 \{v/rai/3s\} NEITHER\ MH\TE\ 3383 \{conj\} EATING\ EZ\O\I\N\ 2668 \{v/pap/nsm\} BREAD\ APTON\ 740 \{n/as\} MH\TE\ 3383 \{conj\} DRINKING\ PIN\N\ 4095 \{v/pap/nsm\} WINE\ OIN\ON\ 3631 \{n/as\} AND\ KAI\ 2532 \{conj\} YE\ SAY\ LE\GE\ETE\ 3004 \{v/pai/2p\} HE\ HAS\ EXEI\ 2192 \{v/aii/3s\} DEMON\ DAIM\ION\ION\ 1140 \{n/as\}

7:33 ELH\A\YO\EN\ G\AP\ IO\ANN\H\S\ O\ BAPTISQENTES\ MH\TE\ APTON\ E\SO\ION\ MH\TE\ OIN\ON\ PIN\N\ KAI\ LE\GE\ETE\ DAIM\ION\ION\ EXEI

7:34 The Son of man has come eating and drinking, and ye say, Behold the man, a glutton and a drunkard, a friend of tax collectors and sinners!

7:34 \textit{the\ Son\ of\ man\ has\ COME\ EATING\ AND\ DRINKING\ 3588 \{t/gsm\} AND\ YE\ SAY\ BEHOLD\ IO\YO\ 2400 \{v/2aam/25\} MAN\ AN\THRO\PIO\S\ 444 \{n/nsm\} HAS\ COME\ ELH\A\YO\EN\ 2064 \{v/rai/3s\} EATING\ EZ\O\I\N\ 2668 \{v/pap/nsm\} AND\ KAI\ 2532 \{conj\} DRINKING\ PIN\N\ 4095 \{v/pap/nsm\} AND\ KAI\ 2532 \{conj\} YE\ SAY\ LE\GE\ETE\ 3004 \{v/pai/2p\} BEHOLD\ IO\YO\ 2400 \{v/2aam/25\} MAN\ AN\THRO\PIO\S\ 444 \{n/nsm\} GLUTTON\ PH\AG\OS\ 5314 \{n/nsm\} AND\ KAI\ 2532 \{conj\} DRUNKARD\ OIN\ION\ITHE\S\ 3630 \{n/nsm\} FRIENDLY\ PHI\LO\S\ 5384 \{a/nsm\} OF\ TAX\ COLLECTORS\ TEL\O\N\ON\ 5057 \{n/gpm\} AND\ KAI\ 2532 \{conj\} SINFUL\ AMAR\T\O\ON\ 268 \{a/gpm\}

7:34 ELH\A\YO\EN\ O\ IO\YO\ TO\ AN\THRO\PIO\U\ E\SO\ION\ KAI\ PIN\N\ KAI\ LE\GE\ETE\ IO\YO\ AN\THRO\PIO\U\ PH\AG\OS\ KAI\ OIN\ION\ITHE\S\ PHI\LO\S\ TEL\O\N\ON\ KAI\ AMAR\T\O\ON
And wisdom is justified from all her children.

And a certain man of the Pharisees asked him that he would eat with him. And having entered into the Pharisee's house, he sat down.

And behold, a woman in the city who was sinful. And when she knew that he sat in the Pharisee's house, having brought an alabaster cruse of ointment, she went behind him and wiped his feet with the hair of her head. And she kissed his feet much, and anointed them with the ointment. She was a sinner.

If he were a prophet, would know who and what kind the woman is who touches him, and wisdom is justified from all her children.
7:40 And having responded, Simon said to him, Simon, I have something to say to thee. And he says, speak Teacher.

7:41 There were two debtors to a certain creditor, the one owed five hundred denarii, and the other fifty.

7:42 And of them not having to repay, he forgave them both. Which of them therefore, do thou say, will love him more?

7:43 And having answered, Simon said, I suppose that it was to whom he forgave more. And he said to him, Thou have judged correctly.

7:44 And having turned to the woman, he said to Simon, See thou this woman? I entered into thy house; thou gave no water for my feet. But this woman has wet my feet with tears, and wiped them with the hairs of her head.
Thou gave me no kiss, but since I came in, has not ceased kissing my feet much.

Thou did not anoint my head with olive oil, but this woman has anointed my feet with ointment.

For this reason I say to thee, her many sins are forgiven, because she loved much. But to whom little is forgiven, loves little.

And he said to her, Thy sins are forgiven.

And those who sat together began to say within themselves, Who is this who even anoints the head of a sinner? And he said to her, Thy sins are forgiven.
And it came to pass that he traveled through, by city and village in succession, announcing and preaching the good-news of the kingdom of God, and the twelve men with him, who served them from the things they possessed.

And when a large multitude gathered together, and those coming to him from each city, and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many other women who were healed from evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out, and certain women who were healed from evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out, and certain women who were healed from evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out, and certain women who were healed from evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out, and certain women who were healed from evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out,
The man who sows went forth to sow his seed. And during his sowing, some fell by the way, and it was trampled, and the birds of the sky devoured it.

And his disciples questioned him, saying, What is this parable?
And he said, To you it is given to know the mysteries of the kingdom of God, but to the others in parables, so that seeing they would not see, and hearing they would not understand.

Now the parable is this. The seed is the word of God.

And those by the way are those who hear, then the devil comes, and takes away the word from their heart, lest having believed, they would be saved.

And those on the rock are those who, when they hear, receive the word with joy. And then the devil comes, and takes away the word which fell on the rock.

And those on the soil are those who hear, and as they go they are choked by cares and wealth and pleasures of life, and do not bring to maturity.

And those among the thorns are those who hear, and as they are pressed to death, no root, who believe for a time, and withdraw in time of trial.

And that which fell among the thorns, these are those who heard, and as they go they are choked by cares and wealth and pleasures of life, and do not bring to maturity.

And those on the soil are those who hear, and as they are pressed to death, no root, who believe for a time, and withdraw in time of trial.
8:14 To δέ εἰς τὰς ἀκανθὰς πεζὸν οὕτως οἱ ΑΚΟΥΣΑΝΤΕΣ ΚΑΙ ΥΠΟ ΜΕΡΙΜΝΩΝ ΚΑΙ ΠΛΟΥΤΟΥ ΚΑΙ ΗΔΩΝΝ ΤΟΥ ΒΙΟΥ ΠΟΡΕΥΟΜΕΝΟΙ ΣΥΜΠΙΝΙΓΟΝΤΑΙ ΚΑΙ ΟΥ ΤΕΛΕΣΦΟΡΟΥΣΙΝ

8:15 But those in the good ground, these are those who in an good and right heart, having heard the word, hold it firm, and bring forth fruit in perseverance.

8:16 And no man, having lit a lamp, covers it with a container, or places it under a bed, but places it on a lampstand, so that those who enter in may see the light.

8:17 For there is no secret that will not become visible, nor hid, that will not be known and come to be visible.

8:18 Notice therefore how ye hear. For whoever has, to him will be given, and whoever has not, even what he seems to have will be taken from him.

8:19 And his mother and brothers came to him, and they could not come near him because of the crowd.
8:20 And it was reported to him, saying, Thy mother and thy brothers stand outside, desiring to see thee.

8:21 But having answered, he said to them, My mother and my brothers are these who hear the word of God, and do it.

8:22 Now it came to pass on one of those days, that he entered into a boat, also his disciples. And he said to them, Let us pass through to the other side of the lake. And they launched forth to see thee.

8:23 But as they sailed he began to sleep. And a storm of wind came down on the lake, and they were filling up, and were in peril. And he said to them, Whatsoever ye have, cast forth into the sea. And they cast forth, and their ship was filled with planks.
And having approached, they awoke him, saying, Master, master, we are perishing. And having risen, he rebuked the wind and the raging of the water, and they ceased, and it became calm.

And he said to them, Where is your faith? And having feared, they wondered, saying to each other, Who then is this man, that he commands even the winds and the water, and they obey him?

And they sailed toward the country of the Gadarenes, which is opposite Galilee.

And when he came forth upon the land, a certain man met him out of the city, who had demons of a considerable time. And he wore no clothing, and did not dwell in a house, but in the sepulchers.

And they sailed toward the country of the Gadarenes, which is opposite Galilee, which is outside of Galilee.
8:28 And when he saw Jesus, having cried out, he fell down before him. And in a great voice he said, What is with me and with thee, Jesus, thou Son of the Most High God? I beseech thee, do not torment me.

8:28 And ΔΕ 1161 {CONJ} WHEN HE SAW ΙΔΩΝ 1492 {V/2AAP/NSM} THO ΤΟΝ 3588 {T/ASM} JEHOSHUA ΙΗΣΟΥΝ 2424 {N/ASM} AND ΚΑΙ 2532 {CONJ} HAVING CRIED OUT ΑΝΑΚΡΑΞΑΣ 349 {V/VAAP/NSM} HE FELL DOWN BEFORE ΠΡΟΣΕΠΙΣΕΝ 4363 {V/2AAI/3S} HIM ΑΥΤΩ 846 {PP/DSM} AND ΚΑΙ 2532 {CONJ} IN GREAT ΜΕΓΑΛΗ 3173 {A/DSF} VOICE ΦΩΝΗ 5456 {N/DSF} HE SAID ΕΙΠΕΝ 2036 {V/2AAP/NSM} WHAT ΤΙ 5101 {PI/NSN} WITH ME ΕΜΟΙ 1698 {PP/1DS} AND ΚΑΙ 2532 {CONJ} WITH THEE ΣΟΙ 4671 {V/2AAP/NSM} JEHOSHUA ΙΗΣΟΥ 2424 {N/VSM} ΣΟΝ ΥΙΕ 5207 {N/VSM} OF ΤΟΝ ΤΟΥ 3588 {T/GSM} ΛΕΓΟΝΤΩ 5310 {A/GSM/S} ΤΟΥ ΤΟΥ ΦΩΝΗΣ ΤΟΥ ΜΑΓΝΗΣΤΟΥ 2424 {N/ASM} GOD ΘΕΟΥ 2316 {N/NSM} I BESEECH ΔΕ ΕΙΣΩΜΑΙ 1189 {V/PNI/1S} THEE ΣΟΥ 4675 {V/2GS} TORMENT ΒΑΣΑΝΙΣΗΣ 928 {V/AAS/2S} ME ME 3165 {PP/1AAS} NOT ΜΗ 3361 {PI/NSN}.

8:29 For he commanded the unclean spirit to come out from the man, for many times it had seized him. And he was bound with chains and shackles, and guarded. And breaking the bonds apart, he was driven by the demon into the desolate regions.

8:29 FOR ΓΑΡ 1063 {CONJ} HE COMMANDED ΠΑΡΗΓΙΤΕΙΑΝ 3853 {V/VAAI/1S} ΤΟΥ 3588 {T/DSN} UNCLEAN ΑΚΑΘΑΡΤΩ 169 {A/DSS} ΤΟΥ 3588 {T/DSN} SPIRIT ΠΝΕΥΜΑΤΙ 4151 {N/DSS} TO COME OUT ΕΞΕΘΕΙΝ 1831 {V/2AAN} FROM ΑΙΩΝ 575 {PREP} ΤΟΥ 3588 {T/GSM} MAN ΑΝΘΡΩΠΙΟΥ 444 {N/GSM} ΓΑΡ ΑΓΑΘΟΤΗΤΩ 1063 {CONJ} MANY ΠΟΛΛΟΙΣ 4183 {V/DSM} TIMES ΧΡΟΝΟΙΣ 5550 {N/DPM} IT HAD SEIZED ΣΥΝΗΡΙΠΑΚΕΙ 4884 {V/LAII/3S} HIM ΑΥΤΩ 846 {PP/ASM} AND ΚΑΙ 2532 {CONJ} HE WAS BOUND ΕΕΔΕΧΕΜΕΙΤΟ 1196 {V/VPP/3S} WITH CHAINS ΑΛΥΣΕΙΝ 254 {N/DPF} AND ΚΑΙ 2532 {CONJ} IN SHACKLES ΠΕΔΑΙΩ 3976 {N/DPF} AND ΚΑΙ 2532 {CONJ} GUARDED ΦΥΛΑΣΣΟΜΕΝΟΣ 5442 {V/VPP/NSM} BREAKING APART ΔΙΑΡΡΗΣΩΝ 1284 {V/VPP/NSM} ΤΗΣ ΤΑ 3588 {T/JAPP} BONDS ΔΕΣΜΑ 1199 {N/APN} HE WAS DRIVEN ΗΛΑΥΝΕΤΟ 1643 {V/VPP/3S} BY ΥΠΟ 5259 {PREP} ΤΟΥ 3588 {T/GSM} DEMON ΔΑΙΜΟΝΟΣ 1142 {N/GSM} INTO ΕΙΣ 1519 {V/PAP/NSM} THAS ΤΑΣ 3588 {T/ASP} DESOLATE ΕΡΗΜΟΥΣ 2048 {A/APF}.

8:30 And Jesus demanded him, saying, What is thy name? And he said, Legion, because many demons were entered into him.

8:30 And ΔΕ 1161 {CONJ} THO Ο 3588 {T/NSM} JEHOSHUA ΙΗΣΟΥΣ 2424 {N/NSM} DEMANDED ΕΠΗΡΩΤΘΕΣΕΝ 1905 {V/VAII/3S} HIM ΑΥΤΟΝ 846 {PP/ASM} SAYING ΛΕΓΩΝ 3004 {V/VAP/NSM} WHAT ΤΙ 5101 {PI/NSN} IS ΕΣΤΙΝ 2076 {V/VPX/3S} NAME ΟΝΟΜΑ 3686 {N/NSN} TO THEE ΣΟΙ 4671 {V/2AAP/NSM} AND ΔΕ 1161 {CONJ} THO Ο 3588 {T/NSM} SAID ΕΙΠΕΝ 2036 {V/2AAP/3S} ΛΕΓΙΩΝ ΛΕΓΕΩΝ 3003 {N/NSM} BECAUSE ΟΤΙ 3754 {CONJ} MANY ΠΟΛΛΑ 4183 {A/DPSM} DEMONS ΔΑΙΜΟΝΙΑ 1140 {N/NSN} WERE ENTERED ΕΙΣΗΘΕΝ 1525 {V/VAAI/3S} INTO ΕΙΣ 1519 {V/PAP/NSM} HIM ΑΥΤΟΝ 846 {PP/ASM}.

8:31 And they entreated him that he would not command them to go out into the abyss.

8:31 AND ΚΑΙ 2532 {CONJ} THEY ENTREATED ΠΑΡΕΚΑΛΕΙ 3870 {V/VAAI/1S} HIM ΑΥΤΟΝ 846 {PP/ASM} THAT ΙΝΑ 2443 {V/2AAN} NOT ΜΗ 3361 {PI/NSN} HE WOULD COMMAND ΕΠΙΤΑΞΗ 2004 {V/VAC/3S} THEM ΑΥΤΟΙΣ 846 {PP/DSM} TO GO OUT ΑΠΕΛΘΕΙΝ 565 {V/VAAI/3S} INTO ΕΙΣ 1519 {V/PAP/NSM} ABYSS ΑΒΥΣΣΟΝ 12 {N/NSN}.

8:31 ΚΑΙ ΠΑΡΕΚΑΛΕΙ ΑΥΤΟΝ ΙΝΑ ΜΗ ΕΠΙΤΑΞΗ ΑΥΤΟΙΣ ΕΙΣ ΤΗΝ ΑΒΥΣΣΟΝ ΑΠΕΛΘΕΙΝ.
And also those who saw it informed them how the man who was demon-possessed was saved.
And the whole multitude of the nation of the Gadarenes besought him to depart from them, because they were gripped by great fear. And he, having embarked into the boat, returned.

But the man from whom the demons had gone out begged him to be with him. But Jesus sent him away, saying, "Go home to thy house, and relate everything God did for thee. And he departed, and related throughout the whole city how many things Jesus did for him.

Return to thy house, and relate everything God did for thee. And he departed, proclaiming throughout the whole city how many things Jesus did for him.

And it came to pass during Jesus returning, the multitude welcomed him, for they were all waiting for him.
And behold, there came a man whose name was Jairus, and he was a ruler of the synagogue. And having fallen down near Jesus' feet, he besought him to come into his house,


And KAI ᾿ΙΔΟΥ ᾿ΗΛΘΕΝ ἌΝΗΡ ὅΝΟΜΑ ᾿ΙΑΙΡΟΣ ΚΑΙ ΑΥΤΟΣ ἈΡΧΩΝ ΤΗΣ ΣΥΝΑΓΩΓΗΣ ὙΠΗΡΧΕΝ ΚΑΙ ΠΕΣΩΝ ΠΑΡΑ ΤΟΥΣ ΠΟ∆ΑΣ ΤΟΥ ἸΗΣΟΥ ΠΕΡΙΚΕΙΑΛΕΙ ΑΥΤΟΝ ΕΙΣΕΛΕΘΕΙΝ ΕΙΣ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ.

Because there was with him an only begotten daughter, about twelve years old, and she was dying. But during the going through the multitudes thronged him.


OΤΙ ΘΥΓΑΤΗΡ ΜΟΝΟΓΕΝΗΣ ΗΝ ΑΥΤΟ ΩΣ ΕΤΩΝ ΔΩΔΕΚΑ ΚΑΙ ΑΥΤΗ ΑΠΕΘΝΗΣΚΕΝ ΕΝ ΔΕ ΤΩ ΥΠΑΓΕΙΝ ΑΥΤΟΝ ΟΙ ΟΧΛΟΙ ΣΥΝΕΠΙΝΙΓΟΝ ΑΥΤΟΝ.

And a woman being with an issue of blood for twelve years, who, although she spent her entire living on physicians, was unable to be healed by any,


And KAI ΓΗΝΗ ΟΥΣΑ ΕΝ ΡΥΣΙΣ AΙΜΑΤΟΣ ΑΠΟ ΕΤΩΝ ΔΩΔΕΚΑ ΗΤΙΣ ΙΑΤΡΟΙΣ ΠΡΟΣΑΝΑΛΟΣΑΣΑ ΟΧΟΝ ΤΟΝ ΒΙΟΝ ΥΨΩΝ ΙΣΧΥΕΝ ΥΠΙ ΟΥΔΕΝΟΣ ΘΕΡΑΠΕΥΩΘΗΝΑΙ

Having come from behind, she touched the hem of his garment. And immediately the issue of her blood stayed.


ΠΡΟΣΕΛΘΟΥΣΑ ΟΠΙΣΘΕΝ ΗΠΑΤΟ ΤΟΥ ΚΡΑΣΙΠΕΔΟΥ ΤΟΥ ΑΙΜΑΤΙΟΥ ΑΥΤΟΥ ΚΑΙ ΠΑΡΑΧΡΗΜΑ ΕΣΤΗ Η ΡΥΣΙΣ ΤΟΥ ΑΙΜΑΤΟΥ ΑΥΤΗΣ.

And Jesus said, Who is he who touched me? But when they all denied, Peter and those with him, said, Master, the multitudes come together and crowd thee, and thou say, Who is he who touched me?
8:46 But Jesus said, Who touched me? For I perceived power having gone forth from me.

8:47 And when the woman saw that she was not hid, she came trembling. And having fallen down before him, she declared to him in the presence of all the people for what reason she touched him, and how she was healed immediately.

8:48 And he said to her, Cheer up, Daughter. Thy faith has healed thee. Go in peace.
And when he came to the house, he did not allow any man to enter in except Peter and John and James, and the father of the girl and the mother.

And all were weeping and bewailing her. But he said, Weep not. She did not die, but sleeps.

And they ridiculed him, knowing that she died.

But having sent them all away outside, having taken her by the hand, he called out, saying, Girl, awake.

And her spirit returned, and she rose up immediately. And he commanded to give her to eat.
8:56 And her parents were amazed, but he ordered them to tell no man that which happened.

9:1 And having summoned the twelve, he gave them power and authority over all demons, and to heal diseases.

9:2 And he sent them to preach the kingdom of God, and to heal those who were incapacitated.

9:3 And he said to them, Take nothing for the way, neither staffs, nor bag, nor bread, nor silver, nor have two coats each.

9:4 And into whatever house ye may enter, remain there, and from there depart.

9:5 And as many as will not receive you, when departing from that city, also shake off the dust from your feet for a testimony against them.

9:6 And having departed, they passed through the villages, preaching the good-news, and healing everywhere.


9:6 ΕΞΕΡΧΟΜΕΝΟΙ ΔΕ ΔΙΗΡΧΟΝΤΟ ΚΑΤΑ ΤΑΣ ΚΩΜΑΣ ΕΥΑΙΓΕΙΛΙΖΟΜΕΝΟΙ ΚΑΙ ΘΕΡΑΠΕΥΟΝΤΕΣ ΠΑΝΤΑΧΟΥ

9:7 But Herod the tetrarch heard of all that was done by him. And he was perplexed, because it was said by some that John was risen from the dead,


9:7 ΗΚΟΥΣΕΝ ΔΕ ΗΡΩΔΗΣ Ο ΤΕΤΡΑΡΧΗΣ ΤΑ ΓΙΝΟΜΕΝΑ ΥΠ ΑΥΤΟΥ ΠΑΝΤΑ ΚΑΙ ΔΙΗΠΟΡΕΙ ΔΙΑ ΤΟ ΔΕΓΕΣΘΑΙ ΥΠΟ ΤΙΝΩΝ ΟΤΙ ΙΩΑΝΝΗΣ ΕΓΓΕΡΤΑΙ ΕΚ ΝΕΚΡΩΝ

9:8 and by some that Elijah appeared, and by others that a prophet, one of the ancient men arose.


9:8 ΥΠO TINΩN ΔΕ ΟΤΙ ΗΛΙΑΣ ΕΦΑΝΗ ΑΛΛΩΝ ΔΕ ΟΤΙ ΠΡΟΦΗΤΗΣ ΕΙΣ ΤΟΝ ΑΡΧΑΙΩΝ ΑΝΕΣΤΗ

9:9 And Herod said, I beheaded John, but who is this about whom I hear such things? And he sought to see him.


9:9 KAI ΕΠΕΝ ΗΡΩΔΗΣ IΩΑΝΝΗΝ ΕΓΩ ΑΠΕΚΕΦΑΛΙΣΑ ΤΙΣ ΔΕ ΕΣΤΙΝ ΟΥΤΟΣ ΠΕΡΙ ΟΥ ΕΓΩ ΑΚΟΥΩ ΤΟΙΑΥΤΑ ΚΑΙ ΕΖΗΤΕΙ ΙΔΕΙΝ ΑΥΤΟΥ
And when the apostles returned, they related to him as many things as they did. And having taken them along, he withdrew in private into a desolate place of a city called Bethsaida.

But he said to them, Give ye them to eat. And they said, There are for us not more than five loaves and two fishes, unless, after going, we might buy food for all this people.

He said, Give them to me to eat.

And the day began to decline, and the twelve having come near, they said to him, Send the multitude away, so that, after going into the villages and fields around, they may rest and find provision, because we are here in a desolate place.

But he said to them, Give ye them to eat. And they said, There are for us not more than five loaves and two fishes, unless, after going, we might buy food for all this people.

But the multitude having known, they followed him. And having received them, he spoke to them about the kingdom of God, and he cured those who had need of healing.

But he said to them, Give ye them to eat. And they said, There are for us not more than five loaves and two fishes, unless, after going, we might buy food for all this people.

And the day began to decline, and the twelve having come near, they said to him, Send the multitude away, so that, after going into the villages and fields around, they may rest and find provision, because we are here in a desolate place.

But he said to them, Give ye them to eat. And they said, There are for us not more than five loaves and two fishes, unless, after going, we might buy food for all this people.
9:14 For there were about five thousand men. And he said to his disciples, Make them sit down in groups of fifty each.


9:15 And they did so, and made them all sit down.


9:16 And after taking the five loaves and the two fishes, having looked up to heaven, he blessed them, and broke in pieces, and gave to the disciples to set before the multitude.


9:17 And they ate, and were all filled. And there were taken up to them of the remaining fragments, twelve baskets.


9:18 And it came to pass, as he was praying privately, the disciples were with him. And he questioned them, saying, Who do the multitudes say that I am?

And having answered, they said, John the immerser, but others, Elijah, and others, that a certain prophet of the ancient men arose.

But having chided them, he commanded to tell this to no man,

saying, It is necessary for the Son of man to suffer many things, and be rejected by the elders and chief priests and scholars, and be killed, and the third day to rise.

And he said to them, But ye, who say ye that I am? And having answered, Peter said, The Christ of God.

But having chided them, he commanded to tell this to no man,

saying, It is necessary for the Son of man to suffer many things, and be rejected by the elders and chief priests and scholars, and be killed, and the third day to rise.

And he said to all, If any man wants to come behind me, let him deny himself, and take up his cross, and follow me.
For whoever wants to save his life will lose it, but whoever may lose his life because of me, this man will save it.

For a man is benefited, having gained the whole world, but having lost or having forfeited himself?

For whichever man of me and of my words, the Son of man will be ashamed of this man when he comes in his glory, and of the Father, and of the holy agents.

And it came to pass about eight days after these sayings, that after taking Peter and John and James, he went up onto the mountain to pray.

But I tell you truly, there are some of those who stand here, who will, no, not taste of death, till they see the kingdom of God.
And as he was praying, the appearance of his face became different, and his clothing glistening white.

And behold, two men talked with him, who were Moses and Elijah, and they saw his glory, and the two men who stood with him.

But Peter and those with him were weighed down with sleep, and having become awake, they saw his glory, and the two men who stood with him.

And it came to pass, as they were departing from him, Peter said to Jesus, Master, it is good for us to be here, and we could make three tabernacles, one for thee, and one for Moses, and one for Elijah, not knowing what he was saying.
9:33 And while he was speaking these things, a cloud came and overshadowed them. And they were afraid as they entered into the cloud.

9:34 And a voice came out of the cloud, saying, This is my beloved Son. Hear ye him.

9:35 And a voice came out of the cloud, saying, This is my beloved Son. Hear ye him.

9:36 And at the occurrence of the voice, Jesus was found alone. And they kept silent, and informed no man in those days any of the things that they have seen.

9:37 And it came to pass, on the next day, when they came down from the mountain, a large crowd met him.
And lo, a spirit seizes him, and he suddenly cries out, and it convulses him with foaming. And it departs from him difficultly, injuring him.

And I begged thy disciples that they might cast it out, and they could not.

And they were all amazed at the majesty of God. But while all were wondering at all the things which Jesus did, he said to his disciples,
9:44 Place ye these sayings into your ears, for the Son of man is going to be delivered up into the hands of men.

9:45 But they did not understand this saying, and it was concealed from them, so that they did not perceive it. And they were afraid to ask him about this saying.

9:46 But a thought entered among them, which of them may be greater.

9:47 But having perceived the thought of their heart, having taken a child, Jesus stood it beside him,
And having answered, John said, Master, we saw a certain man casting out demons in thy name, and we forbade him, because he does not follow with us.

But Jesus said to him, Do not forbid, for he who is not against us is for us.

And it came to pass, while fulfilling the days for his ascension, that he also set his face to go to Jerusalem.
And they did not receive him, because his face was going to Jerusalem.

And his disciples James and John having seen, they said, Lord, do thou want that we should call fire to come down from the sky, and consume them, as also Elijah did?

But having turned around, he rebuked them, and said, Ye know not what kind of spirit ye are.

For the son of man came not to destroy the lives of men, but to save. And they went to another village.

And it came to pass while they went on the way, a certain man said to him, I will follow thee wherever thou may go, Lord.

And Jesus said to him, The foxes have holes, and the birds of the sky, nests, but the Son of man has not where he might lay his head.
9:58 And he said to another, Follow me. But he said, Lord, allow me first, after departing, to bury my father.

9:59 And he said to another, Follow me. But he said, Lord, allow me first, after departing, to bury my father.

9:60 But Jesus said to him, Leave the dead to bury their own dead, but thou, after departing, proclaim the kingdom of God.

9:61 And also another said, I will follow thee, Lord, but first allow me to bid farewell to those in my house.

9:62 But Jesus said to him, No man, having put his hand to a plow, and looking to things behind, is fit for the kingdom of God.
Now after these things the Lord also appointed seventy other men, and sent them by twos before his face into every city and place where he himself was going to come.

Therefore he said to them, The harvest indeed is plentiful, but the workmen are few. Pray ye therefore the Lord of the harvest, that he would send forth workmen into his harvest.

Go ye. Behold, I send you forth as lambs in the midst of wolves.

And into whatever house ye enter, first say, Peace to this house.

And into whatever house ye enter, first say, Peace to this house.
And if a son of peace is there, your peace will rest upon him, and if not, it will return to you.

And EKEI 1563 | ADV | THA | H | 3588 | TH | PEACE | EIPHNH | 1515 | N/GSF | OF | YOU | YMWN | 5216 | PP/2GP | WILL REST | EIANNAPAYSETAI | 1879 | V/FDI/3S | UPON | EPI | 1909 | PREP | HIM | AYTWN | 846 | PP/GSM | AND | THA | H | 3588 | PEACE | EIPHNH | 1515 | N/GSF | OF | YOU | YMWN | 5216 | PP/2GP | WILL REST | EIANNAPAYSETAI | 1879 | V/FDI/3S | UPON | EPI | 1909 | PREP | HIM | AYTWN | 846 | PP/GSM | AND | DE | 1161 | CONJ | IF | EI | 1487 | COND | NOT | MHGE | 3361 | PRT/N | IT | WILL RETURN | ANAKAMSEI | 344 | V/FAI/3S | TO | EΦ | 1909 | PREP | YOU | YMAΣ | 5209 | PP/2AP |

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And remain in the same house eating and drinking from their things, for the workman is worthy of his wage. Do not depart from house to house.

And heal the weak in it, and say to them, The kingdom of God has come near to you.

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And heal the weak in it, and say to them, The kingdom of God has come near to you.
10:11 I say to thee, that it will be more tolerable in that day for Sodom, than for that city.

10:12 Woe to thee, Chorazin! Woe to thee, Bethsaida! Because if the mighty works were done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes.

10:13 But it will be more tolerable for Tyre and Sidon, in the judgment, than for you.

10:14 And thou, Capernaum, which was exalted to the sky, will be thrust down to Hades.

10:15 He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me.
And the seventy returned with joy, saying, Lord, even the demons are made subject to us in thy name.

Nevertheless do not rejoice in this, that the spirits are made subject to you, but rejoice because your names are written in the heavens.}

Behold, I give you authority to tread over serpents and scorpions, and over all the power of the enemy, and, no, nothing will harm you.

Nevertheless do not rejoice in this, that the spirits are made subject to you, but rejoice because your names are written in the heavens.

In the same hour Jesus rejoiced in the Spirit, and said, I thank thee, Father, Lord of the heaven and the earth, that thou hid these things from the wise and astute, and revealed them to the childlike. Yea, Father, because it became pleasing this way in thy sight.
And having turned to the disciples, he said, All things were delivered to me by my Father. And no one knows the Son, except the Father, and who the Father is, except the Son, and he to whom the Son wants to reveal him.

And having turned toward the disciples in private, he said, Blessed are the eyes that see, and to hear what ye hear, and did not hear. And having turned toward the disciples, he said, All things were delivered to me by my Father. And no one knows the Son, except the Father, and who the Father is, except the Son, and he to whom the Son wants to reveal him.
And he said to him, What is written in the law? How read thou?

And having answered, he said, Thou shall love Lord thy God from thy whole heart, and from thy whole soul, and from thy whole strength, and from thy whole mind, and thy neighbor as thyself.

And having replied, Jesus said, A certain man was going down from Jerusalem to Jericho. And he encountered bandits, who also, having stripped him and having beat him, departed having left him being half dead.

And he said to him, What is written in the law? How read thou?

And having answered, he said, Thou shall love Lord thy God from thy whole heart, and from thy whole soul, and from thy whole strength, and from thy whole mind, and thy neighbor as thyself.
And by coincidence a certain priest was going down on that road, and when he saw him, he passed by on the other side.

And likewise also a Levite who happened upon the place, having come, and having looked, passed by on the other side.

But a certain Samaritan, as he journeyed, came to him, and when he saw him, felt compassion. And having come, he wrapped up his wounds, pouring on olive oil and wine. And having set him on his own beast, he brought him to an inn, and took care of him.
10:36 Which therefore, of these three, appears to thee to have become neighbor to the man who fell among the bandits?

10:37 And he said, He who did mercy with him. Therefore Jesus said to him, Go, and do thou likewise.

10:38 And it came to pass as they went, he also entered into a certain village, and a certain woman named Martha received him into her house.

10:39 And she was sister to this woman called Mary, who also, having sat at Jesus' feet, was listening to his word.
But Martha was encumbered about much serving. And having stood near, she said, Lord, do thou not care that my sister left me behind to serve alone? Speak to her therefore that she may help me.

And it came to pass as he was in a certain place praying, that when he ceased, a certain man of his disciples said to him, Lord, teach us to pray as John also taught his disciples.

But having answered, Jesus said to her, Martha, Martha, thou are anxious and troubled away from her.

But one thing is necessary, and Mary has chosen the good part, which will not be taken away from her.

And it came to pass as he was in a certain place praying, that when he ceased, a certain man of his disciples said to him, Lord, teach us to pray as John also taught his disciples.

And having answered, Jesus said to her, Martha, Martha, thou are anxious and troubled about many things,

But one thing is necessary, and Mary has chosen the good part, which will not be taken away from her.

And it came to pass as he was in a certain place praying, that when he ceased, a certain man of his disciples said to him, Lord, teach us to pray as John also taught his disciples.

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And one thing is necessary, and Mary has chosen the good part, which will not be taken away from her.
11:2 AND ΔΕ ἄρα ΟΤΑΝ προσευχήσω ἐλεγεῖες πατέρας ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθῶ το ὄνομά σου ἱλασθῶ τὸ βασίλεια σου γενήσεται τὸ κελμα σου ῬΩΣ ὑπό τους θεοὺς ἡμῶν 

11:3 give us our bread sufficient for each day.

11:4 And forgive us our sins, for we ourselves also forgive every man who is indebted to us. And bring us not into temptation, but deliver us from evil.

11:5 And he said to them, Which of you will have a friend, and will go to him at midnight, and say to him, Friend, lend me three loaves,

11:6 since a friend arrived from the road to me, and I do not have what I would set before him,
and that man from inside, having answered, would say, Do not cause toils for me. The door is now shut, and my children are with me in bed. I am not able, after getting up, to give thee?

And I say to you, ask, and it will be given you. Seek, and ye will find. Knock, and it will be opened.

And I say to you, though he will not give him, after getting up, because he is his friend, yet because of his persistence, having awaken, he will give him as many as he needs.

And which father of you, if the son will ask a loaf, will give him a stone, or also if a fish, in place of a fish will give him a serpent?
Or if he should ask for an egg, will he give him a scorpion?

If ye then, being evil, know how to give good gifts to your children, how much more the Father from heaven will give Holy Spirit to those who ask him?

And he was casting out a demon, and it was mute. And it happened when the demon was gone out, the mute man spoke. And the multitudes marveled,

but some of them said, He casts out the demons by Beelzebub, ruler of the demons.

And others, challenging, sought from him a sign from the sky.
And if Satan also is divided against himself, how will his kingdom be made to stand?

Because ye say that I cast out the demons by Beelzebub.

But if by a finger of God I cast out the demons, then the kingdom of God has come upon you.

When the fully armed strong man guards his palace, the things possessed by him are in peace,

but when a stronger than he comes, after defeating him, he takes away his full armor in which he trusted, and divides his booty.

11:23 ΕΠΙΝ ΔΕ Ο ΙΣΧΥΡΟΤΕΡΟΣ ΑΥΤΟY ΕΠΕΙΛΘΩΝ ΝΙΚΗΣΗ ΑΥΤΟY ΤΗΝ ΠΑΝΟΠΙΑΝ ΑΥΤΟY ΑΙΡΕΙ ΕΦ Η ΕΠΕΙΟΘΕΙΕΙ ΚΑΙ ΤΑ ΣΚΥΛΑ ΑΥΤΟY ΔΙΑΔΙΔΩΣΙΝ


11:23 Ο ΜΗ ΩΝ ΜΕΤ ΕΜΟY ΚΑΤ ΕΜΟY ΕΣΤΙΝ ΚΑΙ Ο ΜΗ ΣΥΝΑΓΙΩΝ ΜΕΤ ΕΜΟY ΣΚΟΡΠΙΖΕΙ

11:24 When the unclean spirit departs out of the man, it passes through waterless places seeking rest. And not finding, it says, I will return to my house from where I came out.

11:25 And when it comes, it finds it swept and put in order.

11:26 Then it goes, and takes along seven other spirits more evil than itself, and having enter in, it dwells there. And the last state of that man becomes worse than the first.

11:27 And it came to pass, as he said these things, a certain woman, having lifted up her voice out of the crowd, said to him, Blessed is the belly that bore thee, and the breasts that thou suckled.
But he said, Blessed rather, are those who hear the word of God, and keep it.

And when the multitudes gathered together he began to say, This generation is evil. They seek a sign, and no sign will be given to it except the sign of Jonah, the prophet.

For as Jonah became a sign to the Ninevites, so also the Son of man will be to this generation.

The queen of the south will awake in the judgment with the men of this generation, and will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.
The men of Nineveh will rise up in the judgment with this generation, and will condemn it, because they repented at the preaching of Jonah, and behold, a greater than Jonah is here.

And no man, having lit a lamp, puts it in a concealed place, nor under the bushel, but on the lampstand, so that those who enter in may see the light.

The lamp of thy body is the eye. Therefore, when thine eye is sound, thy whole body is bright, not having any part dark, the whole will be bright, for when the lamp illuminates thee by the radiance.

Watch therefore the light in thee not be darkness.

If therefore thy whole body is bright, not having any part dark, the whole will be bright, as when the lamp illuminates thee by the radiance.
Now as he spoke, a certain Pharisee asks him that he might dine with him. And having entered in, he sat down.

But woe to you Pharisees! Because ye tithe mint and rue and every plant, and pass by things that are inside, and behold, all things are clean to you. But give compassion, things that are inside, and behold, all things are clean to you.

And when the Pharisee saw, he marveled that he did not first wash before dinner.

And the Lord said to him, Now ye Pharisees cleanse the outside of the cup and of the platter, but your interior is full of plundering and wickedness. And the Lord said to him, Now ye Pharisees cleanse the outside of the cup and of the platter, but your interior is full of plundering and wickedness.

And the Lord said to him, Now ye Pharisees cleanse the outside of the cup and of the platter, but your interior is full of plundering and wickedness.

Ye foolish men, did not he who made the outside also make the inside?

But give compassion, things that are inside, and behold, all things are clean to you.

But woe to you Pharisees! Because ye tithe mint and rue and every plant, and pass by justice and the love of God. It is necessary to do these things, and not to neglect those things.
Woe to you Pharisees! Because ye love the place of honor in the synagogues, and the greetings in the marketplaces.

Woe to you scholars and Pharisees, hypocrites! Because ye are like the unseen sepulchers, and the men who walk by them do not know.

And having answered, a certain man of the lawyers says to him, Teacher, in saying these things thou rebuke us also.

And he said, Woe also to you lawyers! Because ye load men with burdens difficult to bear, and ye yourselves touch not the burdens with one of your fingers.
11:47 Woe to you! Because ye build the sepulchers of the prophets, but your fathers killed them.

11:48 Consequently, ye testify and approve the works of your fathers, because they indeed killed them, and ye build their sepulchers.

11:49 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 persecute,

11:50 so that the blood of all the prophets that was shed from the foundation of the world may be required of this generation,
Woe to you lawyers! Because ye took away the key of knowledge. Ye did not enter in yourselves, and ye hindered those who were entering in.

And after he said these things to them, the scholars and the Pharisees began to harass him extremely, and to provoke him to speak impulsively about more things,

Waiting to ambush him, seeking to catch something out of his mouth so that they might accuse him.

During which time the myriads of the multitude having gathered together so as to trample each other, he began first to say to his disciples, Take heed to yourselves from the leaven of the Pharisees, which is hypocrisy.
12:2 But there is nothing covered up that will not be revealed, and hidden that will not be known.

12:3 Therefore, as many things as ye have said in the darkness will be heard in the light, and what ye have spoken in the ear in the inner chambers will be proclaimed upon the housetops.

12:4 And I say to you, Be not afraid of those who kill the body, and after these things not having anything more severe to do.

12:5 But I will show you whom ye should fear. Fear him, who, after killing, has power to cast into hell. Yes, I say to you, fear ye him.

12:7 But even the hairs of your head are all numbered. Fear not, therefore, ye are superior to many sparrows.


12:9 but he who denies me in the presence of men will be denied in the presence of the agents of God. 12:9 ΚΑΙ Ο ΛΕΓΩ ΔΕ 1161 [CONJ] ΥΟΥ ΥΜΙΝ ΠΑΣ 3956 ΟΣ ΟΣ ΟΣ 3739 ΟΜΟΛΟΓΗΣΗΣ ΕΝ ΕΜΟΙ ΕΜΠΡΟΣΘΕΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΙ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΟΜΟΛΟΓΗΣΕΙ ΕΝ ΑΥΤΩ ΕΜΠΡΟΣΘΕΝ ΤΩΝ ΑΓΓΕΛΩΝ ΤΟΥ ΘΕΟΥ


12:11 And when they bring you to the synagogues, and the principle positions, and the offices of authority, be not anxious how or what ye should answer in defense, or what ye should say.

12:12 for the Holy Spirit will teach you in the same hour what you ought to say.

12:13 And a certain man out of the crowd said to him, Teacher, speak to my brother to divide the inheritance with me.

12:14 But he said to him, Man, who appointed me a judge or an arbitrator over you?

12:15 And he said to them, Watch, and keep away from greed, because to any man, life to him is not in the abundance of things possessed by him.

12:16 And he spoke a parable to them, saying, The land of a certain rich man brought forth well.

12:17 And he pondered within himself, saying, What shall I do, because I have nowhere I will store my crops?

12:18 KAI ΔΙΕΛΟΓΙΖΕΤΟ ΕΝ EAYΤΩ ΔΕΓΩΝ ΤΙ ΠΟΙΗΣΩ ΟΤΙ ΟΥΚ EXΩ ΠΟΥ ΣΥΝΑΞΩ ΤΟΥΣ ΚΑΡΙΠΙΟΥΣ ΜΟΥ

12:18 And he said, I will do this. I will dismantle my barns, and I will build greater, and there I will store all my grain and my goods.


12:18 KAI EPIΠEN TOΥΤΟ ΠΟΙΗΣΩ ΚΑΘΕΛΩ ΜΟΥ ΤΑΣ ΑΠΟΘΗΚΑΣ ΚΑΙ ΜΕΙΖΟΝΑΣ ΟΙΚΟΔΟΜΗΣΩ ΚΑΙ ΣΥΝΑΞΩ ΕΚΕΙ ΠΑΝΤΑ ΤΑ ΓΕΝΗΜΑΤΑ ΜΟΥ ΚΑΙ ΤΑ ΑΓΑΘΑ ΜΟΥ

12:19 And I will say to my soul, ΣΟU, thou have many things laid up for many years. Take thine ease, eat, drink, be merry.


12:19 KAI ERΩ ΤΗΝ ΨΥΧΗ ΜΟΥ ΨΥΧΗ ΕΧΕΙΣ ΠΟΛΛΑ ΑΓΑΘΑ ΚΕΙΜΕΝΑ ΕΙΣ ΕΘ ΠΟΛΛΑ ΑΝΑΠΑΙΟΥ ΦΑΓΕ ΠΙΕ ΕΥΦΡΑΙΝΟΥ

12:20 But God said to him, ΘΟU foolish man, they demand thy soul from thee this night, and the things that thou prepared, whose will they be?


12:20 ΕΠΙΠΕΝ ΔΕ ΑΥΤΩ Ο ΘΕΟΣ ΑΦΡΩ ΤΑΥΤΗ ΤΗΝ ΝΥΚΤΗ ΤΗΝ ΨΥΧΗΝ ΣΟΥ ΑΠΑΙΤΟΥΣΙΝ ΑΙΟ ΣΟΥ Α ΔΕ ΗΤΟΙΜΑΣΑΣ ΤΙΝΙ ΕΣΤΑΙ

12:21 So is he who stores up for himself, and is not being rich toward God.


12:21 ΟΥΤΩΣ Ο ΘΗΣΑΥΡΙΖΩΝ ΕΑΥΤΩ ΚΑΙ ΜΗ ΕΙΣ ΘΕΟΝ ΠΛΟΥΤΩΝ

12:22 And he said to his disciples, Because of this I say to you, be not anxious for your life, what ye may eat, nor for the body, what ye may wear.

For the life is more than the food, and the body, and God feeds them. How much ye are worth more than the birds.

Consider the ravens, because they do not sow, nor do they reap, for which there is no storehouse nor barn, and God feeds them. How much ye are worth more than the birds.

And which of you by being anxious can add one cubit to his age?

If then ye are not able to do even the least, why are ye anxious about the rest?

Consider the lilies, how they grow. They toil not, nor do they spin, and I say to you, not even Solomon in all his glory was arrayed like one of these.
And if God so clothes the grass in the field, which today is, and tomorrow being cast into the oven, how much more you, O ye of little faith?

Sell things possessed by you, and give charity. Make for yourselves purses not becoming old, a treasure unfailing in the heavens, where no thief approaches, nor moth corrupts.

Fear not, little flock, because your Father is well pleased to give you the kingdom. However, seek ye the kingdom of God, and all these things will be added to you.

And do not seek what ye may eat, and what ye may drink, and do not be unsettled. If God so clothes the grass in the field, which today is, and tomorrow being cast into the oven, how much more you, O ye of little faith? And do not seek what ye may eat, and what ye may drink, and do not be unsettled. And if God so clothes the grass in the field, which today is, and tomorrow being cast into the oven, how much more you, O ye of little faith?

For the nations of the world seek all these things, and your Father knows that ye have need of these things. However, seek ye the kingdom of God, and all these things will be added to you.

Sell things possessed by you, and give charity. Make for yourselves purses not becoming old, a treasure unfailing in the heavens, where no thief approaches, nor moth corrupts.
For where his is, there your heart will also be.

Let your loins be girded about, and the lights burning,

and be ye like men waiting for their lord, when he may return from the wedding festivities, so that when he comes and knocks, they may straightway open to him.

Blessed are those bondmen whom the lord when he comes will find watching. Truly I say to you, that he will gird himself, and will cause them to sit down, and having come, will serve them.

Blessed are those bondmen whom the lord when he comes will find sitting down, and having come, will serve them.

And if he should come in the second watch, and should come in the third watch, and find so, blessed are those bondmen.
But know this, that if the house-ruler had known in what hour the thief was coming, he would have watched, and would not have allowed his house to be broken into.

Therefore, ye also become ready, because the Son of man comes at that hour ye do not suppose.

And Peter said to him, Lord, did thou speak this parable to us, or also to all?

And the Lord said, Who then is the faithful and wise manager whom his lord will appoint over his service to give the provision on time?

Blessed is that bondman whom his lord when he comes will find so doing.
12:44 Truly I say to you, that he will appoint him over the things being possessed by him.

12:45 But if that bondman should say in his heart, My lord is late to come, and should begin to beat the servant boys and the servant girls, and to eat and drink, and to be drunken, and that bondman who knew his lord's will, and who did not prepare, nor do according to his will, will be beaten little.

12:46 the lord of that bondman will arrive in a day that he does not expect, and in an hour that he is not aware, and will cut him in two, and will place his portion with the unbelieving.

12:47 And that bondman who knew his lord's will, and who did not prepare, nor do according to his will, will be beaten much, but he who did not know, and did things worthy of blows, will be beaten little.

12:48 And to every man to whom much was given, much will be required from him. And to whom they entrust much, they will ask him more abundantly.
12:49 I came to cast fire upon the earth, and what I desire is if it were kindled already.

12:50 But I have an immersion to be immersed, and how I am constrained until it will be accomplished.

12:51 Do ye suppose that I came to give peace on the earth? I tell you, no, but rather division.

12:52 For henceforth there will be five in one house divided, three against two, and two against three.

12:53 A father will be divided against a son, and a son against a father, a mother against a daughter, and a daughter against a mother, a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.
12:54 And he also said to the multitudes, When ye see a cloud rising from the west, straightway ye say, A shower is coming, and so it happens.

12:55 And a south wind is blowing, ye say, There will be heat, and it happens. 

12:56 Ye hypocrites, ye know how to examine the face of the earth and the sky, but how can ye not examine this season?
Now some were present at the same time who informed him about the Galileans whose blood Pilate mingled with their sacrifices.

Now some were present at the same time who informed him about the Galileans whose blood Pilate mingled with their sacrifices.

And having answered, Jesus said to them, Do ye suppose that these Galileans became sinful above all the Galileans because they have suffered such things?

And having answered, Jesus said to them, Do ye suppose that these Galileans became sinful above all the Galileans because they have suffered such things?

I say to thee, thou will, no, not come out from there, until thou have paid even the last mite.

I say to thee, thou will, no, not come out from there, until thou have paid even the last mite.

Ye will perish Apoleite, but if ye do not repent, ye will all perish similarly.

Ye will perish Apoleite, but if ye do not repent, ye will all perish similarly.

Or those eighteen upon whom the tower in Siloam fell and killed them. Do ye think that these became debtors above all the men who dwell in Jerusalem?

Or those eighteen upon whom the tower in Siloam fell and killed them. Do ye think that these became debtors above all the men who dwell in Jerusalem?
13:5 I tell you, no, but if ye do not repent, ye will all likewise perish.

13:6 And he spoke this parable. A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. 

13:7 And he said to the vine workman, Behold, three years I come seeking fruit on this fig tree, and find none. Cut it down, why also waste the ground? 

13:8 And having answered, he says to him, Sir, allow it this year also until I may dig around it and find none. 

13:9 Although surely it should bear fruit, and if not, in the coming year thou will cut it down.
And he was teaching in one of the synagogues on the sabbath day.

And behold, there was a woman who had a spirit of infirmity eighteen years. And she was bent over, and not being able to straighten up completely.

And when Jesus saw her, he called out, and said to her, Woman, thou art loosed from thy infirmity.

And he laid his hands upon her, and immediately she was made straight, and glorified God.

And having responded, the synagogue-ruler, being indignant because Jesus healed on the sabbath, and said to the multitude, There are six days in which he ought to work. Therefore coming in these, be healed, and not on the day of the sabbath.

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And he laid his hands upon her, and immediately she was made straight, and glorified God.

And having responded, the synagogue-ruler, being indignant because Jesus healed on the sabbath, and said to the multitude, There are six days in which he ought to work. Therefore coming in these, be healed, and not on the day of the sabbath.
But the Lord therefore answered him and said, Ye hypocrites, does not each of you on the sabbath loose his ox or his donkey from the stall, and after leading away, give to drink?

And it grew and developed into a great tree, and the birds of the sky lodged in the branches of it.

And as he said these things all those opposing him were shamed, and all the multitude rejoiced for all the glorious things that were done by him.

And as he said these things all those opposing him were shamed, and all the multitude rejoiced for all the glorious things that were done by him.

And he said, What is the kingdom of God like, and to what will I compare it?

And ought not this woman, being a daughter of Abraham whom Satan has bound, lo, as he said these things his adversary was ashamed, and all the multitude rejoiced for all the glorious things that were done by him.

It is like a grain of a mustard plant, which having taken, a man cast into his own garden. And it grew and developed into a great tree, and the birds of the sky lodged in the branches of it.
And again he said, To what will I compare the kingdom of God?

Again he said, To what will I compare the kingdom of God?

It is like leaven that a woman having taken, hid in three measures of meal, until the whole was leavened.

And he went through by cities and villages, teaching, and making a journey toward Jerusalem.

And a certain man said to him, Lord, are they few who are being saved? And he said to them,

Compete to enter in by the narrow gate, because many, I say to you, will seek to enter in, and will not be able.

From the time the house-ruler has risen up, and has closed the door, and ye begin to stand outside, and to knock the door, saying, Lord, Lord, open to us, and having answered, he will say to you, I know not where ye are from,

13:26 then ye will begin to say, We ate and drank in thy presence, and thou taught in our thoroughfares.

13:27 And he will say, I know not where ye are from. Depart from me, all ye workers of unrighteousness.

13:28 There will be the weeping and the gnashing of teeth, when ye will see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you being thrust out.

13:29 And they will arrive from the east and west, and from the north and south, and will sit down in the kingdom of God.
And behold, there are last who will be first, and there are first who will be last.

In the same day some Pharisees came, saying to him, Get thee out and depart from here, because Herod wants to kill thee.

And he said to them, Having gone, say to this fox, Behold, I cast out demons and finish cures today and tomorrow, and the third day I am fully perfected.

Nevertheless it is necessary for me to go today and tomorrow and the following, because it is not possible for a prophet to perish outside of Jerusalem.

O Jerusalem, Jerusalem, that kills the prophets, and stones those who are sent to her. How often I wanted to gather thy children together as a hen does her brood under her wings, and ye would not.
Behold, your house is left to you desolate. And I say to you, that ye will, no, not see me, until it will come when ye say, Blessed is he who comes in the name of Lord.

And it came to pass, when he went into the house of a certain man of the chiefs of the Pharisees on a sabbath to eat bread, that they were watching him. And it came to pass, when he went into the house of a certain man of the chiefs of the Pharisees on a sabbath to eat bread, that they were watching him.

But they were silent. And having taken him, he healed him and released him. But they were silent. And having taken him, he healed him and released him.
And having responded, he said to them, Of which of you will a son or an ox fall into a pit, and he will not straightaway lift him out on the day of the sabbath?

And he spoke a parable to those who were invited when he noticed how they chose out the chief places, saying to them,

When thou are invited by any man to wedding festivities, do not sit down in the chief place, lest there may be a more honorable man than thou who was invited by him.

And he who invited thee and him, having come, will say to thee, Give place to this man,


When thou are invited by any man to wedding festivities, do not sit down in the chief place, lest there may be a more honorable man than thou who was invited by him.

And he who invited thee and him, having come, will say to thee, Give place to this man,

But when thou are invited, having gone, sit down in the last place, so that when he who invites thee and him, having come, will say to thee, Give place to this man,
has invited thee comes, he will say to thee, Friend, go up higher, then it will be esteem to thee in the presence of those dining with thee.


14:11 Because every man who lifts himself up will be made lower, and he who makes himself lower will be lifted up.


14:11 ΟΤΙ ΠΑΣ Ο ΥΨΩΝ EAYTON ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ ΚΑΙ Ο ΤΑΠΕΙΝΩΝ EAYTON ΥΨΩΘΗΣΕΤΑΙ

14:12 And he also said to the man who invited him, When thou make a dinner or a supper, do not call thy friends, nor thy brothers, nor thy kinsmen, nor prosperous neighbors, lest they also invite thee in return, and a recompense be made to thee.


14:12 ELEGEN DE ΚΑΙ TΩ ΚΕΚΛΗΚΩΤΙ AYTON OTAN POIHΣ ARISTON Η ΔΕΙΠΝΩΝ ΜΗ ΦΩΝΕΙ TOUS FLIOUS ΣΟΥ ΜΗΑΕ ΤΟΥΣ ΔΕΛΦΟΥΣ ΣΟΥ ΜΗΑΕ ΤΟΥΣ ΣΥΓΓΕΝΕΙΣ ΣΟΥ ΜΗΑΕ ΓΕΙΤΩΝΑΣ ΠΛΟΥΣΙΟΥΣ ΜΗΠΟΤΕ ΚΑΙ AYTΟΙ ΣΕ ΑΝΤΙΚΑΛΕΣΩΞΙΝ ΚΑΙ ΓΕΝΗΤΑΙ ΣΟΙ ΑΝΤΑΠΟΔΟΜΑ

14:13 But when thou make a feast, call the poor, the maimed, the lame, the blind,


14:13 ΑΛΛΑ OTAN POIHΣ DOXHN KALEI PTOXOYUS ANAPIROUS XHLOUS TYFLOUS

14:14 and thou will be blessed, because they do not have to recompense thee, for it will be recompensed to thee at the resurrection of the rightous.

And a certain man of those dining together having heard these things, he said to him, Blessed is he who will eat dinner in the kingdom of God.

And he said to him, A certain man made a great supper, and he invited many.

And he sent forth his bondman at the hour of the meal to say to those who were invited, "All from one began to make excuse. The first said to him, I have bought a field, I have need to go out and see it. I ask thee have me excused.

And another said, I bought five yoke of oxen, and I go to test them. I ask thee have me excused.

And they all from one began to make excuse. The first said to him, I have bought a field, I have need to go out and see it. I ask thee have me excused.

And another said, I bought five yoke of oxen, and I go to test them. I ask thee have me excused.
And another said, I married a wife, and because of this I cannot come.

And the bondman, having become angry, he said to his bondman, Go out quickly into the thoroughfares and lanes of the city, and bring here the poor and maimed and crippled and blind.

And that bondman, having come, he informed his lord these things. Then the house-ruler having become angry, he said to his bondman, Go out into the thoroughfares and hedges, and compel them to come in.

And the lord said to the bondman, Go out into the roads and hedges, and compel them to come in, that my house may be filled.

For I say to you, that none of those men who were invited will taste of my supper.

For many are called, but few chosen.

And he said to his bondman, Go out quickly into the thoroughfares and hedges, and compel them to come in.
14:24 Now many multitudes went with him, and having turned, he said to them,

14:25 Now the multitudes went with him, and having turned, he said to them,

14:26 If any man comes to me, and does not regard as inferior his father, and mother, and wife, and children, and brothers, and sisters, and besides his own life also, he cannot be my disciple.

14:27 And whoever does not bear his cross, and come behind me, cannot be my disciple.

14:28 For which of you wanting to build a tower, does not, having first sat down, count the cost whether he has the things for completion?

14:29 So that perhaps, having laid its foundation, and not being able to finish, all those who see begin to ridicule him,
saying, This man began to build, and was not able to finish.

saying, LEGONTES 3004 {V/PAP/NPM} THAT OTI 3754 {CONJ} THIS OYTOΣ 3778 {PD/NSM} MAN ANOROPPOS 444 {N/NSM} BEGAN HREATO 756 {V/ADI/3S} TO BUILD OIKODOMEIN 3618 {V/PAN} AND KAI 2532 {CONJ} NOT OUK 3756 {PRT/N} WAS ABLE IΣΧΥΣΕΝ 2480 {V/AAI/3S} TO FINISH EKTELESAI 1615 {V/AAN}

Or what king going to encounter another king in war, will not, having first sat down, consult whether he is able with ten thousand to meet him who comes against him with twenty thousand?

OR H 2228 {PRT} WHAT? TIS 5101 {PI/NSM} KING BASILEUS 935 {N/NSM} GOING POREUOMENOS 4198 {V/PNP/NSM} TO ENCOUNTER SUMBALEIN 4820 {V/2AAN} ANOTHER ETERW 2087 {A/DSM} KING BASILEI 935 {N/DSM} IN EIS 1519 {PREP} WAR POLEMON 4171 {N/ASM} HAVING SAT DOWN KAQISAS 2523 {V/AAP/NSM} NOT? OUCI 3780 {PRT/I} FIRST PRWTON 4412 {ADV} WILL CONSULT BOULEUETAI 1011 {V/PNI/3S} WHETHER EI 1487 {COND} HE IS EΣΤΙΝ 2076 {V/PXI/3S} ABLE DUNATOS 1415 {A/NSM} WITH EN 1722 {PREP} TEN DEKA 1176 {N/NUI} THOUSAND CILIASIN 5505 {N/DPF} TO MEET APANTHSAI 528 {V/AAN} THO T3 3588 {T/DSM} WHO COMES ERCOMENW 2064 {V/PNP/DSM} AGAINST EP 1909 {PREP} HIM AUTON 846 {PP/ASM} WITH META 3326 {PREP} TWENTY EIKOSI 1501 {N/NPF} CILIADWN 5505 {N/NPF}

And if not, while he is still far off, having sent a delegation, he asks the things about peace.

AND DE 1161 {CONJ} IF EI 1487 {COND} NOT MHGE 3361 {PRT/N} OF HIM AUTOU 846 {PP/GSM} STILL ETI 2089 {ADV} WHILE HE IS ONTOΣ 5607 {V/PXP/NSM} FAR OFF PΟΡΡΩ 4206 {ADV} HAVING SENT AΠΟΣΤΕΙΛΑΣ 649 {V/AAP/NSM} DELEGATION ΠΡΕΣΒΕΙΑΝ 4242 {N/ASF} HE ASKS EΡΩΤΑ 2065 {V/PAI/3S} THES TA 3588 {T/APN} ABOUT ΠΡΟΣ 4314 {PREP} PEACE EIRHNHN 1515 {N/ASF}

So therefore every man of you who does not renounce all things being possessed by him, cannot be my disciple.

SO OYTOΣ 3779 {ADV} THEREFORE OYN 3767 {CONJ} EVERY ΠΑΣ 3956 {A/NSM} OF EΞ 1537 {PREP} YOU YMΩN 5216 {PP/2GP} WHO OΣ 3739 {PR/NSM} FORSAKES AΠΟΤΑΣΣΕΤΑΙ 657 {V/PME/3S} NOT OUK 3756 {PRT/N} ALL ΠΑΣΙΝ 3956 {A/DPN} OF THES TΩΣ 3588 {T/DPN} BEING POSSESSED ΥΠΑΡΧΟΥΣΙΝ 5224 {V/PAP/DPN} OF HIMSELF EAYTOY 1438 {PFP/3SM} NOT OY 3756 {PRT/N} IS ABLE DYNATAI 1410 {V/PNI/3S} TO BE EINAΙ 1511 {V/PXN} DISCIPLE ΜΑΘΗΤΗΣ 3101 {N/NSM} OF ME MOY 3450 {PP/1GS}

The salt material is good, but if the salt material becomes tasteless, by what will it be seasoned?

THE TO 3588 {T/NSN} SALT MATERIAL ΑΛΛΑΣ 217 {N/NSN} GOOD ΚΑΛΟΝ 2570 {A/NSN} BUT DE 1161 {CONJ} IF EAN 1437 {COND} THE TO 3588 {TNSN} SALT MATERIAL ΑΛΛΑΣ 217 {N/NSN} BECOMES TASTELESS ΜΩΡΑΠΙΝΘΗ 3471 {V/APS/3S} BY EN 1722 {PREP} WHAT TINI 5101 {PI/DSN} WILL IT BE SEASONED ΑΡΤΥΘΟΣΕΤΑΙ 741 {V/FPI/3S}
14:35 It is fit neither for the land nor for manure; they cast it out. He who has ears to hear, let him hear.

Now all the tax collectors and sinners were approaching him to hear him.

And when he finds it, he lays it on his shoulders, rejoicing.

And he spoke this parable to them, saying, This man receives sinners and eats with them.

What man of you, having a hundred sheep, and having lost one of them, does not leave behind the ninety-nine in the wilderness, and go for that which was lost until he finds it?

And he finds it, he lays it on his shoulders, rejoicing.
15:6 And when he comes to the house, he calls together his men friends and his men neighbors, saying to them, Rejoice with me, because I have found my sheep that was lost.

15:7 I say to you, that there will be joy in heaven over one sinner who repents, than over ninety-nine righteous men who have no need of repentance.

15:8 Or what woman having ten drachmas, if she loses one drachma, does not light a lamp, and sweep the house, and seek diligently until she finds it?

15:9 And when she has found it, she calls together her lady friends and lady neighbors, saying, Rejoice with me, because I found the drachma that I lost.
And he said, A certain man had two sons,

and the younger of them said to his father, Father, give me the portion of goods that falls to me. And he divided to them his living.

And when he spent all, a mighty famine developed in that country, and he began to be in want. And having gone, he was joined to one of the citizens of that country, and he sent him to his fields to feed swine.

And not many days after, the younger son, having gathered all together, journeyed into a distant country, and there he squandered his wealth living recklessly.

And when he spent all, a mighty famine developed in that country, and he began to be in want.
And he longed to fill his belly from the husks that the swine ate, and no man gave to him.

But when he came to himself, he said, How many hired men of my father's have abundance of loaves, but I am perishing with hunger.

After rising, I will go to my father, and will say to him, Father, I have sinned against heaven and in thy sight.

I am no more worthy to be called thy son. Make me as one of thy hired men.

And having risen, he went to his father. But while he was still distant, afar off, his father saw him and felt compassion. And having ran, he fell on his neck, and kissed him much.
15:20 ἀναστασὶς ἡθὲν πρὸς τὸν πατέρα ἀγιοῦ ἐτὶ δὲ ἀγιὸν μακρὰν αἰεικότος εἰδέν ἄγιον ὁ πατὴρ ἀγιοῦ καὶ ἐσπαίαξινθῶ ἀγιοῦ δραμὼν εἰπείσεν ἐπὶ τὸν τραχῆλον ἀγιοῦ καὶ κατεξθίσεν ἄγιον

15:21 And the son said to him, Father, I have sinned against heaven and in thy sight. I am no more worthy to be called thy son.

FATHER ΠΑΤΕΡ 3962 [N/VSM] I HAVE SINNED ΗΜΑΡΠΤΟΝ 264 [V/2AII/1S] AGAINST ΕΙΣ 1519 [PREP] THO TON 3588 [T/ASM]
ΑΙ 2532 [CONJ] I AM ΕΙΜΙ 1510 [V/PX/1S] NO MORE ΟΥΚΕΤΙ 3765 [ADV] WORTHY ΑΕΙΟΣ 514 [A/NSSM] TO BE CALLED
ΚΑΘΌΘΝΑΙ 2564 [V/APN] SON ΥΙΟΣ 5207 [N/NSM] OF THEE ΣΟΥ 4675 [PP/2GS]

15:22 But the father said to his bondmen, Bring forth the best robe and clothe him, and give a ring for his hand, and shoes for his feet.

[PREP] THOS TOUS 3588 [T/ASM] FEET ΠΟΔΑΣ 4228 [N/APN]

15:23 And having brought the fatted calf, kill it, and having eaten, we will be cheerful,

2532 [CONJ] HAVING EATEN ΦΑΓΟΝΤΕΣ 5315 [V/2AAP/NPSM] WE WILL BE CHEERFUL ΕΥΦΡΑΝΘΩΜΕΝ 2165 [V/APS/1P]

15:24 because this my son was dead, and became alive again. And he was lost, and is found.
And they began to be cheerful.

ΕΥΡΕΘΗ 2147 [V/API/3S] AND ΚΑΙ 2532 [CONJ] THEY BEGAN ΗΡΣΑΝΤΟ 756 [V/ADI/3P] TO BE CHEERFUL ΕΥΦΡΑΙΝΕΣΘΑΙ
2165 [V/PPN]

15:25 But his elder son was in a field. And while coming, having approached the house, he heard music and dancing.

WHILE ΩΣ 5613 [ADV] COMING ΕΡΧΟΜΕΝΟΣ 2064 [V/PNP/NPSM] HAVING APPROACHED ΗΤΙΖΕΝ 1448 [V/AI/3S] ΘΑ ΘΗ
2532 [CONJ] DANCING ΧΟΡΩΝ 5525 [N/GPM]
And having summoned one of the boys, he inquired what these things might be.

And he said to him, Thy brother arrived, and thy father has killed the fatted calf, because he received him back healthy.

But he was angry, and would not go in. Therefore, his father having come out, he called him.

But having answered, he said to his father, Lo, so many years do I serve thee, and I never passed by a commandment of thine, and yet thou never gave me a goat that I might be merry with my friends.

But when this thy son came, who has devoured thy living with harlots, thou killed for him the fatted calf.
And he said to him, Child, thou art always with me, and all my things are yours.

16:2 And ΔΕ 1161 {CONJ} THO O 3588 {T/NSM} SAID EPIPEN 2036 {V/2AAI/3S} TO HIM AYTΩ 846 {PP/DSM} CHILD TEKNON 5043 {N/NSN} THOU ΣΥ 4771 {PP/2NS} ARE EI 1488 {V/PXII/2S} ALWYS PANTOTE 3842 {ADV} WITH MET 3326 {PREP} ME EMOY 1700 {PP/1GS} AND KAI 2532 {CONJ} ALL PANTA 3956 {A/NPN} MY EMA 1699 {PS/IPN} THESE TA 3588 {T/NSN} ARE EΣΤΙΝ 2076 {V/PXII/3S} YOURS ΣΑ 4674 {A/2NPN}.

And it was needful to make merry and be glad, because this thy brother was dead, and became alive again, and was lost, and was found.

16:3 BUT ΔΕ 1161 {CONJ} IT WAS NEEDFUL EDEI 1163 {V/IQI/3S} TO BE MERRY ΕΥΦΡΑΝΘΝΕΙΝ 2165 {V/APN} AND KAI 2532 {CONJ} BE GLAD XAPHNAIN 5463 {V/2AON} BECAUSE OTI 3754 {CONJ} THIS OYTOΣ 3778 {PD/NSM} THO O 3588 {T/NSM} BROTHER ΔΕΛΕΦΟΣ 80 {N/NPSM} OF THEE ΣΟΥ 4675 {PP/2GS} WAS HN 2258 {V/XII/3S} DEAD NEKROS 3498 {A/NPSM} AND KAI 2532 {CONJ} BECAME ALIVE AGAIN ANEZHSEN 326 {V/VAIN/3S} AND KAI 2532 {CONJ} HE WAS HN 2258 {V/XII/3S} LOST AΠΟΛΩΛΩΣ 622 {V/2RAP/NSM} AND KAI 2532 {CONJ} WAS FOUND EUREΘΗ 2147 {V/API/3S}.

16:1 And he also said to his disciples, There was a certain rich man who had a manager, and this man was accused to him as squandering things possessed by him.

16:2 And having called him, he said to him, What is this I hear about thee? Render the account of thy management, for thou can no longer manage.

16:3 And the manager said within himself, What shall I do because my lord takes away the management from me? I am not able to dig. I am ashamed to beg.
16:4 I know what I will do, so that when I am removed from the management they may receive me into their houses.

16:5 And his lord commended the unrighteous manager because he did shrewdly. Because the sons of this age are shrewder in their own generation than the sons of the light.

16:6 And he said, A hundred measures of olive oil. And he said to him, Receive thy document, and write eighty. And having sat down, quickly write fifty. And he said, A hundred measures of olive oil. And he said to him, Receive thy document, and write eighty. And having sat down, quickly write fifty.

16:7 Next he said to another, And how much do thou owe? And he said, A hundred measures of wheat. And he says to him, Receive thy document, and write eighty.

16:8 And his lord commended the unrighteous manager because he did shrewdly. Because the sons of this age are shrewder in their own generation than the sons of the light.
And I say to you, make friends for yourselves from the mammon of unrighteousness, so that, when ye cease, they may receive you into the eternal dwellings.

Ye cannot serve God and mammon. If ye did not become faithful in the alien, who will give thine to you?

If therefore ye did not become faithful in the unrighteous mammon, who will entrust to you what is true?

The man faithful in the least is faithful also in much, and the man unrighteous in the least is unrighteous also in much.

And if ye did not become faithful in the alien, who will give thine to you?

No servant can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. Ye cannot serve God and mammon.
16:13 Οὐδὲὶς οἰκετής δύναται δύσιν κύριοίς δούλευειν ἠ γὰρ τὸν ἐνα μισήσει καὶ τὸν ἑτέρον ἀγαπήσει ἡ ἐνὸς ἀνθέσεται καὶ τοῦ ἑτέρου καταφρονήσεις οὐ δύνασθαι θεὸς δούλευειν καὶ μαμώνα.

16:14 And the Pharisees, being lovers of money, heard all these things, and they sneered him.

16:15 And he said to them, Ye are those who declare yourselves righteous in the sight of men, because what is lofty among men is an abomination in the sight of God.


16:17 But it is easier for the heaven and the earth to pass away, than for one tittle of the law to fail.

16:18 Every man who divorces his wife and marries another, commits adultery, and every
man who marries her who has been divorced from a husband commits adultery.

16:18 EVERY ΠΑΣ 3956 {A/NSM} THO Ο 3588 {T/NSM} WHO DIVORCES ΑΠΟΛΥΩΝ 630 {V/PAP/NSM} ΘΑ ΘΗΝ 3588 {T/ASF} WIFE ΓΥΝΑΙΚΑ 1135 {N/ASF} OF HIM ΑΥΤΟΥ 846 {PP/GSM} AND ΚΑΙ 2532 {CONJ} WHO MARRIES ΓΑΜΩΝ 1060 {V/PAP/NSM} ANOTHER ΕΤΕΠΑΝ 2087 {A/ASF}.commits adultery ΜΟΙΞΕΥΕΙ 3431 {V/PAI/3S} AND ΚΑΙ 2532 {CONJ} EVERY ΠΑΣ 3956 {A/NSM} THO Ο 3588 {T/NSM} WHO MARRIES ΓΑΜΩΝ 1060 {V/PAP/NSM} HER WHO HAS BEEN DIVORCED ΑΠΟΛΕΑΥΜΕΝΗΝ 630 {V/RPP/ASF} FROM ΑΙΠΟ 575 {PREP} HUSBAND ΑΝΔΡΟΣ 435 {N/GSM} COMMITS ADULTERY ΜΟΙΞΕΥΕΙ 3431 {V/PAI/3S}

16:18 ΠΑΣ Ω ΑΠΟΛΥΩΝ ΘΗΝ ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΓΑΜΩΝ ΕΤΕΠΑΝ ΜΟΙΞΕΥΕΙ ΚΑΙ ΠΑΣ Ό ΑΠΟΛΕΑΥΜΕΝΗΝ ΑΙΠΟ ΑΝΔΡΟΣ ΓΑΜΩΝ ΜΟΙΞΕΥΕΙ

16:19 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously daily.

16:19 NOW ΔΕ 1161 {CONJ} THERE WAS ΗΝ 2258 {V/IPI/3S} CERTAIN ΤΙΣ 5100 {PX/NSM} RICH ΠΛΟΥΣΙΟΣ 4145 {A/NSM} MAN ΑΝΘΡΩΠΟΣ 444 {N/NSM} AND ΚΑII 2532 {CONJ} HE WAS CLOTHED IN ΕΝΕΔΙΔΥΣΚΕΤΟ 1737 {V/IMI/3S} PURPLE ΠΟΡΦΥΡΑΝ 4209 {N/ASF} AND ΚΑII 2532 {CONJ} FINE LINEN ΒΥΣΣΟΝ 1040 {N/ASF} FARING ΕΥΦΡΑΙΝΟΜΕΝΟΣ 2165 {V/RPP/NSM} SUMPTUOUSLY ΛΑΜΠΡΩΣ 2988 {ADV} BY KAΘ 2596 {PREP} DAY ΗΜΕΡΑΝ 2250 {N/ASF}

16:19 ΑΝΘΡΩΠΟΣ ΔΕ ΤΙΣ ΗΝ ΠΛΟΥΣΙΟΣ ΚΑΙ ΕΝΕΔΙΔΥΣΚΕΤΟ ΠΟΡΦΥΡΑΝ ΚΑΙ ΒΥΣΣΟΝ ΕΥΦΡΑΙΝΟΜΕΝΟΣ ΚΑΘ ΗΜΕΡΑΝ ΛΑΜΠΡΩΣ

16:20 But there was a certain poor man named Lazarus, who had been placed near his gate, covered with sores,

16:20 BUT ΔΕ 1161 {CONJ} THERE WAS ΗΝ 2258 {V/IPI/3S} CERTAIN ΤΙΣ 5100 {PX/NSM} POOR ΠΙΤΩΧΟΣ 4434 {A/NSM} LAZARUS ΛΑΖΑΡΟΣ 2976 {N/NSM} BY NAME ΟΝΟΜΑΤΙ 3686 {N/DSN} WHO ΌΣ 3739 {PR/NSM} HAD BEEN PLACED ΕΒΕΒΛΗΤΟ 906 {V/LPI/3S} NEAR ΠΟΡΦΥΡΑΝ 4209 {N/ASF} AND ΚΑII 2532 {CONJ} EVERY ΤΗΣ 3588 {T/GSM} AGENTS ΤΩΝ 3588 {T/THOS} ΧΡΗΜΑΤΩΝ 4440 ΤΟΥ ΑΥΤΟΥ 846 {PP/GSM} COVERED WITH SORES ΗΛΚΩΜΕΝΟΥΣ 1669 {V/RPP/NSM}

16:20 ΠΙΤΩΧΟΣ ΔΕ ΤΙΣ ΗΝ ΟΝΟΜΑΤΙ ΛΑΖΑΡΟΣ ΌΣ ΕΒΕΒΛΗΤΟ ΠΡΟΣ ΤΟΝ ΠΥΛΩΝΑ ΑΥΤΟΥ ΗΛΚΩΜΕΝΟΥ

16:21 and longing to be fed with the crumbs that fell from the rich man's table. But even the dogs that licked his sores.

16:21 AND ΚΑII 2532 {CONJ} LONGING ΕΠΙΘΥΜΩΝ 1937 {V/PAP/NSM} TO BE FED ΧΟΡΤΑΣΘΩΝΑΙ 5526 {V/APN} FROM ΑΙΠΟ 575 {PREP} ΤΟΝ 3588 {T/THOS} ΠΙΤΩΧΟΝ 4434 {A/ASM} ΧΡΗΜΑΤΩΝ 4440 {N/NSM} ΤΟΥ ΑΥΤΟΥ ΤΟ ΥΠΟΘΥΜΗΜΑΝΩΝ 1937 ΚΑΙ ΤΟΥ ΠΙΤΩΧΟΥΝ 4434 ΑΠΟ ΤΟΝ ΠΥΛΩΝΑ ΑΥΤΟΥ ΚΑΙ ΠΙΤΩΧΟΥΝ 4434 ΤΟΝ ΠΙΤΩΧΟΝ 4434 ΑΠΟ ΤΗΣ ΤΡΑΠΕΖΗΣ ΤΟΥ ΠΛΟΥΣΙΟΥ ΑΛΛΑ ΚΑΙ ΟΙ ΚΥΝΕΣ ΕΡΧΟΜΕΝΟΙ ΑΠΕΛΕΙΟΝ ΤΑ ΕΛΚΗ ΑΥΤΟΥ

16:22 And it came to pass for the poor man to die and be carried by the heavenly agents to Abraham's bosom. And the rich man also died and was buried.

16:22 AND ΔΕ 1161 {CONJ} IT CAME TO PASS ΕΓΕΝΕΤΟ 1096 {V/2API/3S} ΤΟΝ 3588 {T/THOS} ΠΙΤΩΧΟΝ 4434 {A/ASM} TO DIE ΑΠΟΘΑΝΕΙΝ 599 {V/2AAI/3P} AND ΚΑII 2532 {CONJ} HIM ΑΥΤΟΥ 846 {PP/ASM} TO BE CARRIED ΑΠΕΝΕΧΘΩΝΑΙ 667 {V/APN} BY ΥΠΟ 5259 {PREP} ΤΟΝ 3588 {T/THOS} ΠΙΤΩΧΟΝ 4434 {A/ASM} AGENTS ΑΓΓΕΛΩΝ 32 {N/GPM} TO EΙΣ 1519 {PREP} ΤΟΝ 3588 {T/THOS} ΡΟΣΟΜ ΚΟΛΠΟΝ 2859 {N/ASM} OF ABRAHAM ΑΒΡΑΑΜ 11 {N/GSM} AND ΔΕ 1161 {CONJ} ΘΟΟ 3588 {T/NSM} ΠΙΤΩΧΟΥΝ 4434 {A/ASM} ALSO ΚΑII 2532 {CONJ} DIED ΑΠΕΘΑΝΕΝ 599 {V/2AAI/3P} AND ΚΑII 2532 {CONJ} WAS BURIED ΕΤΑΦΗ 2290 {V/2API/3S}

16:22 ΕΓΕΝΕΤΟ ΔΕ ΑΠΟΘΑΝΕΙΝ ΤΟΝ ΠΙΤΩΧΟΝ ΚΑΙ ΑΠΕΝΕΧΘΩΝΑΙ ΑΥΤΟΥ ΥΠΟ ΤΩΝ ΑΓΓΕΛΩΝ ΕΙΣ ΤΟΝ ΚΟΛΠΟΝ ΑΒΡΑΑΜ ΑΠΕΘΑΝΕΝ ΔΕ ΚΑΙ Ο ΠΙΤΩΧΟΣ ΚΑΙ ΕΤΑΦΗ
And having lifted up his eyes in Hades, being in torments, he sees Abraham from afar and Lazarus by his bosom.

And besides all these things, between us and you a great chasm is fixed, so that those who want to cross over to you are not able, nor may those go across from there to us.

And having cried out, he said, Father Abraham, be merciful to me, and send Lazarus, so that he may dip the tip of his finger in water, and cool my tongue, because I am in agony in this flame.

But Abraham said, Child, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things. But now here he is comforted and thou are in agony.

And besides all these things, between us and you a great chasm is fixed, so that those here who want to cross over to you are not able, nor may those go across from there to us.
And he said, I beg thee therefore, father, that thou would send him to my father's house,
and he said, I beg thee therefore, father, that thou would send him to my father's house,

for I have five brothers, that he may testify to them, lest they also come into this place of torment.

But Abraham says to him, They have Moses and the prophets. Let them hear them.

And he said, No, father Abraham, but if some man would go to them from the dead they will repent.

And he said, No, father Abraham, but if some man would go to them from the dead they will repent.

But Abraham says to him, They have Moses and the prophets. Let them hear them.

And he said, No, father Abraham, but if some man would go to them from the dead they will repent.

And he said to his disciples, It is impossible for the stumbling-blocks not to come, but woe to him through whom they come!

And he said to his disciples, It is impossible for the stumbling-blocks not to come, but woe to him through whom they come!
17:2 It is better for him if a donkey-powered millstone were hanged about his neck, and he were thrown into the sea, than that he should cause one of these little ones to stumble.

17:3 Take heed to yourselves. And if thy brother should sin against thee, rebuke him; and if he repents, forgive him.

17:4 And if he should sin against thee seven times in the day, and seven times in the day turn back, saying, I repent, thou will forgive him.

17:5 And the apostles said to the Lord, Increase faith for us.

17:6 And the Lord said, If ye have faith as a grain of a mustard plant, ye would say to this sycamine tree, Be thou uprooted and be planted in the sea, and it would have obeyed you.

17:17 It is better for him if a donkey-powered millstone were hanged about his neck, and he were thrown into the sea, than that he should cause one of these little ones to stumble.

17:2 Take heed to yourselves. And if thy brother should sin against thee, rebuke him; and if he repents, forgive him.

17:3 Take heed, Proceed to yourselves, say to this sycamine tree, Be thou uprooted and be planted in the sea, and it would have obeyed you.

17:5 And the Lord said, If ye have faith as a grain of a mustard plant, ye would say to this sycamine tree, Be thou uprooted and be planted in the sea, and it would have obeyed you.

17:6 And the Lord said, If ye have faith as a grain of a mustard plant, ye would say to this sycamine tree, Be thou uprooted and be planted in the sea, and it would have obeyed you.

17:16 And the apostles said to the Lord, Increase faith for us.

17:17 It is better for him if a donkey-powered millstone were hanged about his neck, and he were thrown into the sea, than that he should cause one of these little ones to stumble.
But which of you having a bondman plowing or feeding livestock, who, when he comes in from the field, will straightaway say, After coming near, sit down?  

Not? Wilt thou not rather say to him, Prepare what I may dine, and having girded thyself, serve me until I eat and drink, and after these things thou will eat and drink? I think not. 

But which of you, having a bondman plowing or feeding livestock, who, when he comes in from the field, will straightaway say, After coming near, sit down? 

Thus ye also, when ye did all the things that were commanded you, say, We are unprofitable bondmen, because we have done what we are obligated to do. 

And it came to pass as he went to Jerusalem, that he was passing through the middle of Samaria and Galilee.
And as he entered into a certain village, ten leprous men who stood from afar met him. And they raised a voice, saying, Jesus, Master, be merciful to us. And when he saw them, he said to them, After departing, display yourselves to the priests. And it came to pass, during their going they were cleansed. And one of them, when he saw that he was healed, turned back with a great voice glorifying God. And when he saw them, he said to them, After departing, display yourselves to the priests. And it came to pass, during their going they were cleansed. And he fell upon his face beside his feet giving him thanks. And he was a Samaritan. And having answered, Jesus said, Were not the ten cleansed? But where are the nine? And he fell upon his face beside his feet giving him thanks. And he was a Samaritan.
17:18 Were there none found who returned to give glory to God, except this foreigner?

17:19 And he said to him, After rising, go. Thy faith has healed thee.

17:20 And questioned by the Pharisees when the kingdom of God comes, he answered them and said, The kingdom of God does not come with observation,

17:21 nor will they say, Lo, here! or, Lo, there! For behold, the kingdom of God is inside of you.

17:22 And he said to the disciples, The days will come when ye will long to see one of the days of the Son of man, and ye will not see it.
17:24 For just as the lightning, its flashing from under the sky to under the sky, illuminates, so will the Son of man be in his day.

17:25 (But first it is necessary for him to suffer many things and be rejected from this generation.)

17:26 And just as it happened in the days of Noah, so also it will be in the days of the Son of man.

17:27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all.

17:28 And likewise as it happened in the days of Lot. They ate, they drank, they bought, they sold, they planted, they built.
17:29 But in that day Lot went out from Sodom he rained fire and brimstone from the sky, and destroyed them all.

17:29 **But** ΔΕ 1161 [**CONJ**] **in that** H 3739 [**PR/DSF**] **day** HMERA 2250 [**N/DSF**] **Lot** ΛΩΤ 3091 [**N/PRI**] **went out** ΕΞΗΛΘΕΝ 1831 [**V/AII/3S**] **from** AΙΟ 575 [**PREP**] **Sodom** ΣΩΔΟΜΩΝ 4670 [**N/GPN**] **He rained** EBREXΕΕΝ 1026 [**V/AAI/3S**] **fire** ΠΥΡ 4442 [**N/ASN**] **and** KAI 2532 [**CONJ**] **brimstone** ΘΕΙΟΝ 2303 [**N/ASN**] **from** AΙΟ 575 [**PREP**] **Sky** ΟΥΡΑΝΟΥ 3772 [**N/GSM**] **and** KAI 2532 [**CONJ**] **destroyed** ΑΠΩΛΕΣΕΝ 622 [**V/AII/3S**] **all** ΑΠΑΝΤΑΣ 537 [**A/APM**].

17:30 It will be according to these things in that day the Son of man is revealed.

17:30 **It will be** ESTAI 2071 [**V/FXI/3S**] **according to** KATA 2596 [**PREP**] **these** TAUTA 5023 [**PD/APN**] **in that** H 3739 [**PR/DSF**] **day** HMERA 2250 [**N/DSF**] **the** OUIOS 5207 [**N/NSM**] **of man** ANQRWPOU 444 [**N/GSM**] **is revealed** APOKALUPTETAI 601 [**V/PPI/3S**].

17:31 In that day, he who will be on the housetop, and his vessels in the house, let him not go down to take them up. And let him who is in the field likewise not return for the things behind.

17:31 **In** EN 1722 [**PREP**] **that** EKEINH 1565 [**PD/DSF**] **who** OS 3739 [**PR/NSM**] **will be** ESTAI 2071 [**V/FXI/3S**] **upon** EPI 1909 [**PREP**] **the** TOU 3588 [**T/GSN**] **housetop** DWMATOS 1430 [**N/GSN**] **and** KAI 2532 [**CONJ**] **the** TA 3588 [**T/NPN**] **vessels** SKEUH 4632 [**N/NPN**] **of him** AUTOU 846 [**PP/GSM**] **in** EN 1722 [**PREP**] **the** OIKIA 3614 [**N/DSF**] **not** MH 3361 [**PRT/N**] **let him go down** KATABATW 2597 [**V/2AAM/3S**] **to take up** ΑΡΑΙ 142 [**V/AAN**] **them** AUTA 846 [**PP/APN**] **and** KAI 2532 [**CONJ**] **in** EN 1722 [**PREP**] **the** TW 3588 [**T/DSM**] **field** AGRW 68 [**N/DSM**] **likewise** OMOIWS 3668 [**ADV**] **not** MH 3361 [**PRT/N**] **let him return** EPISTREYATW 1994 [**V/AAM/3S**] **for** EIS 1519 [**PREP**] **the** TA 3588 [**T/APN**] **behind** ΟΠΙΣΩ 3694 [**ADV**].

17:32 Remember Lot's wife.

17:32 **Remember** MNHMONEYETE 3421 [**V/PAM/2P**] **that** THA 3588 [**T/GSF**] **wife** GUNAIKOS 1135 [**N/GSF**] **of Lot** LWT 3091 [**N/PRI**].

17:33 Whoever will seek to save his life will lose it, and whoever will lose it will keep it alive.

17:33 **Who** OS 3739 [**PR/NSM**] **ever** EAN 1437 [**COND**] **will seek** ZHTHΣΗ 3221 [**V/AAF/3S**] **to save** ΣΩΣΑΙ 4982 [**V/AAN**] **that** THA 3588 [**T/ASF**] **life** ΨΥΧΗ 5590 [**N/ASF**] **of him** AYΤΟΥ 846 [**PP/GSM**] **will lose** ΑΠΟΛΕΣΙΕΙ 622 [**V/FAM/3S**] **it** ΑΥΤΗΝ 846 [**PP/ASF**] **and** KAI 2532 [**CONJ**] **who** OS 3739 [**PR/NSM**] **ever** EAN 1437 [**COND**] **will lose** ΑΠΟΛΕΣΗ 622 [**V/AAS/3S**] **it** ΑΥΤΗΝ 846 [**PP/ASF**] **will keep alive** ΖΩΟΓΩΝΗΣΕΙ 2225 [**V/AFAM/3S**] **it** ΑΥΤΗΝ 846 [**PP/ASF**].

17:34 I say to you, in that night there will be two in one bed. The one man will be taken, and the other man will be left.

17:34 **I say** ΛΕΓΩ 3004 [**V/PAM/1S**] **to you** YMIN 5213 [**V/2DP**] **in this** TAYTH 3778 [**N/PDI**] **that** THA 3588 [**T/ASF**] **night** NΥΚΤΙ 3571 [**N/DSF**] **there will be** ΕΞΟΝΤΑΙ 2071 [**V/AFAM/3S**] **two** ΔΥΟ 1417 [**N/NUF**] **in** EPI 1909 [**PREP**] **One** ΜΙΑΣ 3391.
17:34 Two will be grinding together. The one woman will be taken, and the other woman will be left.


17:37 And having answered, they say to him, Where, Lord? And he said to them, Where the body is, there the vultures will be gathered together.


18:1 And he also spoke a parable to them about it being necessary to always pray, and not to give up.


18:3 And a widow was in that city, and she came to him, saying, Avenge me of my opponent.
And for a time he would not, but after these things he said within himself, Although I fear not God, and regard not man,

Yet because this widow causes me a beating, I will avenge her, lest by no end of coming she give me a black eye.

And the Lord said, Hear ye what the unrighteous judge says.

And God, will he, no, not do the vengeance of his chosen who cry out to him day and night, and yet being patient toward them?

I say to you, that he will do their vengeance speedily. Nevertheless, when the Son of man comes, will he then find faith on the earth?
And he also spoke this parable to some of those who were persuaded in themselves that they were righteous, and disdained other men.

Two men went up into the temple to pray, the one a Pharisee, and the other a tax collector.

And he also spoke this parable to some of those who were persuaded in themselves that they were righteous, and disdained other men.
I say to you, whoever will not receive the kingdom of God as a child, will, no, not enter into it.

And a certain ruler questioned him, saying, Good teacher, having done what, will I inherit eternal life?
And Jesus said to him, Why do thou call me good? None is good except one, God.

But when he heard these things, he became very sorrowful, for he was very rich.

Thou know the commandments. Thou shall not commit adultery. Thou shall not murder.

And he said, All these things I have kept from my youth.

And when he heard these things, Jesus said to him, Yet one thing is lacking from thee. Sell all things, as many as thou have, and distribute to the poor, and thou will have treasure in heaven. And come, follow me.

And he said, All these things I have kept from my youth.
And having seen him become very sorrowful, Jesus said, How difficultly those who have riches will enter into the kingdom of God.

For it is easier for a camel to enter through the hole of a needle, than for a rich man to enter into the kingdom of God.

And those who heard it said, And who can be saved?

And he said, The things impossible with men are possible with God.
who will, no, not receive back manifold more in this time, and in the coming age eternal life.

WHO ΟΣ 3739 {PR/NSM} ΝΟ ΟΥ 3756 {PRT/N} ΝΟΤ ΜΗ 3361 {PRT/N} WILL RECEIVE BACK ΑΠΟΛΑΒΗ 618 {V/2AAS/3S} MANIFOLD MORE ΠΟΛΛΑΠΛΑΣΙΟΝΑ 4179 {AAPN} IN EN 1722 {PREP} THIS ΤΟΥΤΩ 5129 {PD/GSM} ΤΟ ΤΩ 3588 {T/DSM} TIME ΚΑΙΡΩ 2540 {N/DSM} AND ΚΑΙ 2532 {CONJ} IN EN 1722 {PREP} THIS ΤΟΥΤΩ 3588 {T/DSM} COMING ΕΡΧΟΜΕΝΩ 2064 {V/PNP/DSM} THO ΤΩ 3588 {T/DSM} AGE ΑΙΩΝΙ 165 {N/DSM} ETERNAL ΑΙΩΝΙΟΝ 166 {A/ASF} LIFE ΖΩΗ 2222 {N/ASF}

18:30 ΟΣ ΟΥ ΜΗ ΑΠΟΛΑΒΗ ΠΟΛΛΑΠΛΑΣΙΟΝΑ ΕΝ ΤΩ ΚΑΙΡΩ ΤΟΥΤΩ ΚΑΙ ΕΝ ΤΩ ΑΙΩΝΙ ΤΩ ΕΡΧΟΜΕΝΩ ΖΩΗ ΑΙΩΝΙΟΝ

And having taken along the twelve, he said to them, Behold, we are going up to Jerusalem, and all the things that are written through the prophets about the Son of man will be completed.

AND ΔΕ 1161 {CONJ} HAVING TAKEN ALONG ΠΑΡΑΛΑΒΩΝ 3880 {V/2AAP/NSM} ΘΟΣ ΤΟΥΣ 3588 {T/APM} TWELVE ΔΩΔΕΚΑ 1427 {N/NUI} HE SAID ΕΙΠΕΝ 2036 {V/2AAI/3S} TO THEM ΑΥΤΟΥΣ 846 {PP/APM} BEHOLD ΙΔΟΥ 2400 {V/2AAM/2S} WE ARE GOING UP ΑΝΑΒΑΙΝΟΜΕΝ 305 {V/PAI/1P} TO ΕΙΣ 1519 {PREP} JERUSALEM ΙΕΡΟΣΟΛΥΜΑ 2414 {N/ASF} AND ΚΑΙ 2532 {CONJ} THOSE ΤΑ 3588 {T/NPN} ALL ΠΑΝΤΑ 3956 {A/NPN} THAT ARE WRITTEN ΓΕΓΡΑΜΜΕΝΑ 1125 {V/RPP/NPN} THROUGH ΔΙΑ 1223 {PREP} THOSE ΤΩΝ 3588 {T/GPM} PROPHETS ΠΡΟΦΗΤΩΝ 4396 {N/GPM} ABOUT ΤΟΥ ΤΩ 3588 {T/DSM} SON ΥΙΩ 5207 {N/DSM} OF THE ΤΟΥ 3588 {T/GSM} WILL BE COMPLETED ΤΕΛΕΣΘΕΤΑΙ 5055 {V/FMI/3S}

18:31 ΠΑΡΑΛΑΒΩΝ ΔΕ ΤΟΥΣ ΔΩΔΕΚΑ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΙΔΟΥ ΑΝΑΒΑΙΝΟΜΕΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΚΑΙ ΤΕΛΕΣΘΕΤΑΙ ΠΑΝΤΑ ΤΑ ΓΕΓΡΑΜΜΕΝΑ ΔΙΑ ΤΩΝ ΠΡΟΦΗΤΩΝ ΤΟΥ ΥΙΟΥ ΑΥΤΟΥ ΑΝΑΘΡΩΠΟΥ 444 {N/GSM} WILL BE COMPLETED ΤΕΛΕΣΤΗΣΕΤΑΙ 5055 {V/FMI/3S}

And after scourging, they will kill him, and the third day he will rise up.

AND ΚΑΙ 2532 {CONJ} AFTER SCOURGING ΜΑΣΤΙΓΩΣΑΝΤΕΣ 3146 {V/AAP/NPM} THEY WILL KILL ΑΠΟΚΤΕΝΟΥΣΙΝ 615 {V/FAI/3P} HIM ΑΥΤΩΝ 846 {PP/ASM} AND ΚΑΙ 2532 {CONJ} WILL BE INSULTED ΥΒΡΙΣΩΗΣΕΤΑΙ 5195 {V/FAI/3P} AND ΚΑΙ 2532 {CONJ} WILL BE SPIT UPON ΕΜΠΤΥΘΗΣΕΤΑΙ 1716 {V/FAI/3P}

18:33 ΠΑΡΑΔΟΘΗΣΕΤΑΙ ΓΑΡ ΤΟΙΣ ΕΘΝΕΩΝ ΚΑΙ ΕΜΠΑΙΧΘΗΣΕΤΑΙ ΚΑΙ ΥΒΡΙΣΩΗΣΕΤΑΙ ΚΑΙ ΕΜΠΤΥΘΗΣΕΤΑΙ

And they understood none of these things, and this saying was hidden from them, and they did not understand the things that were said.

AND ΚΑΙ 2532 {CONJ} THEY ΑΥΤΟΙ 846 {PP/NPM} UNDERSTOOD ΣΥΝΗΚΑΝ 4920 {V/AVI/3P} NONE OΥΔΕΝ 3762 {A/ASN} OF THESE ΤΟΥΤΩΝ 5130 {PD/GPN} AND ΚΑΙ 2532 {CONJ} THIS ΤΟΥΤΟ 5124 {PD/GSM} ΤΗ ΤΗ 3588 {T/DSF} THIRD ΤΡΙΤΗ 5154 {A/DSF} ΤΗ 3588 {T/DSF} DAY ΗΜΕΡΑ 2250 {N/DSF} HE WILL RISE UP ANASYΣΤΗΣΕΤΑΙ 450 {V/FMI/3S}

18:34 ΚΑΙ ΜΑΣΤΙΓΩΣΑΝΤΕΣ ΑΠΟΚΤΕΝΟΥΣΙΝ ΑΥΤΟΝ ΚΑΙ ΤΗ ΗΜΕΡΑ ΤΗ ΤΡΙΤΗ ΑΝΑΣΤΗΣΕΤΑΙ

And it came to pass as he approached Jericho, a certain blind man sat beside the road
begging.

18:35 AND ΔΕ 1161 {CONJ} IT CAME TO PASS ΕΓΕΝΕΤΟ 1096 {V/2ADI/3S} DURING ΕΝ 1722 {PREP} ΗΜ ΑΥΤΟΝ 846 {PP/ASM} THE ΤΩ 3588 {T/DSN} TO APPROACH ΕΙΤΙΖΕΙΝ 1448 {V/PAN} ΤΟ ΕΙΣ 1519 {PREP} ΙΕΡΙΧΟΙ ΙΕΡΙΧΩ 2410 {N/ASF} CERTAIN ΤΙΣ 5100 {P/XNNSM} BLIND ΤΥΦΛΟΣ 5185 {A/NSM} SAT ΕΚΑΘΗΤΟ 2521 {V/INI/3S} BESIDE ΠΑΡΑ 3844 {PREP} ΘΑ ΘΗΝ 3588 {T/ASF} ROAD ΟΔΟΝ 3598 {N/ASF} BEGGING ΠΡΟΣΑΙΤΩΝ 4319 {V/PAP/NSSM}

18:35 ΕΓΕΝΕΤΟ ΔΕ ΕΝ ΤΩ ΕΓΓΙΖΕΙΝ ΑΥΤΟΝ ΕΙΣ ΙΕΡΙΧΩ ΤΥΦΛΟΣ ΤΙΣ ΕΚΑΘΗΤΟ ΠΑΡΑ ΘΗΝ ΟΔΟΝ ΠΡΟΣΑΙΤΩΝ

18:36 And having heard a multitude going by, he inquired what this may be.

18:36 AND ΔΕ 1161 {CONJ} HAVING HEARD ΑΚΟΥΣΑΣ 191 {V/AAP/NSM} MULTITUDE ΟΧΛΟΥ 3793 {N/GNSM} GOING BY ΔΙΑΠΟΡΕΥΟΜΕΝΟΥ 1279 {V/PNP/GNSM} HE INQUIRED ΕΠΥΘΟΝΕΝΤΟ 4441 {V/INI/3S} WHAT ΤΙ 5101 {PI/NSN} THIS TOYTO 5124 {PD/NSN} MAY BE ΕΙΗ 1498 {V/PXO/3S}

18:36 ΑΚΟΥΣΑΣ ΔΕ ΟΧΛΟΥ ΔΙΑΠΟΡΕΥΟΜΕΝΟΥ ΕΠΥΘΟΝΕΝΤΟ ΤΙ ΕΙΗ ΤΟΥΤΟ

18:37 And they informed him that Jesus the Nazarene passes by.

18:37 AND ΔΕ 1161 {CONJ} THEY INFORMED ΑΠΗΓΓΕΙΛΑΝ 518 {V/AAI/3P} HIM ΑΥΤΩ 846 {PP/DSM} THAT ΟΤΙ 3754 {CONJ} ΙΕΗΟΣΧΟΥΣ ΙΗΣΟΥΣ 2424 {N/NSM} NAZARENE ΝΑΖΩΡΑΙΟΣ 3480 {N/NSM} PASSES BY ΠΑΡΕΡΧΕΤΑΙ 3928 {V/PNI/3S}

18:37 ΑΠΗΓΓΕΙΛΑΝ ΔΕ ΑΥΤΩ ΟΤΙ ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ ΠΑΡΕΡΧΕΤΑΙ

18:38 And he cried out, saying, Jesus, thou son of David, be merciful to me.

18:38 AND KAI 2532 {CONJ} HE CRIED OUT ΕΒΟΗΣΕΝ 994 {V/AAI/3S} SAYING ΛΕΓΩΝ 3004 {V/PAP/NSM} ΙΕΗΟΣΧΟΥΣ 2424 {N/NSM} SON ΥΙΗ 5207 {N/NSM} OF DAVID ΔΑΥΙΔ 1138 {N/GNSM} BE MERCIFUL TO ΕΛΕΗΣΟΝ 1653 {V/AAM/2S} ME ΜΕ 3165 {PP/1AS}

18:38 ΚΑΙ ΕΒΟΗΣΕΝ ΛΕΓΩΝ ΙΗΣΟΥ ΥΙΕ ΔΑΥΙΔ ΕΛΕΗΣΟΝ ΜΕ

18:39 And those who went ahead rebuked him, so that he would be quiet, but he cried out much more, Thou son of David, be merciful to me.

18:39 AND KAI 2532 {CONJ} THOS ΟΙ 3588 {T/NPM} WHO WENT AHEAD ΠΡΟΑΓΟΝΤΕΣ 4254 {V/PAP/NPM} REBUKED ΕΠΕΤΙΜΩΝ 2476 {V/APP/NSM} ΗΜ ΑΥΤΩ 846 {PP/DSM} SO THAT ΙΝΑ 2443 {CONJ} HE WOULD BE QUIET ΣΙΩΠΗΣΗ 4623 {V/AAS/3S} BUT ΔΕ 1161 {CONJ} HE ΑΥΤΟΣ 846 {PP/NSM} CRIED OUT ΕΚΠΑΖΕΝ 2896 {V/IAI/3S} MUCH ΠΟΛΛΩ 4183 {A/DSN} MORE ΜΑΛΛΩΝ 3123 {ADV} ΣΟΝ ΥΙΕ 5207 {N/NSM} OF DAVID ΔΑΥΙΔ 1138 {N/GNSM} BE MERCIFUL TO ΕΛΕΗΣΟΝ 1653 {V/AAM/2S} ME ΜΕ 3165 {PP/1AS}

18:39 ΚΑΙ ΟΙ ΠΡΟΑΓΟΝΤΕΣ ΕΠΕΤΙΜΩΝ ΑΥΤΩ ΙΝΑ ΣΙΩΠΗΣΗ ΑΥΤΟΣ ΔΕ ΠΟΛΛΩ ΜΑΛΛΩΝ ΕΚΠΑΖΕΝ ΥΙΕ ΔΑΥΙΔ ΕΛΕΗΣΟΝ ΜΕ

18:40 And having stood still, Jesus commanded him to be brought to him. And when he came near, he questioned him,

18:40 AND ΔΕ 1161 {CONJ} HAVING STOOD STILL ΣΤΑΘΕΙΣ 2476 {V/APP/NSM} ΤΗΟ 3588 {T/NSM} ΙΕΗΟΣΧΟΥΣ 2424 {N/NSM} COMMANDED ΕΚΕΙΛΕΥΣΕΝ 2753 {V/APP/NSM} ΗΜ ΑΥΤΩ 846 {PP/ASM} TO BE BROUGHT ΑΧΘΗΝΑΙ 71 {V/APN} TO ΠΡΟΣ 4314 {PREP} ΗΜ ΑΥΤΩ 846 {PP/ASM} AND ΔΕ 1161 {CONJ} OF ΗΜ ΑΥΤΟΥ 846 {PP/GSM} WHEN HE CAME NEAR ΕΓΓΙΖΑΝΤΟΣ 1448 {V/AAP/GSM} HE QUESTIONED ΕΠΗΡΩΤΗΣΕΝ 1905 {V/APP/NSM} ΗΜ ΑΥΤΩ 846 {PP/ASM}

18:40 ΣΤΑΘΕΙΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΚΕΙΛΕΥΣΕΝ ΑΥΤΩΝ ΑΧΘΗΝΑΙ ΠΡΟΣ ΑΥΤΟΥ ΕΓΓΙΖΑΝΤΟΣ ΔΕ ΑΥΤΟΥ ΕΠΗΡΩΤΗΣΕΝ ΑΥΤΩΝ

18:41 saying, What do thou want that I would do to thee? And he said, Lord, that I may receive sight.
And Jesus said to him, Receive sight. Thy faith has healed thee.

And immediately he received sight, and followed him glorifying God. And all the people when they saw it gave praise to God.

And having entered, he was passing through Jericho.

And behold, a man called by name, Zacchaeus. And he was a chief tax collector, and this man was rich.

And he sought to see Jesus, who he was. And he was not able because of the crowd, because his stature was small.

And having ran ahead, he climbed up in a sycamore tree so that he might see him, because he was going to pass that one.
And when Jesus came to the place, having looked up, he saw him, and said to him, Zacchaeus, after making haste, come down, for today I must lodge at thy house.

And having stood, Zacchaeus said to the Lord, Behold, half of the things possessed by me, and if I defrauded any man of anything, I repay fourfold.

And all who saw murmured, saying, He went in to relax with a sinful man.

And all who saw murmured, saying, He went in to relax with a sinful man.

And having made haste, he came down and received him, rejoicing.

And having made haste, he came down and received him, rejoicing.

And all who saw murmured, saying, He went in to relax with a sinful man.

And all who saw murmured, saying, He went in to relax with a sinful man.

And having stood, Zacchaeus said to the Lord, Behold, half of the things possessed by me, Lord, I give to the poor. And if I defrauded any man of anything, I repay fourfold.

And Jesus said to him, Today salvation has come to this house, forasmuch as he also is a son of Abraham.
Forasmuch as Kaqoti 2530 {ADV} He Aytoς 846 {PP/NSM} also Kai 2532 {CONJ} is Estin 2076 {V/PXI/3S} son Yios 5207 {N/NSM} of abraham abpaam 11 {N/GSM}

19:9 EIPEN DE PROS AYTON O IHSOU OTI SIMEONIA TO OIKO TOYTO EGENETO KAQTITI KAI AYTOUS YIOS ABRAPAM ESTATIC

19:10 For every man to come to seek and to save that which was lost.

19:10 FOR GAP 1063 {CONJ} THO 3588 {T/NSM} son Yios 5207 {N/NSM} of tho TOY 3588 {T/GSM} man Anorpiou 444 {N/GSM} came HTHEN 2064 {V/2AAI/3S} to seek ZHTHSAI 2212 {V/AAN} and Kai 2532 {CONJ} to save SWSAI 4982 {V/AAN} the TO 3588 {T/ASN} which was lost APOLOLOS 622 {V/2RAP/ASN}

19:10 HΘΕΝ ΓΑΡ Ο ΥΙΟΣ ΤΟΥ ΑΝΘΡΩΠΟΥ ΖΗΤΗΣΑΙ ΚΑΙ ΣΩΣΑΙ ΤΟ ΑΠΟΛΩΛΟΣ

19:11 And as they heard these things, he spoke, adding on a parable because he was near Jerusalem, and because they thought that the kingdom of God was going to appear immediately.

19:11 AND DE 1161 {CONJ} OF THEM AYTΩN 846 {PP/GPM} AS THEY HEARD AKOUONTWN 191 {V/PAP/GPM} THESE TAYTA 5023 {PREP} HIM AYTON 846 {PP/ASM} THE TO 3588 {T/ASN} TO BE EINAI 1511 {V/PXN} NEAR EIYGS 1451 {ADV} JERUSALEM IΕΡΟΥΣΑΛΗΜ 2419 {N/PRI} AND KAI 2532 {CONJ} THEM AYTOUS 846 {PP/APM} TO THINK DOIKEIN 1380 {V/PAN} THA Η 3588 {T/NSF} KINGDOM BASILEIA 932 {N/NSF} OF THO TOU 3588 {T/GSM} GOD THEOU 2316 {N/GSM} WAS GOING MELLAI 3195 {V/PAI/3S} TO APPEAR ANAFAINESTHAI 398 {V/PPN} IMMEDIATELY ΠΑΡΆΧΡΗΜΑ 3916 {ADV}

19:11 ΑΚΟΥΟΝΤΩΝ ΔΕ ΑΥΤΩΝ ΤΑΥΤΑ ΠΡΟΣΘΕΣΙΣ ΕΙΠΕΝ ΠΑΡΑΒΟΛΗΝ ΔΙΑ ΤΟ ΕΙΓΓΥΣ ΑΥΤΟΝ ΕΙΝΑΙ ΙΕΡΟΥΣΑΛΗΜ ΚΑΙ DOIKEIN AUTOUS OTI ΠΑΡΆΧΡΗΜΑ ΜΕΛΛΕΙ Η ΒΑΣΙΛΕΙΑ ΤΟΥ ΘΕΟΥ ΑΝΑΦΑΙΝΕΣΘΑΙ

19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

19:12 HE SAID EIPEN 2036 {V/2AAI/3S} THEREFORE OYN 3767 {CONJ} CERTAIN TIS 5100 {PFXNSM} NOBLE ΕΥΓΕΝΗΣ 2104 {A/NSM} MAN ANORPION 444 {N/NSM} WENT EPOREUQH 4198 {V/AOI/3S} INTO EIS 1519 {PREP} FAR ΜΑΚΡΑΝ 3117 {A/ASF} COUNTRY XRAN 5561 {N/ASF} TO RECEIVE LABAIN 2983 {V/2AAP} FOR HIMSELF ΑΥΤΟΥ 1438 {PF/3GSM} HE GAVE EDWKEN 1325 {V/AAI/3S} TO THEM AUTOUS 846 {PP/DPM} AND KAI 2532 {CONJ} HE SAID EIPEN 2036 {V/2AAI/3S} TO THEM PRAGMATEUSASQAI 4231 {V/ADM/2P} UNTIL EOΣ 2193 {CONJ} I COME ΕΡΧΟΜΑΙ 2064 {V/PNI/1S}

19:12 ΕΙΠΕΝ ΟΥΝ ΑΝΘΡΩΠΟΣ ΤΙΣ ΕΥΓΕΝΗΣ ΕΠΟΡΕΥΘΗ ΕΙΣ ΧΩΡΑΝ ΜΑΚΡΑΝ ΛΑΒΕΙΝ ΕΑΥΤΩ ΒΑΣΙΛΕΙΑΝ ΚΑΙ ΥΠΟΣΤΡΕΨΑΙ

19:13 And having called ten of his bondmen, he gave them ten minas and said to them, Do business until I come.

19:13 AND DE 1161 {CONJ} HAVING CALLED ΚΑΛΕΣΑΣ 2564 {V/AAP/NSM} TEN DEKA 1176 {N/NUI} BONDMEN DOYOLOYS 1401 {N/APM} OF HIMSELF EAUYTO 1438 {PF/GSM} HE GAVE EDOKEN 1325 {V/2AIAI/3S} TEN DEKA 1176 {N/NUI} MINAS ΜΝΑΣ 3414 {N/APE/C} TO THEM AYTOUS 846 {PP/3PSM} AND KAI 2532 {CONJ} HE SAID EIPEN 2036 {V/2AAI/3S} TO THEM AYTOUS 846 {PP/3PSM} DO BUSINESS ΠΡΑΓΜΑΤΕΥΣΑΣΘΕ 4231 {V/2ADM/2P} UNTIL EOΣ 2193 {CONJ} I COME ΕΡΧΟΜΑΙ 2064 {V/PNI/1S}

19:13 ΚΑΛΕΣΑΣ ΔΕ ΔΕΚΑ ΔΟΥΛΟΥΣ ΕΑΥΤΟΥ ΕΔΩΚΕΝ ΑΥΤΟΙΣ ΔΕΚΑ ΜΝΑΣ ΚΑΙ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΠΡΑΓΜΑΤΕΥΣΑΣΘΕ ΕΩΣ ΕΡΧΟΜΑΙ

19:14 But his citizens hated him, and sent an embassy behind him, saying, We do not want this man to reign over us.

19:14 BUT DE 1161 {CONJ} THOS OI 3588 {T/NPM} CITIZENS ΠΟΛΙΤΑΙ 4177 {N/NPM} OF HIM AYTOY 846 {PP/GSM} HATED EMISOYUN 3404 {V/1AI/3P} HIM AYTON 846 {PP/ASM} AND KAI 2532 {CONJ} SENT APIESTEILAN 649 {V/2AI/3P} EMBASSY ΠΡΕΣΒΕΙΑΝ 4242 {N/ASF} BEHIND ΟΠΠΩΣ 3694 {ADV} HIM AYTOY 846 {PP/GSM} SAYING ΛΕΓΟΝΤΕΣ 3604 {V/PAP/NPM} WE
And it came to pass for him to return, having taken the kingdom. And he said for these bondmen to be called to him, to whom he gave the silver, so that he might know what any man gained by trading.

And the first came, saying, Lord, thy mina gained ten minas.

And he said to him, Well, thou good bondman. Because thou became faithful in the least, be thou having authority over ten cities.

And the second came, saying, Lord, thy mina gained five minas.

And he also said to him, And thou become over five cities.

And another came, saying, Lord, behold thy mina, which I had put away in a napkin.
19:21 For I was afraid of thee because thou are an austere man. Thou take up what thou did not lay down, and reap what thou did not sow.

19:22 And he says to him, Out of thy mouth I will judge thee, thou evil bondman. Thou had known that I am an austere man taking up what I did not lay down, and reaping what I did not sow.

19:23 Then why did thou not give my silver into a bank, and having come I would have taken the interest?

19:24 And he said to those who stood by, Take the mina from him, and give it to him who has the ten minas.
For I say to you, that to every man who has, will be given, but from him who has not, even what he has will be taken away from him.

Nevertheless those enemies of mine who did not want me to reign over them, bring here, and kill them before me.

And having spoken these things, he went ahead, going up to Jerusalem.

And it came to pass when he came near to Bethphage and Bethany, at the mount that is called Olives, he sent two of his disciples, saying, "Go ye into the opposite village, in which, having entered, ye will find a colt tied, on which no man ever sat. Having untied, bring it."
19:31 And if any man asks you, Why do ye untie it? Thus ye will say to him, The Lord has need of it.

19:32 And having departed, those who were sent found just as he said to them.

19:33 And as they were untying the colt, the masters of it said to them, Why do ye untie the colt?

19:34 And they said, The Lord has need of it.

19:35 And they brought it to Jesus. And having cast their garments upon the colt, they mounted Jesus.

19:36 And as he went, they spread their garments on the road.
And as he was now coming near, at the descent of the mount of Olives, the whole multitude of the disciples began rejoicing to praise God in a great voice about all the mighty works that they had seen, saying,

Blessed is the King who comes in the name of Lord! Peace in heaven, and glory in the highest!

And some of the Pharisees from the multitude said to him, Teacher, rebuke thy disciples.

And having answered, he said to them, I tell you that if these were silent, the stones would cry out.

And when he came near, having seen the city, he wept over it,
saying, If thou knew, even thou, indeed even in this thy day, the things for thy peace.

But now they are hidden from thine eyes.

saying, If thou knew, even thou, indeed even in this thy day, the things for thy peace.

Because the days will come upon thee, and thine enemies will build a barricade around thee, and will surround thee, and enclose thee on every side.

And having entered into the temple, he began to cast out those selling and buying in it,

saying to them, It is written, My house is a house of prayer, but ye made it a den of robbers.
And it came to pass on one of those days, as he was teaching the people in the temple, and preaching the good-news, the chief priests and the scholars with the elders stood near.

And they did not find what they might do, for the people all hung upon him, listening. And having answered, he said to them, I also will ask you one word, and ye tell me.

And they spoke, saying to him, Tell us, by what authority are thou doing these things? Or who is he who gave thee this authority?
20:4 The immersion of John, was it from heaven or from men?


20:5 And they reasoned with themselves, saying, If we should say, From heaven, he will say, Why did ye not believe him?


20:6 But if we say, From men, all the people will stone us, for they are convinced John is a prophet.


20:7 And they replied not to know from where.


20:8 And Jesus said to them, Neither do I tell you by what authority I do these things.


20:9 And he began to speak this parable to the people. A man planted a vineyard, and leased it to farmers, and went abroad for a considerable time.


20:9 ΗΡΣΑΤΟ ΔΕ ΠΡΟΣ ΤΟΝ ΛΑΟΝ ΛΕΓΕΙΝ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ΤΑΥΤΗΝ ΑΝΘΡΩΠΟΣ ΕΦΥΤΕΥΣΕΝ ΑΜΠΕΛΩΝΑ ΚΑΙ ΕΞΕΔΟΤΟ ΑΥΤΟΝ ΓΕΩΡΓΙΟΙΣ ΚΑΙ ΑΠΕΔΗΜΗΣΕΝ ΧΡΟΝΟΥΣ ΙΚΑΝΟΥΣ
20:10 And at the season he sent a bondman to the farmers, so that they would give him from the fruit of the vineyard. But having beaten him, the farmers sent him away empty.

20:11 And he proceeded to send another bondman. And they, having beaten and shamefully treated, sent him also away empty.

20:12 And he proceeded to send a third. And they also having wounded this man, cast him out.

20:13 And the lord of the vineyard said, What shall I do? I will send my beloved son. Perhaps they will be made ashamed after seeing this man.

20:14 But when the farmers saw him, they deliberated among themselves, saying, This is the heir. Come, let us kill him, so that the inheritance may become ours.

20:16 He will come and destroy these farmers, and will give the vineyard to others. And having heard it, they said, May it not happen!


20:16 ἐλέγεται KAI ἀπολέσει τοὺς γεωργοὺς τοῦτος KAI δῶσει τὸν ἀμπελῶνα ἄλλοις αἴκουσαντες δὲ εἰπὼν μὴ γενοῖτο

20:17 But having looked upon them, he said, What then is this that is written, The stone that becomes the head of the corner?


20:17 ὁ δὲ ἐμβληθᾶς αὐτοῖς εἶπεν τί οὖν εὕτειν τὸ γεγραμμένον τοῦτο λίθον ὁ ἀπεδοκιμάσαν οἱ οἰκοδομοῦντες οὗτος εἰγένθη εἰς κεφαλὴν γῶνιας

20:18 Every man who falls on that stone will be broken, but on whomever it may fall, it will grind him to dust.


20:18 ἡ πᾶς ο πεσὼν εἰπ’ ἐκείνον τὸν λίθον σύνθελασθήσεται εφ’ ὁν δὲ πεσῇ αἰκμησεὶ ἰμαυτόν

20:19 And the chief priests and the scholars sought to throw hands on him in the same hour. And they were afraid, for they knew that he spoke this parable against them.


20:19 KAI εὐθησθήσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβάλειν εἰπ’ αὐτόν ταῖς χειρας ἐν αὐτῇ τῇ ὥρᾳ καὶ ἐφοβηθησάν εἰγνόσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παράβολὴν τἄτην εἰπεν
And having watched him, they sent forth insidious men pretending themselves to be righteous, so that they might take hold of his word, in order to deliver him up to the rule and to the authority of the governor.

And they questioned him, saying, Teacher, we know that thou speak and teach rightly, and thou do not accept a personage, but teach the way of God in truth,

Is it permitted for us to give tribute to Caesar or not?

But having perceived their craftiness, he said to them, Why do ye try me?

Display to me a denarius. Whose image and inscription has it? And having answered, they said, Caesar's.

And he said to them, Then render the things of Caesar to Caesar, and the things of God to God.
20:26 And they were unable to lay hold of his word before the people. And having marveled at his answer, they were silent.

20:27 And some of the Sadducees having approached, those who say there is no resurrection, questioned him, saying, Teacher, Moses wrote to us, if any brother dies, having a wife, and this man dies childless, that his brother should take his wife, and raise up seed to his brother.

20:28 And the second took the woman, and this man died childless.

20:29 There were therefore seven brothers. And the first having taken a wife, died childless.

20:30 And the second took the woman, and this man died childless.
And the third likewise took her, and likewise also the seven; they left behind no children, and died.

And last of all the woman also died.

In the resurrection therefore whose wife of them does she become? For the seven had her as wife.

And having answered, Jesus said to them, The sons of this age marry, and are given in marriage, but those who are considered worthy to attain to that age, and the resurrection from the dead, neither marry, nor are given in marriage.

For neither can they die any more, for they are like the heavenly agents, and are sons of God, being sons of the resurrection.
But that the dead are raised, even Moses showed at the Bush when he calls Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. 

Now he is not God of the dead, but of the living, for all live to him. 

And some of the scholars having answered, they said, Teacher, thou said well. 

For they no longer dared to question him anything. 

And he said to them, How do they say the Christ is David's son? 

Even David himself says in the book of Psalms, The Lord said to my Lord, Sit thou at my right hand,
until I will place thine enemies a footstool of thy feet.

UNTIL I WILL PLACE THOS TOUS YIPOIODION TON PIDΩN SOU

David therefore calls him Lord, and how is he his son?

DAVID TDAUID THEREFORE CALLS HIM LORD AND HOW IS HE HIS SON

And while all the people were listening, he said to his disciples,

AND ALL PANTOS THO TOU LAOU WHILE THEY WERE LISTENING HE SAID TO THOS TOIS DISCIPLES

Beware of the scholars, who desire to walk around in long robes, and love greetings in the marketplaces, and chief seats in the synagogues, and places of honor at the feasts, and who devour widows' houses, and in pretense make long prayers. These will receive greater damnation.

PROSEXETE OF AIPO WHO DESIRE TO WALK AROUND IN SCHOLARS WHO LOVE LONG ROBES AND KAI CHIEF SEATS IN MARKETPLACES AND KAI PLACES OF HONOR WHO DEVOUR IN PRETENSE MAKE LONG PRAYERS WHO DEVOUR WIDOWS' HOUSES, AND IN PRETENSE MAKE LONG PRAYERS. THESE WILL RECEIVE GREATER DAMNATION.

And having looked up, he saw the rich casting their gifts into the treasury.

AND HAVING LOOKED UP HE SAW THE RICH CASTING THEIR GIFTS INTO THE TREASURY.
And he also saw a certain poor widow there casting in two mites.

And he said, Truly I say to you, that this poor widow cast in more than they all.

For all these cast into the offerings of God from their abundance, but this woman from her poverty cast in all the living that she had.

And as some spoke about the temple, that it was adorned with fine stones and gifts, he said,

These things that ye see, the days will come during which there will not be left a stone upon a stone that will not be thrown down.

And they questioned him, saying, Teacher, when therefore will these things be? And what is the sign when these things are going to happen?
And he said, Watch that ye may not be led astray, for many will come in my name, saying, I am, and, The time has come near. Go ye not therefore after them.

And when ye may hear of wars and tumults, do not be alarmed, for these things must first happen, but the end is not straightway.

Then he said to them, Nation will rise against nation, and kingdom against kingdom.

And great earthquakes will be in various places, and famines and plagues. And there will be fearful sights and great signs from the sky.

But before all these things, they will throw their hands on you, and will persecute you, delivering you up to the synagogues and prisons, being brought before kings and rulers for my name’s sake.

21:12 But it will go out from you for testimony.


21:14 Settle therefore in your hearts not to premeditate to make defense.


21:15 For I will give you a mouth and wisdom that all those who oppose you will not be able to contradict or to resist.


21:15 ἐγὼ γὰρ δὸς ὁμα μιν καὶ σοφίαν ἢ οὐ δύνασονται ἀντιπέιν οὐ δὲ ἀντιστῆναι πάντες οἱ ἰστίκειμοι μιν

21:16 And ye will be betrayed even by parents, and kinsmen, and friends, and brothers. And some of you they will condemn to death.


21:17 And ye will be hated by all men because of my name.


21:18 And, no, not a hair of your head will perish.
21:19 In your perseverance ye gain your souls.


21:20 But when ye see Jerusalem surrounded by armies, then know that the desolation of it has come near.


21:20 ΟΤΑΝ ΔΕ ΙΔΗΤΕ ΚΤΗΣΑΥΜΕΝΗΝ ΥΠΟ ΣΤΡΑΤΟΠΕΔΩΝ ΤΗΝ ΙΕΡΟΥΣΑΛΗΜ ΤΟΤΕ ΓΝΩΤΕ ΟΤΙ ΗΓΓΕΙΚΕΝ Η ΕΡΗΜΩΣΙΣ ΑΥΤΗΣ

21:21 Then let those in Judea flee to the mountains, and let those in the midst of it depart out, and let not those in the rural areas enter into it.


21:21 ΤΟΤΕ ΟΙ EN ΤΗ ΙΟΥΔΑΙΑ ΦΕΥΓΕΤΟΣΑΝ ΕΙΣ ΤΑ ΟΡΗ ΚΑΙ ΟΙ EN ΜΕΣΩ ΑΥΤΗΣ ΕΚΧΩΡΕΙΤΟΣΑΝ ΚΑΙ ΟΙ EN ΤΑΙΣ ΧΟΡΑΙΣ ΜΗ ΕΙΣΕΡΧΕΘΟΣΑΝ ΕΙΣ ΑΥΤΗΝ

21:22 Because these are days of vengeance to fulfill all things that are written.


21:22 ΟΤΙ ΗΜΕΡΑΙ ΕΚΔΙΚΗΣΕΩΣ ΑΥΤΑΙ ΕΙΣΙΝ ΤΟΥ ΠΛΗΣΘΗΝΑΙ ΠΑΝΤΑ ΤΑ ΓΕΓΡΑΜΜΕΝΑ

21:23 But woe to those who have in the womb, and to those who suckle in those days. For there will be great distress upon the land, and wrath to this people.


21:23 ΟΥΑΙ ΔΕ ΤΑΙΣ ΕΝ ΓΑΣΤΡΙ EXOUΣIAS KAI TAIΣ ΘΗΛΑΣΟΥΑΙΣ EN EKEINAIΣ TAIΣ HMEPAIΣ EΣTAI ΓΑΡ ΑΝΑΓΚΗ ΜΕΓΑΛΗ ΕΙΠΙ ΤΗΣ ΓΗΣ ΚΑΙ ΟΡΓΗ ΕΝ ΤΩ ΛΑΩ ΤΟΥΤΟΥ

21:24 And they will fall by the jaw of the sword, and will be led away captive into all the nations. And Jerusalem will be trampled down by the Gentiles until the times of the Gentiles are fulfilled.

21:24 ΚΑΙ ΠΕΞΟΥΝΤΑΙ ΣΤΟΜΑΤΙ ΜΑΧΑΙΡΑΣ ΚΑΙ ΑΙΧΜΑΛΩΤΙΣΘΗΣΟΝΤΑΙ ΕΙΣ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΕΣΤΑΙ ΠΑΤΟΥΜΕΝΗ ΥΠΟ ΕΘΝΩΝ ΑΧΡΙ ΠΛΗΡΗΘΗΣΙΝ ΚΑΙΡΟΙ ΕΘΝΩΝ

21:25 And there will be signs in sun and moon and stars, and upon the earth distress of nations, with perplexity, roaring of sea and of tossing, when these things begin to happen, stand upright, and lift up your heads, because your redemption approaches.


21:25 ΚΑΙ ΕΣΤΑΙ ΖΗΜΕΙΑ ΕΝ ΗΛΙΟ ΚΑΙ ΣΕΛΗΝΗ ΚΑΙ ΑΣΤΡΟΙΣ ΚΑΙ ΕΠΙ ΤΗΣ ΓΗΣ ΣΥΝΟΧΗ ΕΘΝΩΝ ΕΝ ΑΠΟΡΙΑ ΗΧΟΥΨΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΣΑΛΟΥ

21:26 fainting of men from fear, and of anticipation of the things coming upon the world, for the powers of the heavens will be shaken.


21:26 ΑΠΟΨΥΧΟΝΤΩΝ ΑΝΘΡΩΠΩΝ ΑΠΟ ΦΟΒΟΥ ΚΑΙ ΠΡΟΣΔΟΚΙΑΣ ΤΩΝ ΕΠΕΡΧΟΜΕΝΩΝ ΤΗ ΟΙΚΟΥΜΕΝΗ ΑΙ ΓΑΡ ΔΥΝΑΜΕΙΣ ΤΩΝ ΟΥΡΑΝΩΝ ΣΑΛΕΥΘΗΣΟΝΤΑΙ

21:27 And then they will see the Son of man coming in a cloud with power and much glory.


21:27 ΚΑΙ ΤΟΤΕ ΟΨΟΝΤΑΙ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΠΕΡΧΟΜΕΝΟΝ ΕΝ ΝΕΦΕΛΗ ΜΕΤΑ ΔΥΝΑΜΕΩΣ ΚΑΙ ΔΟΞΗΣ ΠΟΛΛΗΣ

21:28 And when these things begin to happen, stand upright, and lift up your heads, because your redemption approaches.


21:28 ΑΡΧΟΜΕΝΩΝ ΔΕ ΤΟΥΤΩΝ ΓΙΝΕΣΘΑΙ ΑΝΑΚΥΨΑΤΕ ΚΑΙ ΕΠΑΡΑΤΕ ΤΑΣ ΚΕΦΑΛΑΣ ΥΜΩΝ ΔΙΟΤΙ ΕΙΓΓΙΖΕΙ Η ΑΠΟΛΥΤΡΩΣΙΣ ΥΜΩΝ

21:29 And he spoke a parable to them. Behold the fig tree, and all the trees.

21:29 AND KAI 2532 [CONJ] ΠΕΞΟΥΝΤΑΙ ΜΑΧΑΙΡΑΣ ΚΑΙ ΑΙΧΜΑΛΩΤΙΣΘΗΣΟΝΤΑΙ ΕΙΣ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΑΙ ΙΕΡΟΥΣΑΛΗΜ ΕΣΤΑΙ ΠΑΤΟΥΜΕΝΗ ΥΠΟ ΕΘΝΩΝ ΑΧΡΙ ΠΛΗΡΗΘΗΣΙΝ ΚΑΙΡΟΙ ΕΘΝΩΝ
21:30 When they are now sprouting, ye know seeing for yourselves that summer is now near.

21:31 Even so ye, when ye see these things happening, know ye that the kingdom of God is near.

21:32 Truly I say to you, that this generation will, no, not pass away until all things happen.

21:33 The sky and the earth will pass away, but my words may, no, not pass away.

21:34 But take heed to yourselves, lest your hearts be weighed down in debauchery and drunkenness and mundane cares, and that day come upon you suddenly.

21:35 For it will come like a trap upon all those who sit upon the face of all the earth.
Now the feast of unleavened bread was coming near, which is called Passover.

And all the people rose early in the morning to him in the temple to hear him.

Now the chief priests and the scholars sought how they might kill him, for they feared the people.
22:2 And Satan entered into Judas who was called Iscariot, being of the number of the twelve.

22:3 And Adversary EISHLQEN DE SATANAS EIS IOUDAN TON EPIKALOUMENON ISKARIWTHN ONTA EK TOU ARIOU TON DWDEKA.

22:4 And having departed, he conversed with the chief priests and captains, how he might betray him to them.

22:5 And they were glad, and agreed together to give him silver.

22:6 And he consented and sought opportunity to betray him to them apart from the multitude. (The Passover was necessary to kill the lamb; therefore, unleavened bread during which it was necessary to kill the Passover.)

22:7 And he sent Peter and John, saying, After departing, prepare the Passover for us, that we may eat.
And they said to him, Where do thou want that we should prepare?

22:10 And he said to them, Behold, having entered into the city, a man will meet you carrying a pitcher of water. Follow him into the house where he enters.

22:11 And ye shall say to the house-ruler, The teacher says to thee, Where is the guest room where I may eat the Passover with my disciples?

22:12 And he will show you a large upper room furnished. Prepare there.

22:13 And having gone, they found just as he said to them, and they prepared the Passover.

22:14 And when the hour came, he sat down, and the twelve apostles with him.
And he said to them, With desire I have desired to eat this Passover with you before my suffering.

And after taking bread, having expressed thanks, he broke in pieces, and gave to them, For I say to you, that I will, no, not drink from the fruit of the grapevine till when the kingdom of God comes.

And having taken a cup, having expressed thanks, he said, Take this, and divide it among yourselves.

And after taking bread, having expressed thanks, he broke in pieces, and gave to them, saying, This is my body that is given for you. Do ye this in my memory.
22:20 Likewise also the cup after dining, saying, This cup is the new covenant in my blood being shed for you.

22:20 LIKEWISE ΩΣΑΥΤΩΣ 5615 {ADV} ALSO ΚΑΙ 2532 {CONJ} THE TO 3588 {T/NNSN} CUP ΠΙΘΡΙΩΝ 4221 {N/NSN} AFTER META 3326 {PREP} THE TO 3588 {T/ASN} TO DINE ΔΕΙΠΝΗΣΑΙ 1172 {V/AAAN} SAYING ΛΕΓΩΝ 3004 {V/PAP/NSM} THIS TOYTO 5124 {PD/NSN} THE TO 3588 {T/NSN} CUP ΠΙΘΡΙΩΝ 4221 {N/NSN} THA H 3588 {T/NSF} NEW KAINH 2537 {A/NSF} COVENANT ΔΙΑΘΗΚΗ 1242 {N/NSF} IN EN 1722 {PREP} THE TΩ 3588 {T/DSN} BLOOD ΑΙΜΑΤΙ 129 {N/NSN} OF ME ΜΟΥ 3450 {PP/1GS} THE TO 3588 {T/NSN} BEING SHED ΕΚΧΥΝΩΜΕΝΟΝ 1632 {V/PPP/NSN} FOR ΥΙΕΠ 5228 {PREP} OF YOU ΥΜΩΝ 5216 {PP/2APM}

22:21 Nevertheless, behold, the hand of the man who betrays me is with me on the table.

22:21 NEVERTHELESS ΠΑΛΗΝ 4133 {ADV} BEHOLD ΙΔΟΥ 2400 {V/2AAAM/2S} THA H 3588 {T/NSF} HAND ΧΕΙΡ 5495 {N/NSF} OF THO TOY 3588 {T/GSM} WHO BETRAYS ΠΑΡΑΔΙΔΙΟΝΤΟΣ 3860 {V/PAP/GSM} ME ΜΕ 3165 {PP/1AS} WITH META 3326 {PREP} ME EMOY 1700 {PP/1GS} ON ΕΠΙ 1909 {PREP} THA ΤΗΣ 3588 {T/GSF} TABLE ΤΡΑΠΕΖΗΣ 5132 {N/GSF} LIKEWISE TO POTE ΦΕΤΕ ΠΑΡΑΔΙΔΙΟΝΤΟΣ ME MET EMOY ΕΠΙ ΤΗΣ ΤΡΑΠΕΖΗΣ

22:22 And the Son of man indeed goes according to that which has been determined, nevertheless woe to that man through whom he is betrayed!

22:22 AND KAI 2532 {CONJ} THO O 3588 {T/NSM} SON ΥΙΟΣ 5207 {N/NSM} OF THO TOY 3588 {T/GSM} MAN ΑΝΘΡΩΠΟЮ 444 {N/GSM} INDEED MEN 3303 {PRT} GOES ΠΟΡΕΥΕΤΑΙ 4198 {V/PNI/3S} ACCORDING TO KATA 2596 {PREP} THE TO 3588 {T/ASN} WHICH HAS BEEN DETERMINED ΩΡΙΣΜΕΝΟΝ 3724 {V/RPP/ASN} NEVERTHELESS ΠΑΛΗΝ 4133 {ADV} WOE ΟΥΑΙ 3759 {INJ} TO THAT ΕΚΕΙΝΩ 1565 {PD/DSM} THO ΤΩ 3588 {T/DSN} MAN ΑΝΘΡΩΠΩ 444 {N/DSM} THROUGH ΔΗ 1223 {PREP} WHOM ΟΥ 3739 {PR/GSM} HE IS BETRAYED ΠΑΡΑΔΙΔΙΟΝΤΑΙ 3860 {V/PPP/3S}

22:23 And they began to question among themselves who then of them would be going do this thing.

22:23 AND KAI 2532 {CONJ} THEY ΑΥΤΟΙ 846 {PP/NPM} BEGAN ΗΡΞΑΝΤΟ 756 {V/ADI/3P} TO QUESTION ΣΥΖΗΤΕΙΝ 4802 {V/PAN} AMONG ΠΡΟΣ 4314 {PREP} THEMSELVES ΕΑΥΤΟΥΣ 1438 {PP/3APM} THE TO 3588 {T/ASN} WHO ΤΙΣ 5101 {PI/NSM} THEN ΑΠΑ 687 {PRRTI} OF ΕΞ 1537 {PREP} THEM ΑΥΤΩΝ 846 {PP/PAP/NSM} ΑΥΤΟΙ 3588 {T/NSN} WOULD BE ΕΙΡΗ 1498 {V/PXO/3S} GOING ΜΕΛΛΩΝ 3195 {V/PAP/NSM} TO DO ΠΡΑΣΕΙΝ 4238 {V/PAP/NSN} THIS TOYTO 5124 {PD/ASN}

22:24 And also a dispute develop among them, which of them is considered to be greater.

22:24 AND ΔΕ 1161 {CONJ} ALSO ΚΑΙ 2532 {CONJ} DISPUTE ΦΙΛΟΝΕΙΚΙΑ 5379 {N/NSF} DEVELOPED ΕΓΕΝΕΤΟ 1096 {V/2ADI/3S} AMONG ΕΝ 1722 {PREP} THEM ΑΥΤΟΙΣ 846 {PP/PAP/NSM} THE TO 3588 {T/NSN} WHICH ΤΙΣ 5101 {PI/NSM} OF THEM ΑΥΤΩΝ 846 {PP/PAP/NSM} IS CONSIDERED ΔΟΚΕΙ 1380 {V/PAI/3S} TO BE ΕΙΝΑΙ 1511 {V/PXN} GREATER ΜΕΙΖΩΝ 3187 {A/NSM/C}

22:25 And he said to them, The kings of the Gentiles have dominion over them, and those who exercise authority over them are called Benefactors.

22:25 AND ΔΕ 1161 {CONJ} THO O 3588 {T/NSN} SAID ΕΙΠΕΝ 2036 {V/2AAI/3S} TO THEM ΑΥΤΟΙΣ 846 {PP/PAP/NSM} THOS ΟΙ 3588 {T/NSP} KINGS ΒΑΣΙΛΕΙΣ 935 {N/NPMS} OF THES ΤΩΝ 3588 {T/GPN} GENTILES ΘΕΝΩΝ 1484 {N/GPN} HAVE DOMINION OVER ΚΥΡΙΕΥΟΥΣΙΝ 2961 {V/PAI/3P} THEM ΑΥΤΩΝ 846 {PP/GPN} AND ΚΑΙ 2532 {CONJ} THOS ΟΙ 3588 {T/NSP} WHO EXERCISE
22:26 But ye are not this way. Rather, the greater among you, shall become as the newer, and he who leads, as he who serves.

22:27 For who ranks higher, he who sits dining, or he who serves? Is it not he who sits dining? But I am in the midst of you as he who serves.

22:28 But ye are those who have continued with me in my trials.

22:29 And I appoint you, just as my Father appointed to me a kingdom,

22:30 that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

22:31 And the Lord said, Simon, Simon, behold, Satan demanded to have you to sift you as wheat,
22:32 but I prayed for thee, so that thy faith may not fail. And thou, when thou have returned, strengthen thy brothers.

22:33 And he said to him, Lord, I am ready to go with thee both to prison and to death.

22:34 And he said, I say to thee, Peter, a cock will, no, not sound today, before thou will thrice deny that thou know me.

22:35 And he said to them, But now, he who has a bag, let him take it, and likewise a pouch.

22:36 Then he said to them, But now, he who has a bag, let him take it, and likewise a pouch. And he said to them, When I sent you without bag and pouch and shoes, did ye lack anything? And they said, Nothing.

22:37 And he added, When I sent you without bag and pouch and shoes, did ye lack anything? And they said, Nothing. And he said to them, Then shall the owner of the house come out at midnight, and say to his servants, It is already midnight, the day is at hand, look, my wife has brought me bread and my children's meat, and ye have given them to the dogs, and ye have sold the wine and the oil for harlots. And he said, Let him take it, and likewise a pouch. And he said, I say to thee, Peter, a cock will, no, not sound today, before thou will thrice deny that thou know me.
22:37 For I say to you, that this that is written is still necessary to be completed in me, And he was counted with lawless men, for these things about me also have fulfillment.

22:38 And he was withdrawn from them about a stone's throw. And he knelt down and prayed,

22:39 And having come out, he proceeded according to his habit to the mount of Olives, and his disciples also followed him.
saying, Father, if thou want, remove this cup from me. Nevertheless not my will, but thine be done.

22:42 And an agent from heaven appeared to him, strengthening him.

22:43 And having become in agony he prayed more intensely, and his sweat became like drops of blood falling down to the ground.

22:44 And after rising up from his prayer, having come to the disciples, he found them sleeping from sorrow.

22:45 And said to them, Why sleep ye? Having risen, pray that ye may not enter into temptation.

22:46 While he yet spoke, behold, a multitude, and the man called Judas, one of the twelve, went before them. And he came near to Jesus to kiss him.
22:48 But Jesus said to him, Judas, thou betray the Son of man with a kiss?


22:49 And when those who were around him saw what would be, they said, Lord, shall we strike with the sword?

22:50 And a certain one of them struck the bondman of the high priest, and cut off his right ear.


22:51 But having answered, Jesus said, Allow ye as far as this. And having touched his ear, he healed him.


22:52 And Jesus said to the chief priests, and captains of the temple, and elders, who came to him, Have ye come out, as against a robber, with swords and clubs?

When I was with you daily in the temple, ye did not stretch forth hands against me. But this is your hour, and the power of darkness.

And having seized him, they led him, and brought him into the high priest's house. But Peter followed from afar.

And having kindled a fire in the midst of the court, and having sat down together, Peter sat in the midst of them.

But a certain servant girl having seen him sitting near the light, and having looked intently upon him, she said, This man was also with him. But this was also with him. But he denied him, saying, Woman, I do not know him.
22:58 And after a little while, another man having see him, said, Thou also are from them. And Peter said, Man, I am not.


22:59 And about one hour having passed, some other man insisted, saying, In truth this man was also with him, for he is also a Galilean.


22:60 And Peter said, Man, I do not know what thou are saying. And immediately, while he still spoke, a cock sounded.


22:61 And having turned, the Lord looked on Peter. And Peter remembered the word of the Lord, how he said to him, Before a cock sounds thou will deny me thrice.


22:62 And having gone outside, Peter wept bitterly.


22:63 And the men who held Jesus mocked him, while striking him.
22:64 And having covered him, they struck his face, and demanded him, saying, Prophesy! Who is he who struck thee?

22:65 And they spoke many other things against him, railing against him.

22:66 And when it became day, the eldership of the people, the chief priests, and the scholars, came together, and led him into their council, saying,

22:67 If thou are the Christ, tell us. And he said to them, If I tell you, ye will not believe,

22:68 and if I also ask, ye will, no, not answer nor release.

22:69 From henceforth the Son of man will be sitting at the right hand of the power of God.
And they all said, Therefore thou are the Son of God? And he said to them, Ye say that I am.

And they said, What further need have we of testimony? For we have heard from his mouth.

And having risen, the whole company of them led him to Pilate.

And they began to accuse him, saying, We found this man perverting the nation, and forbidding to give tribute to Caesar, saying himself to be Christ, a king.

And Pilate questioned him, saying, Are thou the king of the Jews? And having answered him, he said, Thou say.

And Pilate questioned him, saying, Are thou the king of the Jews? And having answered him, he said, Thou say.

And Pilate questioned him, saying, Are thou the king of the Jews? And having answered him, he said, Thou say.
And Pilate said to the chief priests and the multitudes, I find nothing guilty in this man.

But they were emphatic, saying, He stirs up the people, teaching throughout all Judea, having begun from Galilee as far as here.

And when Pilate heard Galilee, he questioned if the man is a Galilean.

And when he perceived that he is from Herod's jurisdiction, he sent him to Herod, who was himself also in Jerusalem in these days.

Now when Herod saw Jesus, he was exceedingly glad, for he was wanting of a considerable time to see him, because of hearing many things about him, and he hoped to see some sign happening by him.
And he interrogated him in considerable words, but he answered him nothing.

And the chief priests and the scholars had stood, vehemently accusing him.

But Herod having disdained him with his soldiers, and having mocked him, having arrayed him in a bright robe, he sent him back to Pilate.

And both Pilate and Herod became friends with each other on the same day, for they were formerly being at enmity toward themselves.

said to them, Ye brought this man to me as turning away the people. And behold, I, having examined him before you, found nothing guilty in this man of what ye accuse against him.
23:14 HE SAID ΕΙΠΕΝ 2036 (V/2AAI/3S) ΤΟ ΠΡΟΣ 4314 (PREP) ΤΗΜ ΑΥΤΟΥΣ 846 (PP/APM) YE BROUGHT ΠΡΟΣΗΝΕΓΚΑΤΕ 4374 (V/AAI/2P) ΤΗΣ ΤΟΥΤΩΝ 5126 (PD/ASM) ΤΟ ΤΟΝ 3588 (T/ASM) MAN ΑΝΘΡΩΠΙΟΝ 444 (N/ASM) TO ME ΜΟI 3427 (PP/1DS) AS ΩΣ 5613 (ADV) TURNING AWAY ΑΠΟΣΤΡΕΦΟΝΤΑ 654 (V/PAP/APM) ΤΟ ΤΟΝ 3588 (T/ASM) PEOPLE ΛΑΟΝ 2992 (N/ASM) AND ΚΑI 2532 (CONJ) BEHELD ΙΔΙΟΥ 2400 (V/2AAI/2S) I ΕΓΩ 1473 (PP/1NS) HAVING EXAMINED ΑΝΑΚΡΙΝΑΣ 350 (V/AAP/NSM) BEFORE ΕΝΩΠΙΟΝ 1799 (ADV) OF ΒΗΜ ΥΜΩΝ 5216 (PP/2GP) I FOUND ΕΥΡΩΝ 2147 (V/2AAI/1S) NOTHING ΟΥΔΕΝ 3762 (A/ASN) GUILTY ΑΙΤΙΟΝ 158 (A/ASN) IN ΕΝ 1722 (PREP) THIS ΤΟΥΤΩ 5129 (PD/ASM) ΤΟ ΤΟΝ 3588 (T/DSM) MAN ΑΝΘΡΩΠΙΩ 444 (N/DSP) OF WHAT ΩΝ 3739 (PR/GPN) YE ACCUSE ΚΑΤΗΓΟΡΕΙΤΕ 2723 (V/PAI/2P) AGAINST ΗΜ 2596 (PREP) ΗΜ ΑΥΤΟΥ 846 (PP/GSM)  

23:14 ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ ΠΡΟΣΗΝΕΓΚΑΤΕ ΜΟI ΤΟΝ ΑΝΘΡΩΠΙΟΝ ΤΟΥΤΩΝ ΩΣ ΑΠΟΣΤΡΕΦΟΝΤΑ ΤΟΝ ΛΑΟΝ ΚΑI ΙΔΙΟΥ ΕΓΩ ΕΝΩΠΙΟΝ ΥΜΩΝ ΑΝΑΚΡΙΝΑΣ ΟΥΔΕΝ ΕΥΡΟΝ ΕΝ ΤΩ ΑΝΘΡΩΠΩ ΤΟΥΤΩ ΑΙΤΙΟΝ ΩΝ ΚΑΤΗΓΟΡΕΙΤΕ ΚΑΤ ΑΥΤΟΥ  

23:15 But not even Herod, for I sent you back to him, and lo, nothing having been done by him is worthy of death.  

23:15 BUT ΑΛΛΑ 235 (CONJ) NOT EVEN ΟΥΔΕ 3761 (ADV) HEROD ΗΡΩΔΗΣ 2264 (N/NSM) FOR ΓΑΡ 1063 (CONJ) I SENT BACK ΆΝΕΠΜΥΑ 375 (V/AAI/1S) YOU ΥΜΑΣ 5209 (PP/2AP) TO ΠΡΟΣ 4314 (PREP) ΗΜ ΑΥΤΟΝ 846 (PP/ASM) AND ΚΑI 2532 (CONJ) LO ΙΔΙΟΥ 2400 (V/2AAI/2S) NOTHING ΟΥΔΕΝ 3762 (A/NSN) HAVING BEEN DONE ΠΕΠΡΑΓΜΕΝΟΝ 4238 (V/RPP/NSN) BY ΗΜ ΑΥΤΩ 846 (PP/DSM) IS ΕΣΤΙΝ 2076 (V/PXI/3S) WORTHY ΑΞΙΟΝ 514 (A/NSN) OF DEATH ΘΑΝΑΤΟΥ 2288 (N/GSM)  

23:15 ΑΛΛΑ ΟΥΔΕ ΗΡΩΔΗΣ ΆΝΕΠΜΥΑ ΓΑΡ ΥΜΑΣ ΠΡΟΣ ΑΥΤΟΝ ΚΑI ΙΔΙΟΥ ΟΥΔΕΝ ΑΞΙΟΝ ΘΑΝΑΤΟΥ ΕΣΤΙΝ ΠΕΠΡΑΓΜΕΝΟΝ ΑΥΤΩ  

23:16 Therefore, having scourged I will release him.  

23:16 THEREFORE ΟΥΝ 3767 (CONJ) HAVING SCOURGED ΠΑΙΔΕΥΣΑΣ 3811 (V/AAP/NSM) I WILL RELEASE ΑΠΟΛΥΣΩ 630 (V/FAI/1S) HIM ΑΥΤΩΝ 846 (PP/ASM)  

23:16 ΠΑΙΔΕΥΣΑΣ ΟΥΝ ΑΥΤΟΝ ΑΠΟΛΥΣΩ  

23:17 Now he had need to release one man to them at every feast.  

23:17 NOW ΔΕ 1161 (CONJ) HE HAD ΕΙΧΕΝ 2192 (V/IAI/3S) NEED ΑΝΑΓΚΗΝ 318 (N/ASF) TO RELEASE ΑΠΟΛΥΕΙΝ 630 (V/PAN) ΟΝΕ ΝΕ ΝΑ 1520 (N/ASM) ΜΕ THEM ΑΥΤΟΙΣ 846 (PP/DPM) CORRESPONDING TO ΚΑΤΑ 2596 (PREP) FEAST ΕΟΡΘΗΝ 1859 (N/ASF)  

23:17 ΑΝΑΓΚΗΝ ΔΕ ΕΙΧΕΝ ΑΠΟΛΥΕΙΝ ΑΥΤΟΙΣ ΚΑΤΑ ΕΟΡΤΗΝ ΕΝΑ  

23:18 But they cried out all together, saying, Take away this man, and release to us Barabbas  

23:18 BUT ΔΕ 1161 (CONJ) THEY CRIED OUT ΑΝΕΚΡΑΞΑΝ 349 (V/AAI/3P) ALL TOGETHER ΠΑΜΠΙΛΗΘΕΙ 3826 (V/PAP/NPM) SAYING ΛΕΓΟΝΤΕΣ 3004 (V/PAP/NPM) TAKE AWAY ΑΙΠΕ 142 (V/PAM/2S) THIS ΤΟΥΤΩΝ 5126 (PD/ASM) AND ΔΕ 1161 (CONJ) RELEASE ΑΠΟΛΥΣΟΝ 630 (V/AAI/2S) TO US ΗΜΙΝ 2254 (PP/IPD) BARABBAS ΒΑΡΑΒΒΑΝ 912 (N/ASM)  

23:18 ΑΝΕΚΡΑΞΑΝ ΔΕ ΠΑΜΠΙΛΗΘΕΙ ΛΕΓΟΝΤΕΣ ΑΙΠΕ ΤΟΥΤΩΝ ΑΠΟΛΥΣΟΝ ΔΕ ΗΜΙΝ ΒΑΡΑΒΒΑΝ  

23:19 (a man who was cast into prison because of a certain insurrection that occurred in the city, and for murder).  

23:19 WHO ΟΣΤΙΣ 3748 (PR/NSM) WAS ΗΝ 2258 (V/IXI/3S) CAST ΒΕΒΛΗΜΕΝΟΣ 906 (V/RPP/NSM) INTO ΕΙΣ 1519 (PREP) PRISION ΦΥΛΑΚΗΝ 5438 (N/ASN) BECAUSE OF ΙΑ 1223 (PREP) CERTAIN ΤΙΝΑ 5100 (PX/ASF) INSURRECTION ΣΤΑΣΙΝ 4714 (N/ASF) THAT OCCURRED ΓΕΝΟΜΕΝΗΝ 1096 (V/2ADP/ASF) IN ΕΝ 1722 (PREP) ΤΗ ΘΗ 3588 (T/DSF) CITY ΠΟΛΕΙ 4172 (N/DSF) AND ΚΑI 2532 (CONJ) MURDER ΦΟΝΩΝ 5408 (N/ASM)  

23:19 ΟΣΤΙΣ ΗΝ ΔΙΑ ΣΤΑΣΙΝ ΤΙΝΑ ΓΕΝΟΜΕΝΗΝ ΕΝ ΤΗ ΠΟΛΕΙ ΚΑΙ ΦΩΝΩΝ ΒΕΒΛΗΜΕΝΟΣ ΕΙΣ ΦΥΛΑΚΗΝ  

23:20 Again therefore Pilate called out wanting to release Jesus,
23:20 but they shouted, saying, Crucify, crucify him.

23:21 And they said to him, Third time, For what evil did this man do? I have found nothing guilty of death in him. I will therefore, having scourged, release him.

23:22 And he released the man who had been cast into prison because of insurrection and murder, whom they asked for, but he delivered Jesus to their will.

23:23 But they were relentless with loud voices demanding him to be crucified. And their voices and those of the chief priests prevailed.

23:24 And Pilate decreed their request to happen.

23:25 And he released the man who had been cast into prison because of insurrection and murder, whom they asked for, but he delivered Jesus to their will.
23:26 And when they led him away, having taken hold of a certain Simon, a Cyrenian coming from the countryside, they laid the cross on him to bring behind Jesus.

23:26 AND KAI 2532 (conj) WHEN ΩΣ 5613 (adv) THEY LED AWAY ΑΠΗΓΑΓΩΝ 520 (v/2aaI/3p) HIM ΑΥΤΩΝ 846 (pp/asm) HAVING TAKEN ΕΠΙΛΑΒΟΜΕΝΟΙ 1949 (v/2adp/npm) CERTAIN ΤΙΝΟΣ 5100 (px/gsm) ΣΙΜΩΝΟΣ 4613 (n/gsm) CYRENIAN ΚΥΡΗΝΑΙΟΥ 2956 (n/gsm) COMING ΕΡΧΟΜΕΝΟΥ 2064 (v/vpnp/gsm) FROM ΑΠΙ 575 (prep) COUNTRYSIDE ΑΓΡΟΥ 68 (n/gsm) THEY LAID ΕΠΕΘΘΗΚΑΝ 2007 (v/ai/3p) ΣΟΣ ΤΟΝ 3588 (t/asm) CROSS ΣΤΑΥΡΟΝ 4716 (n/asm) ON HIM ΑΥΤΩ 846 (pp/dsm) TO BRING ΦΕΡΕΙΝ 5342 (v/pan) BEHIND ΟΠΙΣΘΕΝ 3693 (adv) ΤΟΥ ΣΤΑΥΡΟΥ 3588 (t/gsm) JEHOLOSAH ΗΙΟΣΟΥ 2424 (n/gsm)

23:27 And a great multitude of the people followed him, and also of women who bewailed and lamented him.

23:27 AND ΔΕ 1161 (conj) GREAT ΠΟΛΥ 4183 (a/asn) MULTITUDE ΠΛΗΘΟΣ 4128 (n/asn) OF ΤΟΥ 3588 (t/gsm) PEOPLE ΛΑΟΥ 2992 (n/gsm) FOLLOWED ΗΚΟΛΟΥΘΕΙ 190 (v/iai/3s) HIM ΑΥΤΩ 846 (pp/dsm) AND KAI 2532 (conj) ALSO KAI 2532 (conj) OF WOMEN ΓΥΝΑΙΚΩΝ 1135 (n/gpf) WHO ΑΙ 3739 (pr/nfp) BEWAILED ΕΚΟΙΤΟΝΤΟ 2875 (v/vmi/3p) AND KAI 2532 (conj) LAMENTED ΕΘΡΗΝΟΥΝ 2354 (v/vai/3s) ΛΑΟΥ 846 (pp/asm)

23:28 But having turning to them, Jesus said, Daughters of Jerusalem, weep not for me, instead weep for yourselves and for your children.

23:28 BUT ΔΕ 1161 (conj) HAVING TURNED ΣΤΡΑΦΕΙΣ 4762 (v/2app/nsm) TO ΠΡΟΣ 4314 (prep) THEM ΑΥΤΑΣ 846 (pp/apf) ΣΟΣ 3588 (t/nsm) JEHOSHUA ΗΙΟΣΟΥΣ 2424 (n/nsm) SAID ΕΙΠΕΝ 2036 (v/2aii/3s) DAUGHTERS ΘΥΓΑΤΕΡΕΣ 2364 (n/vpf) OF JERUSALEM ΙΕΡΟΥΣΑΛΗΜ 2419 (n/pri) WEEP ΚΛΑΙΕΤΕ 2799 (v/vapm/2p) NOT ΜΗ 3361 (prt/n) FOR ΕΠΙ 1909 (prep) ME ΕΜΕ 1691 (pp/1as) INSTEAD ΠΑΤΗ 4133 (adv) WEEP ΚΛΑΙΕΤΕ 2799 (v/vapm/2p) FOR ΕΦ 1909 (prep) YOURSELVES ΕΑΥΤΑΣ 1438 (pp/2apf) AND KAI 2532 (conj) FOR ΕΠΙ 1909 (prep) ΤΗΣ ΤΑ 3588 (t/apn) CHILDREN ΤΕΚΝΑ 5043 (n/apn) OF ΥΟΜΩΝ 5216 (pp/2gp)

23:29 Because, behold, the days are coming, during which they will say, Blessed are the barren, and the breasts that gave no birth, and the breasts that did not suckle.

23:29 BECAUSE ΟΤΙ 3754 (conj) BEHOLD ΙΔΟΥ 2400 (v/2aam/2s) DAYS ΗΜΕΡΑΙ 2250 (n/nfp) ARE COMING ΕΡΧΟΝΤΑΙ 2064 (v/vnpi/3p) DURING ΕΝ 1722 (prep) WHICH ΑΙΣ 3739 (pr/dpf) THEY WILL SAY ΕΡΟΥΣΙΝ 2046 (v/2aii/3p) BLESSED ΜΑΚΑΡΙΑΙ 3107 (a/nfp) ΑΙΣ 3739 (t/nfp) BARREN ΣΤΕΙΡΑΙ 4723 (n/nfp) AND KAI 2532 (conj) BELLIES ΚΟΙΛΙΑΙ 2836 (n/nfp) THAT ΑΙ 3739 (pr/nfp) GAVE BIRTH ΕΓΓΕΝΗΣΑΝ 1080 (v/vaii/3p) NOT ΟΥΚ 3756 (prt/n) AND KAI 2532 (conj) BREASTS ΜΑΣΤΟΙ 3149 (n/npm) THAT ΟΙ 3739 (pr/npm) SUCKLED ΕΘΡΗΣΑΝ 2337 (v/vaii/3p) NOT ΟΥΚ 3756 (prt/n)

23:30 Therefore I say to the mountains, Fall on us, and to the hills, Cover us.

23:30 THEN TOTE 5119 (adv) THEY WILL BEGIN ΑΡΞΟΝΤΑΙ 756 (v/fmi/3p) TO SAY ΔΕΙΓΕΙΝ 3004 (v/pan) TO ΤΟΙΣ 3588 (t/dpm) MOUNTAINS ΟΡΕΣΙΝ 3735 (n/dpm) FALL ΠΕΣΕΤΕ 4098 (v/2aam/2p) ON ΕΦ 1909 (prep) US ΗΜΑΣ 2248 (pp/1ap) AND KAI 2532 (conj) TO ΤΟΙΣ 3588 (t/dpm) HILLS ΒΟΥΝΟΙΣ 1015 (n/dpm) COVER ΚΑΛΥΨΑΤΕ 2572 (v/vaam/2p) US ΗΜΑΣ 2248 (pp/1ap)

23:30 TOTE ΑΡΞΟΝΤΑΙ ΔΕΙΓΕΙΝ ΤΟΙΣ ΟΡΕΣΙΝ ΠΕΣΕΤΕ ΕΦ ΗΜΑΣ ΚΑΙ ΤΟΙΣ ΒΟΥΝΟΙΣ ΚΑΛΥΨΑΤΕ ΗΜΑΣ
Because if they do these things in the green tree, what will happen in the dry?

And two other men, malefactors, were also led with him to be executed.

And when they came to the place called Skull, there they crucified him, and the malefactors, one at the right hand and the other at the left.

And Jesus said, Father, forgive them, for they know not what they are doing. And when they came to the place called Skull, there they crucified him, and the malefactors, one at the right hand and the other at the left.
23:37 and saying, If thou are the king of the Jews, save thyself.

23:38 And there was also an inscription over him written in letters, in Greek and Latin and Hebrew: THIS IS THE KING OF THE JEWS.

23:39 And one of the malefactors who were hanged railed him, saying, If thou are the Christ, save thyself and us.

23:40 But the other man having answered, rebuking him, saying, Thou fear not even God, since thou are in the same condemnation?

23:41 And we indeed justly, for we receive worthy of what we did, but this man did nothing amiss.
23:41 ΚΑΙ ΗΜΕΙΣ ΜΕΝ ΔΙΚΑΙΟΣ ΑΞΙΑ ΓΑΡ ΩΝ ΕΙΠΡΑΞΑΜΕΝ ΑΠΟΛΑΜΒΑΝΟΜΕΝ ΟΥΤΟΣ ΔΕ ΟΥΔΕΝ ΑΤΟΙΠΟΝ ΕΙΠΡΑΞΕΝ

23:42 And he said to Jesus, Remember me, Lord, when thou come into thy kingdom.


23:42 KAI ELEGEN TΩ IHSOU MNHESOTHI MOY KURIE OTAN ELHES EN TH BASILEIA SOY

23:43 And Jesus said to him, Truly I say to thee, today thou will be with me in the paradise.


23:43 KAII EIPEN AYTΩ O IHSOU AMHN DEGIΩ ΣΟΙ ΣΗΜΕΡΟΝ MET EMOY ESH EN TΩ ΠΑΡΑΔΕΙΣΩ

23:44 And it was about the sixth hour, and darkness occurred over the whole land until the ninth hour.


23:44 HN DE ΩΣΕΙ ΩΡΑ ΕΚΘΗ KAI SKOTOS EGENETO EF OLHN THN GHN EOS ORAS ENATHES

23:45 And the sun was darkened, and the curtain of the temple was torn in the middle.


23:45 KAII ESKOTISOTH Ο HAIOS KAI ESXISOTH TO KATAPETASMA TOY NAOY MESON

23:46 And Jesus, having sounded out in a great voice, said, Father, into thy hands I entrust my spirit. And having said these things, he expired.


23:46 KAI PHONHSAΣ PHONH MEGALH O IHSOU EIPPEN PATER EIS XHIRAS SOY PAPADOIΣMAI TO PINymiMA MOY KAII TAYTA EIPPON EΞΕΠΙΝΕΥΣΕΝ

23:47 And when the centurion saw that which happened, he glorified God, saying, Certainly this man was righteous.


23:47 KAI PHONHΣAZ PHONH MEGALH O IHSOU EIPPEN PATER EIS XHIRAS SOY PAPADOIΣMAI TO PINymiMA MOY KAII TAYTA EIPPON EΞΕΠΙΝΕΥΣΕΝ
23:48 And all the multitudes who came together to this scene, watching that which happened, turned back, beating their breasts.

23:49 And all his acquaintances, and the women who accompanied him from Galilee, had stood from afar, seeing these things.

23:50 And behold a man named Joseph, a council member, being a good and righteous man (this man not having consented to their purpose and deed), was from Arimathaea, a city of the Jews, who also himself awaited the kingdom of God.

23:52 This man having gone to Pilate, requested the body of Jesus.
And the day was beginning. It was a preparation sabbath.

And having followed closely, the women who were gathered to him out of Galilee, they saw the sepulcher, and how his body was laid.

And having returned, they prepared spices and ointments. And they indeed rested on the sabbath according to the commandment.

And on the first day of the week, very early morning, they came to the sepulcher bringing the spices that they prepared, and some women with them.

And they found the stone rolled away from the sepulcher.
And having entered, they did not find the body of the Lord Jesus.

And having entered in, they did not find the body of the Lord Jesus.

And it came to pass while they were bewildered about this, that behold, two men stood near them in shining apparel.

And since they became frightened and bowing down their face to the ground, they said to them, Why seek ye the living among the dead?

He is not here, but was raised. Remember how he spoke to you when he was still in Galilee,

saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day to rise.
And having returned from the sepulcher, they reported all these things to the eleven, and to all the others.

Now they were Mary Magdalene, and Joanna, and Mary the mother of James, and the other women with them who told these things to the apostles.

And having returned from the sepulcher, they reported all these things to the eleven, and to all the others.

And their sayings appeared before them as idle talk, and they disbelieved them.

But having risen, Peter ran to the sepulcher. And having stooped down, he sees the linen cloths laying alone. And he departed, wondering to himself at that which happened.

And behold, two of them were going the same day to a village that was sixty furlongs away from Jerusalem, which name was Emmaus.

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And behold, two of them were going the same day to a village that was sixty furlongs away from Jerusalem, which name was Emmaus.
And they conversed with each other about all these things that happened.

And it came to pass, while they conversed and discussed, that Jesus himself also having approached, went along with them.

But their eyes were held, not to recognize him.

And he said to them, What are these words that ye toss back to each other, while walking and are looking sad.

And one, whose name was Cleopas, having answered, said to him, Thou only visit Jerusalem and do not know the things that happened in it during these days?

And he said to them, What? And they said to him, The things about Jesus the Nazarene, who became a prophet, a mighty man in work and word before God and all the people,
and how our chief priests and rulers delivered him up for condemnation of death, and crucified him.

But we hoped that he is the man who is going to redeem Israel. But even with all these things, it brings this third day today from which time these things happened.

But also some of our women astonished us, having come to be at the sepulcher early morning.

And not having found his body, they came, saying also to have seen a vision of heavenly agents who say he is alive.

And some of those with us went to the sepulcher, and found it this way, just as also the women said, but they did not see him.

24:25 And he said to them, O foolish men, and slow of heart to believe in all that the prophets spoke.


24:25 KAI ΑΥΤΟΣ ΕΙΠΕΝ ΠΡΟΣ ΑΥΤΟΥΣ Ω ΑΝΟΗΤΟΙ ΚΑΙ ΒΡΑΔΕΙΣ ΤΗ ΚΑΡΔΙΑ ΤΟΥ ΠΙΣΤΕΥΕΙΝ ΕΠΙ ΠΑΣΙΝ ΟΙΣ ΕΛΑΛΗΣΑΝ ΟΙ ΠΡΟΦΗΤΑΙ

24:26 Was it not necessary for the Christ to suffer these things, and to enter into his glory?


24:26 ΟΥΧ ΤΑΥΤΑ ΕΔΕΙ ΠΙΣΤΕΥΕΙΝ ΤΟΝ ΧΡΙΣΤΩΝ ΚΑΙ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΝΩΧΑΝ ΑΥΤΟΥ

24:27 And having begun from Moses and from all the prophets, he expounded to them in all the scriptures the things about himself.


24:27 KAI ΑΡΣΕΜΑΝΕΝΟΣ ΑΙΟ ΜΩΣΕΩΣ ΚΑΙ ΑΙΟ ΠΑΝΤΩΝ ΤΩΝ ΠΡΟΦΗΤΩΝ ΔΙΑΕΡΜΗΝΕΥΕΝ ΑΥΤΟΙΣ ΕΝ ΠΑΣΙΝ ΤΑΙΣ ΓΡΑΦΑΙΣ ΤΑ ΠΕΡΙ ΕΛΑΕΥΤΟΥ

24:28 And they came near to the village where they were going, and he pretended to go further.


24:28 ΚΑΙ ΗΓΓΙΣΑΝ ΕΙΣ ΤΗΝ ΚΟΜΗΝ ΟΥ ΕΙΠΟΡΕΥΟΝΤΟ ΚΑΙ ΑΥΤΟΣ ΠΡΟΣΕΠΟΙΕΙΤΟ ΠΟΡΡΩΤΕΡΩ ΠΟΡΡΕΥΣΘΑΙ

24:29 And they constrained him, saying, Remain with us, because it is toward evening, and the day has declined. And he went in to remain with them.

And it came to pass during his dining with them, that, having taken the bread, he blessed, and having broken in pieces he gave to them.

And their eyes were opened, and they recognized him. And he became invisible from them.

And they said to each other, Was not our heart burning within us while he spoke to us on the way, while he opened to us the scriptures?

And having risen up the same hour, they returned to Jerusalem. And they found the eleven gathered together,

and those who were with them who said, The Lord really was raised, and was seen by Simon.
And they reported the things on the road, and how he was made known to them during the breaking of the bread.

And as they spoke these things, Jesus himself stood in the midst of them, and says to them, Peace to you.

But having seen startled, and having become frightened, they presumed to see a spirit.

And he said to them, Why are ye troubled, and why do thoughts arise in your hearts?

See my hands and my feet, that it is I myself. Handle me and see, because a spirit does not have flesh and bones, as ye see me having.
And while they still disbelieved from joy and wondering, he said to them, Have ye anything to eat here?

And they gave him a piece of a broiled fish and from a bees honeycomb.

And having taken it, he ate before them.

And he said to them, These are the words that I spoke to you while still being with you, that it is necessary for all things that are written in the law of Moses, and the prophets, and the psalms about me to be fulfilled.

Then he opened their mind to understand the scriptures.

And he said to them, Thus it is written, and thus it was necessary for the Christ to suffer, and to rise from the dead the third day,

24:47 and to proclaim in his name repentance and remission of sins for all the nations, having begun from Jerusalem.


24:48 And ye are witnesses of these things.


24:49 And behold, I send forth the promise of my Father upon you. But stay ye in the city until ye are clothed from power on high.


24:50 And he led them outside as far as to Bethany, and having lifted up his hands, he blessed them.


24:51 And it came to pass while he blessed them, he parted from them, and was brought up into heaven.

And having worshipping him, they returned to Jerusalem with great joy,

and they were continually in the temple, praising and blessing God. Truly.

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

This man was in the beginning with God.

All things came to be through him, and apart from him not even one thing came to be that has come to be.

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

And the light shines in the darkness, and the darkness did not comprehend it.
A man came to be who was sent from God, his name was John.

This man came for testimony so that he might testify about the light, so that all might believe through him.

That man was not the light, but that he might testify about the light.

He was the true light coming into the world that enlightens every man.

He was in the world, and the world came to be through him, and the world knew him not.

He came to his own, and his own did not accept him.

But as many as did accept him, to them he gave power to become children of God, to those who believe in his name,
1:13 who were begotten, not from blood, nor from a will of flesh, nor from a will of man, but from God.

1:14 And the Word became flesh, and dwelt among us. And we beheld his glory, glory as of the only begotten from the Father, full of grace and truth.

1:15 John testified about him, and cried out, saying, This was he of whom I said, He who comes after me came to be before me, because he was before me.

1:16 And from his fullness we all received, even grace for grace.

1:17 Because the law was given through Moses. Grace and truth came to be through Jesus Christ.
1:18 No man has ever seen God. The only begotten Son, being in the bosom of the Father, that man reported him.  


1:19 And this is the testimony of John when the Jews sent forth priests and Levites from Jerusalem so that they might ask him, Who are thou?  


1:20 And he confessed, and did not deny, and confessed, I am not the Christ.  


1:21 And they asked him, What therefore, are thou Elijah? And he says, I am not. Are thou the prophet? And he answered, No.  


1:22 They said therefore to him, Who are thou, so that we may give an answer to those who sent us? What do thou say about thyself?  


1:22 EIPION OYN AYTO TIS EI INA APOKRISIN DOME TOIS PEMPSASIN HMAS TI LEGEIS PEPI SIAYTOU
1:23 He said, I am the voice of a man crying out in the wilderness: Make straight the way of Lord, just as the prophet Isaiah said.

1:24 And those who were sent were from the Pharisees.

1:25 And they asked him, and said to him, Why therefore do thou immerse if thou are not the Christ nor Elijah nor the prophet?

1:26 John answered them, saying, I immerse in water, but amidst you stands him whom ye know not.

1:27 And he is the man who comes after me, who has become before me, of whom I am not worthy that I might loosen the strap of his shoe.

1:28 These things occurred in Bethany beyond the Jordan where John was immersing.
On the morrow John sees Jesus coming to him, and he says, Behold, the Lamb of God who takes away the sin of the world!

And I had not known him, but that he would be made known to Israel. Because of this I came immersing in water.

And John testified, saying, I have seen the Spirit descending like a dove out of heaven, and it remained upon him.

And I had not known him. But he who sent me to immerse in water, he said to me, Upon whomever thou will see the Spirit descending and remaining on him, this is he who immerses in Holy Spirit.
And I have seen and have testified that this is the Son of God.

Again on the morrow John stood, and two of his disciples.

And having looked upon Jesus walking, he says, Behold, the Lamb of God!

And the two disciples heard him speaking, and they followed Jesus.

And Jesus having turned, and having seen them following, says to them, What seek ye? And they said to him, Rabbi (which says, being interpreted, Teacher), where do thou dwell?

He says to them, Come and see. They came and saw where he dwelt, and remained with him that day. It was about the tenth hour.

And Jesus having turned, and having seen them following, says to them, What seek ye?

And the two disciples heard him speaking, and they followed Jesus.

And again on the morrow John stood, and two of his disciples.

And I have seen and have testified that this is the Son of God.
Andrew, Simon Peter's brother, was one of the two who heard from John and who followed him.

This man first finds his own brother Simon, and says to him, We have found the Messiah (which is, being interpreted, Christ).

And he brought him to Jesus. And having seen him, Jesus said, Thou are Simon the son of Jonah. Thou will be called Cephas (which is interpreted, Peter).

Now Philip was from Bethsaida, of the city of Andrew and Peter.
1:44 And Nathanael answered and said to him, "Rabbi, thou are the Son of God. Thou are the king of Israel.

1:45 Philip finds Nathanael, and says to him, "We have found him of whom Moses in the law, and the prophets wrote: Jesus the Son of Joseph of Nazareth.

1:46 Philip called thee, being under the fig tree, I saw thee. If thou art good, what good can be from Nazareth? Philip finds Nathanael, and says to him, "We have found him of whom Moses in the law, and the prophets wrote: Jesus the Son of Joseph of Nazareth. And Nathanael said to him, "What good can be from Nazareth? Philip says to him, "Come to me."

1:47 Jesus saw Nathanael coming to him, and says about him, "Behold, an Israelite indeed, whom is no deceit. And he said to Philip, "Find this man Nathanael, and says to him, "Rabbi, thou are the Son of God. Thou are the king of Israel."
1:49 ΑΠΕΚΡΙΘΗ ΝΑΘΑΝΑΗΛ ΚΑΙ ΛΕΓΕΙ ΑΥΤῷ ΡΑΒΒÎ ΣΥ ΕΙ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΣΥ ΕΙ Ο ΒΑΣΙΛΕΥΣ ΤΟΥ ΙΣΡΑΗΛ

1:50 Jesus answered and said to him, Because I said to thee, I saw thee under the fig tree, thou believe? Thou will see greater than these things.

2:1 And the third day a wedding occurred in Cana of Galilee, and the mother of Jesus was there.

2:2 And Jesus also was invited, and his disciples, to the wedding.

2:4 And Jesus says to her, What is with me and with thee, woman? My hour is not yet here.

2:5 His mother says to the helpers, Whatever he may say to you, do.

2:6 Now there were six stone water pots laying there in accordance with the purification of the Jews, containing two or three measures each.

2:7 Jesus says to them, Fill the water pots with water. And they filled them until over.

2:8 And he says to them, Draw out now, and carry to the feast-ruler. And they carried.

2:9 And when the feast-ruler tasted the water that became wine, and had not known from where it was (but the helpers who drew the water had known), the feast-ruler called the bridegroom,
2:10 and says to him, Every man sets out the good wine first, and when they drank much, then the lesser. Thou have kept the good wine until now.

2:11 This is the beginning of the signs Jesus did in Cana of Galilee, and he manifested his glory. And his disciples believed in him.

2:12 After this he went down to Capernaum, he and his mother and his brothers and his disciples. And they remained there not many days.

2:13 And the Passover of the Jews was near, and Jesus went up to Jerusalem.

2:14 And he found sitting in the temple those who sell oxen and sheep and doves, and the moneychangers.
And having made a whip from cords, he drove all out from the temple, both the sheep and the oxen. And he poured out the coins of the moneychangers, and turned over their tables.

And he said to those who sell the doves, Take these things from here. Make not my Father's house a house of merchandise.

And having made a whip from cords, he drove all out from the temple, both the sheep and the oxen. And he poured out the coins of the moneychangers, and turned over their tables.

And he said to those who sell the doves, Take these things from here. Make not my Father's house a house of merchandise.

And his disciples remembered that it is written, Zeal for thy house will consume me.

The Jews therefore answered, and said to him, What sign do thou show us since thou do these things?

Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
The Jews therefore said, This temple was forty-six years being built, and will thou raise it up in three days?

And because he had no need that any man should testify about man, for he himself knew all men, and they believed the scripture and the word that Jesus said.

When therefore he was raised from the dead his disciples remembered that he spoke this, and they believed the scripture and the word that Jesus said.

Now when he was in Jerusalem at the Passover during the feast, many believed in his name seeing his signs that he did. And they believed the scripture and the word that Jesus said.

When therefore he was raised from the dead his disciples remembered that he spoke this, and they believed the scripture and the word that Jesus said.

But Jesus did not trust himself to them, because he knew all men,

and because he had no need that any man should testify about man, for he himself knew what was in man.
Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

3:1 NOW DE 1161 {CONJ} THERE WAS HN 2258 {V/IXI/3S} MAN ANQHROPIOU 444 {N/GSM} OF EK 1537 {PREP} THOS TOQN 3588 {T/GPM} PHARISEES PHAPIΣIAIWN 5330 {N/GPS} NAME ONOMA 3686 {N/NSN} TO HIM AYTΩ 846 {PP/DSM} NICODEMUS ΝΙΚΟΔΗΜΟΣ 3530 {N/NSM} RULER ARXΩN 758 {N/NSM} OF THOS TOQN 3588 {T/GPM} JEWS ΙΟΥΔΑΙΩΝ 2453 {A/GPM}

3:2 This man came to him by night, and said to him, Rabbi, we know that thou have come a teacher from God, for no man can do these signs that thou do if God is not with him.

3:3 Jesus answered and said to him, Truly, truly, I say to thee, If any man is not begotten from above, he cannot see the kingdom of God.

3:4 Nicodemus says to him, How can a man be begotten, being old? Can he enter a second time into his mother's belly, and be born?
Jesus answered, Truly, truly, I say to thee, If any man is not begotten from water and Spirit, he cannot enter into the kingdom of God.

Nicodemus answered and said to him, How can these things happen? Marvel not that I said to thee, ye must be begotten from above.

The wind blows where it will, and thou hear the sound of it, but know not from where it comes, and where it goes. So is every man who is begotten from the Spirit.

Nicodemus answered and said to him, How can these things happen? Thou are the teacher of Israel, and do not understand these things?
3:11 Truly, truly, I say to thee, we speak that which we know, and testify of what we have seen, and ye do not accept our testimony.

3:12 If I told you earthly things, and ye do not believe, how will ye believe if I should tell you heavenly things?

3:13 And no man has ascended into heaven, except he who came down out of heaven: the Son of man who is in heaven.

3:14 And just as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up,

3:15 so that every man who believes in him would not perish, but may have eternal life.

3:16 SO THAT INA 2443 {CONJ} THO 3588 {T/NSM} EVERY ΠΑΣ 3956 {N/NSM} WHO BELIEVES ΠΙΣΤΕΥΩΝ 4100 {V/PAP/NSM} IN ΕΙΣ 1519 {PREP} HIM AYTΩΝ 846 {PP/ASM} WOULD PERISH ΑΠΟΛΗΤΑΙ 622 {V/ADI/3S} NOT MH 3361 {PRT/N} BUT ΑΛΛΑ 235 {CONJ} MAY HAVE EXH 2192 {V/PAS/3S} ETERNAL ΑΙΩΝΙΟΝ 166 {A/ASF} LIFE ΔΩHN 2222 {N/ASF}
For God so loved the world, that he gave his only begotten Son, so that every man who believes in him might not perish, but have eternal life.

For God sent the Son into the world not that he might condemn the world, but that the world might be saved through him.

He who believes in him is not condemned. He who does not believe has already been condemned, because he has not believed in the name of the only begotten Son of God.

And this is the condemnation, that light has come into the world, and men loved the darkness rather than the light, for their deeds were evil.

For every man who does evil hates the light, and does not come to the light, so that his works may not be exposed.
But he who doth the truth comes to the light, so that his deeds may be made manifest that they are wrought in God.

After these things Jesus and his disciples came into the Judean country. And he remained there with them and immersed.

And John also was immersing in Aenon near Salim because there was much water there. And they came and were immersed.

For John was not yet cast into prison.

Therefore a debate developed from John's disciples with the Jews about purification.

And they came to John, and said to him, Rabbi, he who was with thee beyond the Jordan, about whom thou have testified, behold, this man immerses, and all men come to him.
3:27 John answered and said, A man can receive nothing unless it is given to him from heaven.

3:28 Ye yourselves testify that I said, I am not the Christ, but that I am sent ahead of that man.

3:29 He who has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This therefore my joy is fulfilled.

3:30 It is necessary for that man to increase, but me to decrease.
3:31 He who comes from above is above all things. He who is of the earth is of the earth, and speaks of the earth. He who comes from heaven is above all things.

3:32 And what he has seen and heard, of this he testifies, and no man receives his testimony.

3:33 He who has received his testimony has set a seal that God is true.

3:34 For he whom God sent speaks the sayings of God, for God does not give the Spirit by measure.

3:35 The Father loves the Son, and has given all things into his hand.

3:36 He who believes in the Son has eternal life, but he who disobeys the Son will not see life, but the wrath of God remains on him.
When therefore the Lord knew that the Pharisees had heard that Jesus was making and
immersing more disciples than John

When therefore the Lord knew that the Pharisees had heard that Jesus was making and
immersing more disciples than John

(although Jesus himself did not immerse, but his disciples),

he left Judea, and departed into Galilee.

And it was necessary for him to pass through Samaria.

So he comes to a city of Samaria, called Sychar, near the place that Jacob gave to his son
Joseph.

And Jacob's well was there. Jesus therefore being wearied from the journey, thus was
sitting on the well. It was about the sixth hour.
4:6 Where then have thou the living water?

4:7 A woman of Samaria comes to draw water. Jesus says to her, Give me to drink.

4:8 For his disciples had gone away into the city so that they might buy food.

4:9 The Samaritan woman therefore says to him, How do thou, being Jewish, ask to drink from me, being a Samaritan woman, for Jews do not associate with Samaritans?

4:10 Jesus answered and said to her, If thou had known the gift of God, and who it is who says to thee, Give me to drink, thou would have asked him, and he would have given thee living water.

4:11 The woman says to him, Sir, thou have not even a container, and the well is deep. From where then have thou the living water?
4:12 Are thou greater than our father Jacob who gave us the well, and drank from it himself, and his sons, and his livestock?

4:13 Jesus answered and said to her, Every man who drinks of this water will thirst again,

4:14 but whoever drinks of the water that I will give him, will not thirst into the age. But the water that he will become in him will become of water sprouting up to eternal life.

4:15 The woman says to him, Give me this water, sir, that I may not thirst, nor come here to draw out.

4:16 Jesus says to her, Go, call thy husband, and come here.
4:17 The woman answered and said to him, I have no husband. Jesus says to her, Thou said correctly, I have no husband.

4:18 For thou have had five husbands, and he whom thou now have is not thy husband. This thou have said true.

4:19 The woman says to him, Sir, I perceive that thou are a prophet.

4:20 Our fathers worshiped on this mountain, and ye say that in Jerusalem is the place where it is necessary to worship.

4:21 Jesus says to her, Woman, believe me, that the hour is coming when neither on this mountain, nor in Jerusalem will ye worship the Father.

4:22 Ye worship what ye do not know. We worship what we know, because salvation is from the Jews.

4:23 But an hour comes, and now is, when the true worshipers will worship the Father in spirit and truth, for also the Father seeks such kind who worship him.

4:24 God is Spirit, and those who worship him must worship in spirit and truth.

4:25 The woman says to him, I know that Messiah comes, he who is called Christ. When that God is Spirit, and those who worship him must worship in spirit and truth. For an hour comes, and now is, when the true worshipers will worship the Father in spirit and truth.

4:26 Jesus says to her, I who speak to thee am the man.

4:27 And upon this his disciples came. And they marveled that he spoke with the woman, yet no man said, What seek thou? or, Why do thou speak with her?
4:27 The woman therefore left her water pot, and departed into the city, and says to the men,

4:28 The woman therefore left her water pot, and departed into the city, and says to the men,

4:28 Come, see a man who told me all, as many things as I did. Is not this the Christ?

4:29 They went out of the city, and came to him.

4:30 In the meanwhile the disciples asked him, saying, Rabbi, eat.

4:31 But he said to them, I have food to eat that ye know not.

4:32 The disciples therefore said to each other, Did any man bring him to eat?

4:33 Jesus says to them, My food is that I do the will of him who sent me, and may finish his work.
Do ye not say, There are still four months and the harvest comes? Behold, I say to you, lift up your eyes and see the fields, that they are already white for harvest.

And he who reaps receives a wage and gathers fruit for eternal life, so that both he who sows and he who reaps may rejoice together.

For in this the saying is true, One is who sows, and another who reaps.

I sent you to reap what ye have not labored. Others have labored, and ye have entered into their labor.

And many of the Samaritans from that city believed in him because of the word of the woman, who testified, He told me all, as many things as I did.

4:40 So when the Samaritans came to him they asked him to remain with them, and he remained there two days.


4:41 And many more believed because of his word.


4:42 And they said to the woman, We no longer believe because of thy speaking, for we have heard ourselves, and know that this really is the Savior of the world, the Christ.

4:42 AND ΤΕ 5037 [PRP] THEY SAID ΕΛΕΓΟΝ 3004 {V/IAI/3P} TO ΤΗ ΤΗ 3588 [T/DSSF] WOMAN ΓΥΝΑΙΚΙ 1135 [N/DSSF] THAT ΟΤΙ 3754 {CONJ} WE BELIEVE ΠΙΣΤΕΥΟΜΕΝ 4100 {V/IAI/3P} NO LONGER ΟΥΚΕΤΙ 3765 {ADV} BECAUSE OF ΔΙΑ 1223 [PREP] ΤΗΥ ΕΙΝ 4674 {PS/2ASF} ΣΗΝ 3588 [T/ASF] SPEAKING ΛΑΛΙΑΝ 2981 {N/ASF} FOR ΓΑΡ 1063 {CONJ} WE HAVE HEARD ΑΚΗΚΟΑΜΕΝ 191 {V/2RAI/1P/ATT} OURSELVES ΑΥΤΟΙ 846 [PT/NPM] AND ΚΑΙ 2532 {CONJ} ΚΝΟΩ ΟΙΔΑΜΕΝ 1492 {V/RAI/1P} THAT ΟΤΙ 3754 {CONJ} THIS ΟΥΤΟΣ 3778 {PD/NSM} REALLY ΑΛΗΘΩΣ 230 {ADV} IS ΕΞΤΙΝ 2076 {V/PXRI/3S} ΤΟ ΤΟΥ 3588 [T/NSM] ΣΑΒΙΟΡ ΣΩΤΗΡ 4990 {N/NSM} OF ΤΟΥ 3588 [T/GSM] WORLD ΚΟΣΜΟΥ 2889 {N/GSM} ΘΟ ΤΟΥ 3588 [T/NSM] ΑΝΟΙΝΤΕ ΧΡΙΣΤΟΣ 5547 {N/NSM}

4:42 ΤΕ 5037 {PRP} THAT ΤΕ ΓΥΝΑΙΚΙ ΕΛΕΓΟΝ ΟΤΙ ΟΥΚΕΤΙ ΔΙΑ ΤΗΝ ΣΗΝ ΛΑΛΙΑΝ ΠΙΣΤΕΥΟΜΕΝ ΑΥΤΟΙ ΓΑΡ ΑΚΗΚΟΑΜΕΝ ΚΑΙ ΟΙΔΑΜΕΝ ΟΤΙ ΟΥΤΟΣ ΕΞΤΙΝ ΑΛΗΘΩΣ Ο ΣΩΤΗΡ ΤΟΥ ΚΟΣΜΟΥ Ο ΧΡΙΣΤΟΣ

4:43 And after the two days he departed from there and went into Galilee.


4:44 For Jesus himself testified that a prophet has no honor in his own fatherland.

4:44 FOR ΓΑΡ 1063 {CONJ} ΘΟ 3588 [T/NSM] JEHOSHUA ΗΗΣΟΥΣ 2424 {N/NSM} HIMSELF ΑΥΤΟΣ 846 {PT/NSM} TESTIFIED ΕΜΑΡΤΥΡΗΣΕΝ 3140 {V/AALI/3S} THAT ΟΤΙ 3754 {CONJ} PROPHET ΠΡΟΦΗΤΗΣ 4396 {N/NSM} HAS ΕΚΕΙ 2192 {V/PAI/3S} NO ΟΥΚ 3756 {PR/PRT} HONOR ΤΙΜΗΝ 5092 {N/ASF} IN ΕΝ 1722 [PREP] OWN ΔΙΑ 2398 {A/DSSF} ΤΗ ΤΗ 3588 [T/DSSF] FATHERLAND ΠΑΤΡΙΔΙ 3968 {N/DSF}
4:45 So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast.

4:46 Jesus therefore came again to Cana of Galilee where he made the water wine. And there was a certain nobleman whose son was sick at Capernaum.

4:47 This man having heard that Jesus comes out of Judea into Galilee, he went to him and besought him that he would come down and heal his son, for he was going to die.

4:48 Jesus therefore said to him, Unless ye may see signs and wonders, ye will, no, not believe.
Jesus says to him, Go, thy son lives. And the man believed the word that Jesus said to him, and he departed.

And as he was now going down, his bondmen met him and reported, saying, Thy boy lives.

So he inquired of them the hour in which he fared well. And they said to him, Yesterday at that hour, his father knew that it was at that hour in which Jesus said to him, Thy son lives. And he departed. EPEQETO 4198 (V/INI/3S)

So the father knew that it was at that hour in which Jesus said to him, Thy son lives. And he himself believed and his whole house.

This again is a second sign that Jesus did, having come out of Judea into Galilee.
After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

Meta Tauta Hn H Eorth Twn Ioudaiwn Kai Anebh o Ihsous Eis Ierusalem.

Now there is in Jerusalem by the place pertaining to sheep, a pool, which is called in Hebrew, Bethesda, having five porches.

In these lay a great multitude of those who are feeble, blind, lame, withered, waiting for the movement of the water.

For a heavenly agent went down at a certain time into the pool, and agitated the water. Therefore the first man who stepped in after the agitation of the water became well from whatever affliction he had.

And a certain man was there who was thirty-eight years in the weakness.
5:6 When Jesus saw this man laying down, and knew that he fares now a long time, he says to him, Do thou desire to become well?

5:7 The infirmed man answered him, Sir, I have no man so that when the water is agitated he might put me into the pool, but while I am coming another steps down before me.

5:8 Jesus says to him, Arise, take up thy bed and walk.

5:9 And straightaway the man became well, and took up his bed and walked. Now it was sabbath on that day.

5:10 The Jews therefore said to the man who was cured, It is sabbath. It is not permitted for thee to take up the bed.

5:11 He answered them, The man who made me well, that man said to me, Take up thy bed.
and walk.


5:12 Therefore they asked him, Who is the man who said to thee, Take up thy bed and walk?


5:12 ΗΡΩΤΗΣΑΝ ΟΥΝ ΑΥΤΟΝ ΤΙΣ ΕΞΕΤΙΝ Ο ΑΝΘΡΩΠΟΣ Ο ΕΙΠΩΝ ΣΟΙ ΑΠΟΝ ΤΟΝ ΚΡΑΒΒΑΤΟΝ ΣΟΥ ΚΑΙ ΠΕΡΙΠΙπΑΤΕΙ

5:13 But the man who was healed had not known who he is, for Jesus withdrew, a multitude being in the place.


5:13 Ο ΔΕ ΙΑΘΕΙΣ ΟΥΚ ΗΔΕΙ ΤΙΣ ΕΞΕΤΙΝ Ο ΓΑΡ ΙΗΣΟΥΣ ΕΞΕΝΕΥΣΕΝ ΟΧΛΟΥ ΟΝΤΟΣ ΕΝ ΤΩ ΤΟΠΙΩ

5:14 After these things Jesus finds him in the temple, and said to him, Behold, thou have become well. Sin no more, lest something worse may happen to thee.


5:14 ΜΕΤΑ ΤΑΥΤΑ ΕΥΡΙΣΚΕΙ ΑΥΤΟΝ Ο ΙΗΣΟΥΣ ΕΝ ΤΩ ΙΕΡΟ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟ ΔΕ ΥΓΙΗΣ ΓΕΓΟΝΑΣ ΜΗΚΕΤΙ ΑΜΑΡΤΑΝΕ ΙΝΑ ΜΗ ΧΕΙΡΟΝ ΤΙ ΜΗ ΑΜΑΡΤΑΝΕ ΣΟΙ ΜΗ ΑΜΑΡΤΑΝΕ

5:15 The man departed and reported to the Jews that Jesus is the man who made him well.


5:15 ΑΠΙΘΛΘΕΝ Ο ΑΝΘΡΩΠΟΣ ΚΑΙ ΑΝΗΓΓΕΙΛΕΝ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΌΤΙ ΙΗΣΟΥΣ ΕΞΕΤΙΝ Ο ΠΟΙΗΣΑΣ ΑΥΤΟΝ ΥΓΙΗ

5:16 And because of this the Jews persecuted Jesus, and sought to kill him, because he did these things on a sabbath.

5:16 But Jesus answered them, My Father works until now and I work.

5:17 But the Jews sought even more to kill him, because not only did he relax the sabbath, but also he called God his own Father, making himself equal to God.

5:18 But Jesus answered and said to them, Truly, truly, I say to you, the Son can do greater works than these, so that ye may marvel.

5:19 Jesus therefore answered and said to them, Truly, truly, I say to you, the Son can do nothing of himself, except what he sees the Father doing. For whatever he may do, the Son also does these things in like manner.
For as the Father raises up the dead and makes alive, so also the Son makes alive whom he will.

For neither does the Father judge any man, but he has given all judgment to the Son, for the Son, does not honor the Father who sent him. For neither does the Father judge any man, but he has given all judgment to the Son, who sent him.

So that all would honor the Son, even as they honor the Father. The man not honoring the Son, does not honor the Father who sent him.

Truly, truly, I say to you, that an hour comes, and now is, when the dead will hear the voice of the Son of God, and those who hear will live.
5:25 ἀμὴν ἀμὴν δεῦρο ὑμῖν ὅτι ἐρχεῖται ὁ ρα καὶ νῦν ἐστίν ὅτε οἱ νεκροὶ ἀκουστόνται θεὸς φωνῆς τοῦ θεοῦ καὶ οἱ ἀκουστόντες ζησόνται

5:26 For as the Father hath life in himself, so also he gave to the Son to have life in himself.

5:26 οὖν ὁ πατὴρ ἐξεῖ ἀπὸ τοῦ ζωνὸν εἰς ἑαυτὸν ὑποτέλειον καὶ τῶν ἀριθμῶν τῶν ἀνεσκόμενων εἰς καὶ τῶν ἀνεσκόμενων εἰς τὸν ζωνὸν ἑαυτοῦ.

5:27 And he also gave him authority to execute judgment because he is a son of man.

5:27 Καὶ ἐξωσκόλοιμον ἀπὸ τοῦ ζωνὸν ἑαυτοῦ καὶ κρίσιν ποιεῖν ὅτι εἶπον ἀνθρώποις εὐτυχίαν καὶ οἱ ἀκουσμένοι ζήσονται.

5:28 Marvel not at this, because an hour comes in which all those in the sepulchers will hear his voice,

5:28 ἀμαρτήσας ἡμᾶς ἀνθρώποις εἰς τοῦ ζωνὸν ἑαυτοῦ ἀκούσει καὶ οἱ ἀκουσμένοι ζήσουσιν.

5:29 and will come forth, those who have done right to a resurrection of life, and those who have practiced wrong to a resurrection of judgment.

5:29 ἀκούσας ἐκ τοῦ ζωνὸν ἑαυτοῦ ζήσονται καὶ οἱ ἀκούσαντες ζήσουσιν ἐκ τοῦ ζωνὸν ἑαυτοῦ πρὸς τὴν ἀκούσαντας ἀνθρώποις.
5:31 If EAN 1437 (CONJ) I ΕΓΩ 1473 (PP/INS) TESTIFY ΜΑΡΤΥΡΩ 3140 (V/PAS/1S) ABOUT ΠΕΡΙ 4012 (PREP) MYSELF ΕΜΑΥΤΟΥ 1683 (PF/GSM) THA H 3588 (T/NSF) WITNESS ΜΑΡΤΥΡΙΑ 3141 (N/NSF) OF ME MOY 3450 (PP/1GS) IS EΣΤΙΝ 2076 (V/PXI/3S) NOT ΟΥΚ 3756 (PR/TN) VALID ΑΛΗΘΗΣ 227 (A/NSF)

5:32 There is another who testifies about me, and I know that the testimony that he testifies about me is valid.

5:32 THERE IS EΣΤΙΝ 2076 (V/PXI/3S) ANOTHER ΑΛΛΟΣ 243 (A/NSM) THO O 3588 (T/NSM) WHO TESTIFIES ΜΑΡΤΥΡΩΝ 3140 (V/PAP/NSM) ABOUT ΠΕΡΙ 4012 (PREP) ME EΜΟΥ 1700 (PP/1GS) AND KAI 2532 (CONJ) I KNOW ΟΙΔΑ 1492 (V/RAI/1S) THAT ΘΑΤΙ 3754 (CONJ) THA H 3588 (T/NSF) TESTIMONY ΜΑΡΤΥΡΙΑ 3141 (N/NSF) THAT ΗΝ 3739 (PR/ASF) HE TESTIFIES ΜΑΡΤΥΡΕΙ 3140 (V/PAP/3S) ABOUT ΠΕΡΙ 4012 (PREP) ME EΜΟΥ 1700 (PP/1GS) IS EΣΤΙΝ 2076 (V/PXI/3S) VALID ΑΛΗΘΗΣ 227 (A/NSF)

5:32 ΑΛΛΟΣ ΕΣΤΙΝ Ο ΜΑΡΤΥΡΩΝ ΠΕΡΙ ΕΜΟΥ ΚΑΙ ΟΙΔΑ ΟΤΙ ΑΛΗΘΗΣ ΕΣΤΙΝ Η ΜΑΡΤΥΡΙΑ ΗΝ ΜΑΡΤΥΡΕΙ ΠΕΡΙ ΕΜΟΥ

5:33 Ye have sent to John, and he has testified to the truth.

5:33 ΥΕ ΥΜΕΙΣ 5210 (PP/2NP) HAVE SENT ΑΠΕΣΤΑΛΚΑΤΕ 649 (V/RAL2P) ΤΟ ΠΡΟΣ 4314 (PREP) JOHN ΙΩΑΝΝΗΝ 2491 (N/ASM) AND KAI 2532 (CONJ) HE HAS TESTIFIED ΜΕΜΑΡΤΥΡΗΚΕΝ 3140 (V/RAL3S) ΤΟ ΘΑΤΙ 3588 (T/DGF) TRUTH ΑΛΗΘΕΙΑ 225 (N/NSF)

5:33 ΥΜΕΙΣ ΑΠΕΣΤΑΛΚΑΤΕ ΠΡΟΣ ΙΩΑΝΝΗΝ ΚΑΙ ΜΕΜΑΡΤΥΡΗΚΕΝ ΤΗ ΑΛΗΘΕΙΑ

5:34 But I do not take the testimony from man. However, I say these things, so that ye may be saved.

5:34 ΒΥΤ ΔΕ 1161 (CONJ) I ΕΓΩ 1473 (PP/INS) TAKE ΛΑΜΒΑΝΩ 2983 (V/PAS1S) NOT ΟΥΚ 3756 (PR/TN) THA ΤΗΝ 3588 (T/ASF) TESTIMONY ΜΑΡΤΥΡΙΑΝ 3141 (N/ASF) FROM ΠΑΡΑ 3844 (PREP) MAN ΑΝΘΡΩΠΟΥ 444 (N/GSM) HOWEVER ΑΛΛΑ 235 (CONJ) I SAY ΛΕΓΩ 3004 (V/PAS1S) THESE ΤΑΥΤΑ 5023 (PD/APN) SO THAT ΙΝΑ 2443 (CONJ) ΥΕ ΥΜΕΙΣ 5210 (PP/2NP) MAY BE SAVED ΣΩΘΗΤΕ 4982 (V/APS2P)

5:34 ΕΓΩ ΔΕ ΟΥ ΠΑΡΑ ΑΝΘΡΩΠΟΥ ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΛΑΜΒΑΝΩ ΑΛΛΑ ΤΑΥΤΑ ΛΕΓΩ ΙΝΑ ΥΜΕΙΣ ΣΩΘΗΤΕ

5:35 That man was the lamp that burns and shines, and ye were willing to rejoice for an hour in his light.

5:35 THAT ΕΚΕΙΝΟΣ 1565 (PD/NSM) WAS ΗΝ 2258 (V/IXI/3S) THO O 3588 (T/NSM) LAMP ΑΥΧΝΟΣ 3088 (N/NSM) THO O 3588 (T/NSM) THAT BURNS ΚΑΙΟΜΕΝΟΣ 2545 (V/PPP/NSM) AND KAI 2532 (CONJ) THAT SHINES ΦΑΙΝΩΝ 5316 (V/PAP/NSM) AND ΔΕ 1161 (CONJ) YE ΥΜΕΙΣ 5210 (PP/2NP) WERE WILLING ΗΘΕΛΗΣΑΤΕ 2309 (V/AAI2P) TO REJOICE ΑΓΑΛΛΙΑΘΗΝΑΙ 21 (V/ON) FOR ΠΡΟΣ 4314 (PREP) HOUR ΟΡΑΝ 5610 (N/ASF) IN ΕΝ 1722 (PREP) ΤΗ ΤΟ 3588 (T/DSN) LIGHT ΦΩΤΙ 5457 (N/DSN) OF ΗΜΙ ΑΥΤΟΥ 846 (PP/GSM)

5:35 ΕΚΕΙΝΟΣ ΗΝ Ο ΑΥΧΝΟΣ Ο ΚΑΙΟΜΕΝΟΣ ΚΑΙ ΦΑΙΝΩΝ ΥΜΕΙΣ ΔΕ ΗΘΕΛΗΣΑΤΕ ΑΓΑΛΛΙΑΘΗΝΑΙ ΠΡΟΣ ΩΡΑΝ ΕΝ ΤΩ ΦΩΤΙ ΑΥΤΟΥ

5:36 But I have testimony greater than of John, for the works that the Father has given me so that I might complete them, the same works that I do, they testify about me that the Father has sent me.

5:36 ΒΥΤ ΔΕ 1161 (CONJ) I ΕΓΩ 1473 (PP/INS) HAVE EXΩ 2192 (V/PAS1S) ΘΑ ΤΗΝ 3588 (T/ASF) TESTIMONY ΜΑΡΤΥΡΙΑΝ 3141 (N/ASF) GREATER THAN ΜΕΙΖΩ 3173 (A/ASF/C) OF ΤΟΥ ΤΟΥ 3588 (T/GSM) JOHN ΙΩΑΝΝΟΥ 2491 (N/GSM) FOR ΓΑΡ 1063 (CONJ) ΤΗΣ ΤΑ 3588 (T/NPN) WORKS ΕΡΓΑ 2041 (N/NPN) THAT A 3739 (PR/APN) THO O 3588 (T/NSM) FATHER ΠΑΤΗΡ 3962 (N/NSM) GAVE ΕΔΟΚΕΝ 1325 (V/AAI3S) ME ΜΟΙ 3427 (PP/1DS) SO THAT ΙΝΑ 2443 (CONJ) I MIGHT COMPLETE ΤΕΛΕΙΩΣΩ 5048 (V/AAI3S) THEM ΑΥΤΑ 846 (PP/APN) THES ΤΑ 3588 (T/NPN) SAME ΑΥΤΑ 846 (PP/APN) WORKS ΕΡΓΑ 2041 (N/NPN) THAT A 3739 (PR/APN) I ΕΓΩ 1473 (PP/INS) ΠΟΙΩ 4160 (V/PAS1S) TESTIFY ΜΑΡΤΥΡΕΙ 3140 (V/PAS1S) ABOUT ΠΕΡΙ 4012 (PREP) ME
5:36 And the Father, he who sent me, has testified about me. Ye have neither heard his voice, nor have ever seen his appearance.

5:37 And ye have not his word dwelling in you, because ye do not believe that man whom he sent for this.

5:39 Ye search the scriptures, because ye think to have eternal life in them, and those are testifying about me.

5:40 And ye will not come to me, so that ye may have life.

5:41 I do not receive glory from men.
5:43 I have come in my Father’s name, and ye do not accept me. If another man should come in his own name, ye will accept that man.

5:43 I have come in my Father’s name, and ye do not accept me. If another man should come in his own name, ye will accept that man.

5:44 How can ye believe, who receive glory from each other, and seek not the glory from the only God?

5:44 How can ye believe, who receive glory from each other, and seek not the glory from the only God?

5:45 Think not that I will accuse you to the Father. The man who accuses you is Moses, in whom ye have hoped.

5:45 Think not that I will accuse you to the Father. The man who accuses you is Moses, in whom ye have hoped.

5:46 For if ye believed Moses, ye would have believed me, for that man wrote about me.

5:46 For if ye believed Moses, ye would have believed me, for that man wrote about me.

5:47 But ye believe not the writings of that man, how will ye believe my sayings?
And a great multitude followed him because they saw his signs, which he did on those who are infirmed.

And Jesus went up onto the mountain, and he sat there with his disciples.

Now the Passover, the feast of the Jews, was near.

But he said this testing him, for he himself knew what he was going to do.

But he said this testing him, for he himself knew what he was going to do.
One of his disciples, Andrew, Simon Peter's brother, says to him,

There is one child here that has five barley loaves and two fishes, but what are these for so many?

And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

And Jesus took the loaves, and having expressed thanks, he distributed to the disciples, and the men who were sitting down, likewise also of the fishes as much as they wanted.

And when they were filled, he says to his disciples, Gather up the fragments that remain over, so that not anything may be lost.
So they gathered them up, and filled twelve baskets of fragments from the five barley loaves that remained over from those who have eaten.

And it had already become dark, and Jesus had not come to them. Therefore having perceived that they are going to come and seize him, so that they might make him king, departed onto the mountain himself alone.

When they saw I△ΟΝΤΕΣ 1942 [V/2APS] THIS is REALITY the prophet who comes into the world.  

Jesus therefore having perceived that they are going to come and seize him, so that they might make him king, departed onto the mountain himself alone.

And when it became evening his disciples went down to the sea, and having entered into the boat, they were going to the other side of the sea toward Capernaum. And it had already become dark, and Jesus had not come to them.
And the sea was being raised by a great wind blowing.

Therefore having impelled forward about twenty-five or thirty furlongs, they see Jesus walking on the sea, and coming near to the boat, and they were afraid.

But he says to them, It is I, fear not.

They were willing therefore to receive him into the boat, and straightaway the boat came to be at the land to which they were going.

On the morrow the multitude that stood on the other side of the sea, having seen that there was no other boat there except that one in which his disciples entered, and that Jesus did not go with his disciples into the boat, but his disciples went away alone,
6:23 and other boats came from Tiberias near the place where they ate the bread after the Lord expressed thanks,

6:24 when therefore the multitude saw that Jesus is not there, nor his disciples, they entered into the boats, and came to Capernaum seeking Jesus.

6:25 And when they found him on the other side of the sea, they said to him, Rabbi, when did thou become here?

6:26 Jesus answered them and said, Truly, truly, I say to you, ye seek me not because ye saw signs, but because ye ate of the loaves and were filled.
6:27 They said to him therefore, What shall we do that we may work the works of God?

6:28 Jesus answered, and said to them, This is the work of God, that ye believe in that man whom he has sent.

6:29 Jesus answered, and said to them, This is the work of God, that ye believe in that man whom he has sent.

6:30 They said to him therefore, What sign do thou, that we may see and believe in thee? What do thou work?

6:31 Our fathers ate the manna in the wilderness, just as it is written, He gave them bread out of heaven to eat.

6:32 Jesus therefore said to them, Truly, truly, I say to you, Moses did not give you the bread out of heaven, but my Father gives you the true bread out of heaven.
For the bread of God is he who believes in him, and gives life to the world.

They said to him therefore, Lord, always give us this bread.

Jesus said to them, I am the bread of life. He who comes to me will, no, not hunger, and he who believes in me will, no, not thirst.
6:38 Because I have come down from heaven, not so that I might do my will, but the will of him who sent me.


6:38 ΟΤΙ ΚΑΤΑΒΕΒΘΗΚΑ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΟΥΧ ΗΝΑ ΠΟΙΩ ΤΟ ΘΕΛΗΜΑ ΤΟ ΕΜΟΝ ΑΛΛΑ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΠΕΜΨΑΝΤΟΣ ΜΕ

6:39 And this is the will of the Father who sent me, that all of that he has given me I would not lose from it, but I will raise it up at the last day.


6:40 And this is the will of him who sent me, that every man who sees the Son, and believes in him, may have eternal life, and I will raise him up at the last day.


6:40 ΤΟΥΤΟ ΔΕ ΕΣΤΙΝ ΤΟ ΘΕΛΗΜΑ ΤΟΥ ΠΕΜΨΑΝΤΟΣ ΜΕ ΠΑΤΡΟΣ ΙΝΑ ΠΑΝ Ο ΔΕΔΩΚΕΝ ΜΟΙ ΜΗ ΑΠΟΛΕΣΩ ΕΞ ΑΥΤΟΥ ΑΛΛΑ ΑΝΑΣΤΗΣΩ ΑΥΤΟ ΕΝ ΤΗ ΕΞΣΧΑΤΗ ΗΜΕΡΑ

6:41 The Jews therefore murmured about him because he said, I am the bread that came down out of heaven.


6:41 ΕΓΟΙΤΥΖΩΝ ΟΥΝ ΟΙ ΙΟΥΔΑΙΟΙ ΠΕΡΙ ΑΥΤΟΥ ΟΤΙ ΕΙΠΕΝ ΕΓΩ ΕΙΜΙ Ο ΑΡΤΟΣ Ο ΚΑΤΑΒΑΣ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ

6:42 And they said, Is this not Jesus, the son of Joseph, whose father and mother we know? Therefore how does this man say, I have come down out of heaven?

6:43 Jesus therefore answered and said to them, Murmur not among each other.

6:44 No man can come to me unless the Father who sent me draws him, and I will raise him up in the last day.

6:45 It is written in the prophets, And they will all be taught of God. Every man who hears from the Father, and having learned, comes to me.

6:46 Not that any man has seen the Father, except he who is from God. This man has seen the Father.

6:47 Truly, truly, I say to you, he who believes in me has eternal life.
6:48 I am the bread of life.

6:48 I ΕΓΩ 1473 {PP/INS} AM EIMI 1510 {V/PXI/1S} ΤΗΟ Ο 3588 {T/NSM} BREAD ΑΡΤΟΣ 740 {N/NSM} OF ΘΑ ΘΗΣ 3588 {T/GSF} LIFE ΖΩΗΣ 2222 {N/GSF}

6:49 Your fathers ate the manna in the wilderness, and they died.

6:49 ΤΟΙ 3588 {T/NPM} FATHERS ΠΑΤΕΡΕΣ 3962 {N/NPM} OF YOU ΥΜΩΝ 5216 {PP/2GP} ΑΤΕ ΕΦΑΓΩΝ 5315 {V/2AAIL/3P} THE TO 3588 {T/NSN} MANNA MANNA 3131 {HEB} IN EN 1722 {PREP} ΘΑ ΘΗ 3588 {T/DSF} DESOLATE ΕΡΗΜΩ 2048 {A/DSF} AND KAI 2532 {CONJ} THEY DIED ΑΠΕΘΑΝΟΝ 599 {V/2AAIL/3P}

6:50 This is the bread that comes down out of heaven, that a man may eat of it, and not die.

6:50 ΤΗΟΥΤΟΣ 3778 {PD/NSM} IS ΕΣΤΙΝ 2076 {V/PXI/3S} ΤΟΙ 3588 {T/NSM} BREAD ΑΡΤΟΣ 740 {N/NSM} ΤΗΟ ΤΟΙ 3588 {T/NSN} THAT COMES DOWN ΚΑΤΑΒΑΙΝΩΝ 2597 {V/PAP/NPM} OUT OF ΕΚ 1537 {PREP} ΤΗΟ ΤΟΥ 3588 {T/NSM} HEAVEN ΟΥΡΑΝΟΥ 3772 {GSM} THAT INΑ 2443 {CONJ} ANY ΤΙΣ 5100 {PXNSM} MAY ЕΑΤ ΦΑΓΗ 5315 {V/2AAS/3S} OF ΕΞ 1537 {PREP} IT ΑΥΤΟΥ 846 {PP/GSM} AND KAI 2532 {CONJ} NOT ΜΗ 3361 {PRTR/NM} DIE ΑΠΕΘΑΝΗ 599 {V/2AAS/3S}

6:50 ΟΥΤΟΣ ΕΣΤΙΝ Ο ΑΡΤΟΣ Ο ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΤΑΒΑΙΝΩΝ ΙΝΑ ΤΙΣ ΕΞ ΑΥΤΟΥ ΦΑΓΗ ΚΑΙ ΜΗ ΑΠΟΘΑΝΗ

6:51 I am the living bread, having come down out of heaven. If any man eats of this bread, he will live into the age. And also, the bread that I will give is my flesh, which I will give for the life of the world.

6:51 I ΕΓΩ 1473 {PP/INS} AM EIMI 1510 {V/PXI/1S} ΤΗΟ Ο 3588 {T/NSM} LIVING ΖΩΝ 2198 {V/PAP/NPM} ΤΗΟ Ο 3588 {T/NSM} BREAD ΑΡΤΟΣ 740 {N/NSM} ΤΟΙ 3588 {T/NSN} HAVING COME DOWN ΚΑΤΑΒΑΣ 2597 {V/2AAP/NPM} OUT OF ΕΚ 1537 {PREP} ΤΗΟ ΤΟΥ 3588 {T/NSM} HEAVEN ΟΥΡΑΝΟΥ 3772 {GSM} IF ЕΑΝ 1437 {COND} ANY ΤΙΣ 5100 {PXNSM} ЕΑΤ ΤΗΣ 5315 {V/2AAI/3S} BREAD ΑΡΤΟΥ 740 {N/NSM} Η Ή WILL ΕΙΣΤΙΝ 3588 {T/NSM} ΒΡΕΔ ΦΑΓΗ 5315 {V/2AAI/3S} ΕΛΗΞΕΙ 4561 {N/ASF} ΛΙFE ΖΩΗΣ 2222 {N/GSF} ЕΝ ΑΥΤΟΥ 3588 {T/DSF} WORLD ΚΟΣΜΟΥ 2889 {N/GSM}

6:51 ΕΓΩ ΕΙΜΙ Ο ΑΡΤΟΣ Ο ΖΩΝ Ο ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΤΑΒΑΣ ΕΑΝ ΤΙΣ ΦΑΓΗ ΕΚ ΤΟΥΤΟΥ ΤΟΥ ΑΡΤΟΥ ΖΗΣΕΙ ΑΙΕ ΤΟΝ ΑΙΩΝΑ ΚΑΙ Ο ΑΡΤΟΣ ΔΕ Ο ΕΓΩ ΑΠΟΘΑΝΗ ΕΙΣΙΝ ΜΗ ΕΓΩ ΔΟΣΟΥ ΥΠΕΡ ΤΗΣ ΤΟΥ ΚΟΣΜΟΥ ΖΩΗΣ

6:52 The Jews therefore contended with each other, saying, How can this man give us his flesh to eat?

6:52 ΤΗΟΙ 3588 {T/NPM} JEWISH IOUΔAIΩΙ 2453 {AN/NPM} THEREFORE ΟΥΝ 3767 {CONJ} CONTENDED ΕΜΑΧΟΝΤΟ 3164 {V/2AAN/3P} WITH ΠΡΟΣ 4314 {PREP} EACH OTHER ΑΛΛΑΛΟΥΥΣ 240 {PC/AMP} SAVING ΛΕΓΟΝΤΕΣ 3004 {V/PAP/NPM} HOW? ΠΟΣ 4459 {ADV/IS} IS ABLE ΙΝΑΤΑΙ 1410 {V/PNI/3S} THIS ΟΥΤΟΣ 3778 {PD/NSM} TO GIVE ΔΟΥΝΑΙ 1325 {V/2AAAN} US ΗΜΙΝ 2254 {V/1DP} ΘΑ ΘΗ 3588 {T/ASF} FRESH ΣΑΡΚΑ 4561 {N/ASF} TO EAT ΦΑΓΕΙΝ 5315 {V/2AAN}

6:52 ΕΜΑΧΟΝΤΟ ΟΥΝ ΠΡΟΣ ΑΛΛΑΛΟΥΥΣ ΙΟΥΔΑΙΩΙ ΛΕΓΟΝΤΕΣ ΠΟΣ ΔΥΝΑΤΑΙ ΟΥΤΟΣ ΗΜΙΝ ΔΟΥΝΑΙ ΘΗΣ ΣΑΡΚΑ ΦΑΓΕΙΝ

6:53 Jesus therefore said to them, Truly, truly, I say to you, unless ye eat the flesh of the Son of man and drink his blood, ye have no life in yourselves.

6:53 ΤΗΟ 3588 {T/NSM} JEHOSHUA ΗΙΣΟΥΣ 2424 {N/NSM} THEREFORE ΟΥΝ 3767 {CONJ} SAIΕΝ 2036 {V/2AAN/3S} TO THEM ΑΥΤΟΙΣ 846 {PP/DPM} TRULY AMHN 281 {HEB} TRULY AMHN 281 {HEB} I SAY ΕΓΩ 3004 {V/PAP/1S} TO YOU ΥΜΙΝ
He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

For my flesh is truly food, and my blood is truly drink.

He who eats my flesh and drinks my blood dwells in me, and I in him.

Just as the living Father sent me, and I live because of the Father, also he who eats me, that man will also live because of me.

This is the bread that came down out of heaven, not as your fathers ate the manna and died. He who eats this bread will live into the age.
6:58 ΟΥΤΟΣ ΕΣΤΙΝ Ο ΑΡΤΟΣ Ο ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΤΑΒΑΣ ΟΥ ΚΑΘΩΣ ΕΦΑΓΟΝ ΟΙ ΠΑΤΕΡΕΣ ΥΜΩΝ ΤΟ ΜΑΝΝΑ ΚΑΙ ΑΠΕΘΑΝΟΝ Ο ΤΡΩΓΩΝ ΤΟΥΤΟΝ ΤΟΝ ΑΡΤΟΝ ΖΗΣΕΤΑΙ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

6:59 He said these things in a synagogue, as he taught in Capernaum.

6:59 HE SAID ΕἸΠΕΝ 2036 {V/2AAI/3S} THESE ΤΑΥΤΑ 5023 {PD/APN} IN EN 1722 {PREP} SYNAGOGUE ΣΥΝΑΓΩΓΗ 4864 {N/DSF} AS HE TAUGHT ΔΙΔΑΣΚΩΝ 1321 {V/PAP/NSM} IN EN 1722 {PREP} CAPERNAUM ΚΑΠΕΡΝΑΟΥΜ 2584 {N/PRI}

6:59 ΤΑΥΤΑ ΕΙΠΕΝ ΕΝ ΣΥΝΑΓΩΓΗ ΔΙΔΑΣΚΩΝ ΕΝ ΚΑΠΕΡΝΑΟΥΜ

6:60 Therefore many of his disciples having heard, said, This is a hard saying. Who can listen to it?

6:60 THEREFORE ΟΥΝ 3767 {CONJ} MANY ΠΟΛΛΟΙ 4183 {A/NPM} OF ΕΚ 1537 {PREP} ΘΟΣ ΤΩΝ 3588 {T/GPM} DISCIPLES ΜΑΘΗΤΩΝ 3101 {N/GPM} OF ΗΜΙ H ΑΥΤΟΥ 846 {PP/GSM} HAVING HEARD ΑΚΟΥΣΑΝΤΕΣ 191 {V/AAP/NPM} SAID ΕἸΠΟΝ 2036 {V/2AAI/3S} THIS ΟΥΤΟΣ 3778 {PD/NSM} ΤΟ ΟΥ 3588 {T/NSM} ΤΩΝ ΕΙΣΙΝ 2076 {V/PXI/3S} HARD ΣΚΛΗΡΟΣ 4642 {A/NSM} SAYING ΔΟΓΓΟΣ 3056 {N/NSM WHO?} ΤΙΣ 5101 {PP/NSM} IS ABLE ΔΥΝΑΤΑΙ 1410 {V/PNI/3S} TO LISTEN TO ΑΚΟΥΕΙΝ 191 {V/PAP} ΤΟ ΑΥΤΟΥ 846 {PP/GSM}

6:60 ΠΟΛΛΟΙ ΟΥΝ ΑΚΟΥΣΑΝΤΕΣ ΕΚ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΕΙΠΟΝ ΣΚΛΗΡΟΣ ΕΣΤΙΝ ΟΥΤΟΣ Ο ΔΟΓΓΟΣ ΤΙΣ ΔΥΝΑΤΑΙ ΑΥΤΟΥ ΑΚΟΥΕΙΝ

6:61 But Jesus, knowing in himself that his disciples are grumbling about this, said to them, Does this cause you to stumble?

6:61 BUT ΔΕ 1161 {CONJ} ΘΟΣ 3588 {T/NSM} ΙΗΣΟΥΣ 2424 {N/NSM} KNOWING ΕΙΔΩΣ 1492 {V/PAI/3P} IN EN 1722 {PREP} HIMSELF ΕΙΔΟΤΩ 1438 {PF/3DSM} THAT ΟΤΙ 3754 {CONJ} ΘΟΣ ΟΙ 3588 {T/NSM} ΑΠΟΤΕΛΕΙΝ 846 {V/PAI} DISCIPLES ΜΑΘΗΤΑΙ 3101 {N/GPM} ΟΙ H ΑΥΤΟΥ 846 {PP/GSM} ARE GRUMBLING ΓΟΓΓΥΖΟΥΣΙΝ 1111 {V/PAP/3P} ABOUT ΠΕΡΙ 4012 {PREP} THIS ΤΟΥΤΟΥ 5127 ΤΟΝ 3588 {T/NSN} EICHE 4012 {V/PAP} THIS TO THEM ΑΥΤΟΙΣ 846 {PP/DPM} THIS ΤΟΥΤΟ 5124 {PD/NSN} CAUSES TO STUMBLE ΣΚΑΝΔΑΛΙΖΕΙ 4624 {V/PAP/3S} YOU ΥΜΑΣ 5209 {PP/2AP}

6:61 ΕΙΔΩΣ ΔΕ Ο ΗΙΣΟΥΣ ΕΝ ΕΑΥΤΩ ΟΤΙ ΓΟΓΓΥΖΟΥΣΙΝ ΠΕΡΙ ΤΟΥΤΟΥ ΟΙ ΑΡΤΟΙ ΑΥΤΟΥ ΕΙΠΕΝ ΑΥΤΟΙΣ ΤΟΥΤΟ ΥΜΑΣ ΣΚΑΝΔΑΛΙΖΕΙ

6:62 Then if ye should see the Son of man ascending where he was before?

6:62 THEN ΟΥΝ 3767 {CONJ} IF EAN 1437 {COND} YE SHOULD SEE ΘΕΩΡΗΤΕ 2334 {V/PAI/3S} TO ΘΟΣ ΤΟΝ 3588 {T/ASM} SON ΥΙΟΝ 5207 {N/ASM} ΠΟΙΟ H ΑΥΤΟΥ 3588 {T/NSM} MAN ΑΝΩΡΙΠΠΟΙΩ 444 {N/GSM} ASCENDING ANABAIΝΟΝΤΑ 305 WHERE ΟΠΟΥ 3699 {ADV} HE WAS HN 2258 {V/IXI/3S} THE TO 3588 {T/NSN} BEFORE ΠΡΟΤΕΡΕΠΟΝ 4386 {A/NPM}

6:62 ΕΑΝ ΟΥΝ ΘΕΩΡΗΤΕ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΩΡΙΠΠΟΙΟΥ ΑΝΑΒΑΙΝΟΝΤΑ ΟΠΟΥ ΗΝ ΤΟ ΠΡΟΤΕΡΕΠΟΝ

6:63 It is the spirit that makes alive. The flesh benefits nothing. The sayings that I speak to you are spirit, are life.

6:63 IT IS ΕΙΣΙΝ 2076 {V/PXI/3S} THE TO 3588 {T/NSN} SPIRIT ΠΙΝΕΥΜΑ 4151 {N/NSN} THE TO 3588 {T/NSN} THAT MAKES ALIVE ΖΩΟΠΙΟΙΟΥΝ 2227 {V/PAP/NSN} ΣΦΕΡΕ 4561 {N/NNS} BENEFITS ΩΦΕΛΕΙ 5623 {V/PAI} NOT ΟΥΚ 3756 {PXT/N} NOTHING ΟΥΔΕΝ 3762 {A/ASM} ΤΗΣ ΤΑ 3588 {T/NSM} SAYINGS ΠΗΜΑΤΑ 4487 {N/NNS} THAT A ΘΕΟΥ 3739 {PR/APS} Ι ΕΓΩ 1473 {PP/INS} SPEAK ΑΛΛΑ 2980 {V/PAP/3S} TO YOU ΥΜΙΝ 5213 {PP/2DP} IT IS ΕΣΤΙΝ 2076 {V/PXI/3S} SPIRIT ΠΙΝΕΥΜΑ 4151 {N/NSN} AND ΚΑΙ 2532 {CONJ} IS ΕΣΤΙΝ 2076 {V/PXI/3S} LIFE ΖΩΗ 2222 {N/NSF}

6:63 ΤΟ ΠΙΝΕΥΜΑ ΕΣΤΙΝ ΤΟ ΘΕΟΠΙΟΙΟΥΝ Η ΣΦΕΡΕ ΟΥΚ ΩΦΕΛΕΙ ΟΥΔΕΝ ΤΑ ΠΗΜΑΤΑ Α ΕΓΩ ΑΛΛΑ ΥΜΙΝ ΠΙΝΕΥΜΑ ΕΣΤΙΝ ΚΑΙ ΖΩΗ ΕΣΤΙΝ

6:64 Nevertheless, there are some of you who do not believe. For Jesus had known from the beginning who they are who do not believe, and who he is who will betray him.

6:64 NEVERTHELESS ΑΛΛΑ 235 {CONJ} THERE ARE ΕΙΣΙΝ 1526 {V/PFI3S} SOME ΤΙΝΕΣ 5100 {PX/NPM} OF ΕΞ 1537 {PREP} ΥΜΩΝ 5216 {PP/2GP} WHO ΟΙ 3739 {PR/NPM} BELIEVE ΠΙΣΤΕΥΟΥΣΙΝ 4100 {V/PAP/3S} NOT ΟΥ 3756 {PRT/N} FOR ΓΑΡ 1063
And he said, Because of this I have said to you that no man is able to come to me, if it is not given to me from my Father.


KAI EILEGEN DI 2532 [CONJ] TOYTO EIPHKA YMIN OTI OYDEIS DYNA TA ILOEIN PROS ME EAN MH HE DEDOMENON AYTOU EK TOYU PATROU MOY

From this, many of his disciples went back at these things, and walked no more with him.


THO TOYTOU PIAPOI AIHELHON TΩN MAHTHN AYTOU EIS TA OIPΣΩ KAI OYKETI MET AYTOU PIERIEPATOUYN

Jesus said therefore to the twelve, Do ye not also want to go?


EPIEN OYN O IΗΣΟΥΣ TOU 3588 [T/GSM] ΔΩΔΕΚΑ MH KAI YOUMEIS ΘΕΛΕΤΕ ΥΠΑΓΕΙΝ

Simon Peter therefore answered him, Lord, to whom will we go? Thou have sayings of eternal life.


AΠΕΚΡΙΘΗ OYN AYTOU SIMON PETROS KYRIE PROS TINA AΠΕΛΕΥΣΟΜΕΘΑ PHMATAT 4847 [N/2NP] OF eternal AIΩΝIOU 166 [A/GSM] MAHTHN

And we have believed and know that thou are the Christ, the Son of the living God.


KAI ΗΜΕΙΣ ΠΕΠΙΣΤΕΥΚΑΜΕΝ KAI EGΝΩΚΑΜΕΝ OTI SY EI O ΧΡΙΣΤΟΣ O YIOUS TOY ΘΕΟΥ TOY ZΩΝΤΟΣ

Jesus answered them, Did I not choose you the twelve, and one of you is a devil?
But he spoke of Judas Iscariot son of Simon. For this man, being one of the twelve, was going to betray him.

And after these things Jesus walked in Galilee, for he did not want to walk in Judea, because the Jews sought to kill him.

Now the feast of the Jews, the feast of tabernacles, was near.

His brothers therefore said to him, Depart from here, and go into Judea so that thy disciples also may see thy works that thou do.

For no man does anything in secret, and he himself seeks to be in public. If thou do these things, show thyself to the world.
7:4: **For not even his brothers believed in him.**

7:5 **Jesus therefore says to them, My time is not yet here, but your time is always ready.**

7:6 **The world cannot hate you, but it hates me because I testify about it, that its works are evil.**

7:7 **The world cannot hate you, but it hates me because I testify about it, that its works are evil.**

7:8 **Go ye up to this feast. I am not yet going to this feast, because my time is not yet fulfilled.**

7:9 **And having said these things to them, he remained in Galilee.**

7:10 **But when his brothers went up, then he also went up to the feast, not openly, but as in private.**
7:11 The Jews therefore sought him at the feast, and said, Where is that man?

7:12 And there was much murmuring among the multitudes about him. Some said, He is a good man, others said, No, but he leads the multitude astray.

7:13 Yet no man spoke openly about him because of fear of the Jews.

7:14 And when it was now in the middle of the feast, Jesus went up into the temple and taught.

7:15 The Jews therefore marveled, saying, How does this man know scholarly material, not having learned?
If any man wants to do his will, he will know about the doctrine, whether it is from God, or I speak from myself.

Jesus answered and said to them, I did one work, and ye all marvel because of this.
7:23 If a man receives circumcision on a sabbath, so that the law of Moses may not be loosed, are ye angry with me because I made a man entirely well on a sabbath?

7:24 Judge not according to appearance, but judge righteous judgment.

7:25 Therefore some of the Jerusalemites said, Is not this he whom they seek to kill?

7:26 And lo, he speaks in public, and they say nothing to him. Perhaps the rulers really know that this really is the Christ?
7:28 Jesus therefore cried out in the temple, teaching and saying, Ye both know me, and know where I am from? And I have not come of myself, but he who sent me is true, whom ye know not.

7:29 But many from the crowd believed in him, and they said, When the Christ comes, will he do more signs than these that this man did?

7:30 They sought therefore to seize him, and yet no man laid a hand on him because his hour had not yet come.

7:31 But many from the crowd believed in him, and they said, When the Christ comes, will he do more signs than these that this man did?
7:33 Jesus therefore said, Yet a little time I am with you, and then I go to him who sent me.

7:34 Ye will seek me, and where I am, ye will not find me, and where I am, ye cannot come.

7:35 The Jews therefore said among themselves, Where is this man going to go that we will not find him? Is he going to go to the Dispersion among the Greeks, and teach the Greeks?

7:36 What is this word that he said, Ye will seek me, and will not find me, and, Where I am, ye cannot come?
7:38 He who believes in me, as the scripture has said, out of his belly will flow rivers of living water.

7:39 But he spoke this about the Spirit that those who believe in him were going to receive, because Jesus was not yet glorified.

7:40 Many from the multitude therefore, when they heard the saying, said, This is truly the prophet.

7:41 Others said, This is the Christ. Others said, For does the Christ come out of Galilee?

7:42 Has not the scripture said that the Christ comes of the seed of David, and from Bethlehem, the village where David was?
So there became a division among the multitude because of him.

And some of them wanted to take him, but no man laid hands on him.

The subordinates therefore came to the chief priests and Pharisees. And those men said to them, Why did ye not bring him?

The subordinates answered, A man never so spoke like this man.

The Pharisees therefore answered them, Have ye not also been led astray?

But this multitude that does not know the law are accursed.

7:50 Nicodemus says to them (he who came to him by night, being one of them),


7:51 Does our law judge a man, unless it first may hear from himself and know what he does?


7:52 They answered and said to him, Are thou also from Galilee? Search and see, that out of Galilee arises no prophet.


7:53 And each man went to his house.


8:1 But Jesus went to the mount of Olives.


8:2 And at early morning he came again into the temple, and all the people came to him. And having sat down, he taught them.

8:3 And the scholars bring to him a woman taken in adultery. And having stood her in the midst,

8:4 tempting, they say to him, Teacher, we found this woman committing adultery, in the act.

8:5 Now in the law, Moses commanded us such women are to be stoned. What therefore do thou say about her?

8:6 But they said this, trying him, so that they might have an accusation against him. But Jesus having stooped down, wrote on the ground with his finger, not pretending.

8:7 And when they continued asking him, after standing erect, he said to them, Let the innocent man of you first cast the stone at her.
8:8 And again having stooped down, he wrote on the ground.

8:8 and kai 2532 {conj} again pailin 3825 {adv} having stooped kyphas 2955 {v/aap/nsm} down katω 2736 {prep} he wrote egraphein 1125 {v/aii/3s} on eis 1519 {prep} tha thn 3588 {t/asf} ground thn 1093 {n/asf} 8:9 And they, having heard and being convicted by their conscience, went out one by one, having begun from the elder until the last. And Jesus was left behind alone, and the woman being in the midst.

8:9 and de 1161 {conj} thos oi 3588 {t/npm} having heard akousanthes 191 {v/aap/npm} and kai 2532 {conj} being convicted eligxomenoi 1651 {v/ppp/npm} by upi 5259 {prep} tha thn 3588 {t/gsf} conscience synediahesos 4893 {n/gsf} they went out eixeprontos 1831 {v/in/i3p} one eis 1519 {n/nsm} by kai 2596 {prep} one eis 1520 {n/nsm} having begun arexeamenoi 756 {v/amp/npm} from apio 575 {prep} thos tin 3588 {t/gpm} elder presbyteron 4245 {a/gpm} until eis 2193 {conj} thos tin 3588 {t/gpm} last eixechaton 2078 {a/gpm} and kai 2532 {conj} thos 3588 {t/nsm} jehoshua ihsou 2424 {n/nsm} was left behind kateleiphe 2641 {v/apsi/3s} alone monos 3441 {a/nsm} and kai 2532 {conj} tha h 3588 {t/nsf} woman gynh 1135 {n/nsm} being ouya 5607 {v/pxp/nsm} in en 1722 {prep} midst meso 3319 {a/asf} 8:10 And Jesus, after standing erect, and having seen no man but the woman, he said to her, Woman, where are those accusers of thee? Did no man condemn thee?

8:10 and de 1161 {conj} thos 3588 {t/nsm} jehoshua ihsou 2424 {n/nsm} after standing erect anakyphas 352 {v/aap/nsm} and kai 2532 {conj} having seen theosexamenos 2300 {v/adv/nsm} none mhdeana 3367 {a/asm} but pahn 4133 {adv} tha thn 3588 {t/gsf} woman gynaikos 1135 {n/gsf} he said eipen 2036 {v/2aa1/3s} to her aytth 846 {pp/dsf} woman gynai 1135 {n/vasf} where? poi 4226 {prep/ti} are eisein 1526 {v/pam/3s} those ekeinoi 1565 {pp/nsm} thos oi 3588 {t/npm} accusers kathegoroi 2725 {n/npm} of thee sou 4675 {pp/2gs} none oudeis 3762 {a/nsm} condemned katekpinen 2632 {v/aa1/3s} thee se 4571 {pp/2as} 8:11 And she said, No man, Lord. And Jesus said to her, Neither do I condemn thee. Go, and henceforth sin no more.

8:11 and de 1161 {conj} thos 3588 {t/nsm} said eipen 2036 {v/2aa1/3s} none oudeis 3762 {a/nsm} lord kyrie 2962 {n/vsm} and de 1161 {conj} thos 3588 {t/nsm} jehoshua ihsou 2424 {n/nsm} said eipen 2036 {v/2aa1/3s} to her aytth 846 {pp/dsf} neither oude 3761 {a/adv} i eti 1473 {pp/ins} condemned katekpinos 2632 {v/aa1/3s} thee se 4571 {pp/2as} go popeyou 4198 {v/ppm/2s} and kai 2532 {conj} from apio 575 {prep} thos toyo 3588 {t/gsm} now ny 3568 {adv} sin amartane 264 {v/pam/2s} no more mhketi 3371 {adv} 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world. He who follows me would, no, not walk in the darkness, but will have the light of life.

8:12 again pailin 3825 {adv} therefore ouyn 3767 {conj} thos 3588 {t/nsm} jehoshua ihsou 2424 {n/nsm} spoke elaalihsen 2980 {v/aa1/3s} to them atoues 846 {pp/dpm} saying eti 1473 {pp/ins} am eimi 1510 {v/ppi/1s} the to 3588 {t/nsm} light phos 5457 {n/nsm} of thos toyo 3588 {t/gsm} world kosmos 2889 {n/gsm} thos 3588 {t/nsm} who follows akoloythen 190 {v/2aa1/nsm} me emoi 1698 {pp/1ds} would walk peripathein 4043 {v/aa1/3s} no ou 3756 {prt/n} not mh 3361 {prt/n} in en 1722 {prep} tha th 3588 {t/dsf} darkness skotia 4653
8:13 The Pharisees therefore said to him, Thou testify about thyself. Thy testimony is not valid.

8:13 THOΣ OI 3588 (Τ/ΝΡΜ) PHARISEES ΦΑΡΙΣΑΙΟΙ 5330 (Ν/ΝΡΜ) THEREFORE OYN 3767 (ΟΥΝ) SAID EIPION 2036 (ΕΙΠΕΝ) TO HIM 846 (ΑΥΤΩΣ) TO THEM 846 (ΑΥΤΟΙΣ) EVEN IF KAN 2579 (ΚΑΝ) EEΓΩ 1473 (ΕΙΓΩ) 1492 (ΘΑ) 1473 (ΘΑ) MYSELF EMAYTOY 1683 (ΕΜΑΥΤΟΥ) THA H 3588 (ΤΗΝ) TESTIMONY MARTURYIA 3141 (ΜΑΡΤΥΡΙΑ) 3141 (ΜΑΡΤΥΡΙΑ) (Ν/ΝΣΦ) OF THEM SOY 4675 (ΣΟΥ) IS EYSTIN 2076 (ΕΙΣΤΙΝ) 2076 (ΕΙΣΤΙΝ) (Ψ/ΨΙ) NOT OYK 3756 (ΟΥ) VALID ALHOTHES 227 (ΑΛΗΘΗΣ).

8:13 EIPION OYN AYTΩ OI PHARISAIOI SY PEPI ESEAYTOY MARTYREIS Theta MARTYRIOY SOY OYK EYSTIN ALHOTHES.

8:14 Jesus answered and said to them, Even if I might testify about myself, my testimony is valid, for I know where I came from and where I go, but ye do not know where I come from and where I go.

8:14 JEHOSHUA IHSOYΣ 2424 (ΙΗΣΟΥΣ) ANSWERED APIKERIOY 611 (ΑΠΕΚΡΙΘΕ) AND KAI 2532 (ΚΑΙ) SAID EPIPEN 2036 (ΕΙΠΕΝ) TO THEM AYTÓS 846 (ΑΥΤΟΣ) EVEN IF KAN 2579 (ΚΑΝ) EEΓΩ 1473 (ΕΙΓΩ) 1492 (ΘΑ) MYSELF EMAYTOY 1683 (ΕΜΑΥΤΟΥ) THA H 3588 (ΤΗΝ) TESTIMONY MARTURYIA 3141 (ΜΑΡΤΥΡΙΑ) (Ν/ΝΣΦ) OF ME MOY 3450 (ΜΟΥ) IS EYSTIN 2076 (ΕΙΣΤΙΝ) 2076 (ΕΙΣΤΙΝ) 2076 (ΕΙΣΤΙΝ) (Ψ/ΨΙ) VALID ALHOTHES 227 (ΑΛΗΘΗΣ) BECAUSE OTI 3754 (ΟΤΙ) I KNOW OIDAE 1492 (ΟΙΔΑΙ) 1492 (ΟΙΔΑΙ) (Ψ/ΨΙ) TO FROM WHERE? POSEHEN 4159 (ΠΟΣΕΘΕΝ) 2064 (2064) AND KAI 2532 (ΚΑΙ) WHERE? POY 4226 (ΠΟΥ) I GO YPAGW 5217 (ΠΑΓΩ) BUT DE 1161 (ΕΠΕΙ) YE MEYES 5210 (ΥΕΙΜΕΣ) 5210 (ΥΕΙΜΕΣ) KNOW OIDATE 1492 (ΟΙΔΑΤΕ) 1492 (ΟΙΔΑΤΕ) NOT OYK 3756 (ΟΥ) FROM WHERE? POSEHEN 4159 (ΠΟΣΕΘΕΝ) I COME ERPHOMAI 2064 (ΕΡΧΟΜΑΙ) AND KAI 2532 (ΚΑΙ) WHERE? POY 4226 (ΠΟΥ) I GO YPAGW 5217 (ΠΑΓΩ).

8:14 APIKERIOY IHSOYΣ KAI EPIPEN AYTΩS KAN EIGΩ MARTYRÒS PEPI EMAYTOY ALHOTHES EYSTIN Η MARTURYIA MOY OTI OIDAE POSEHEN HATHON KAI POY YPAGW MEYES DE OUK OIDATE POSEHEN ERPHOMAI KAI POY YPAGW.

8:15 Ye judge according to the flesh. I judge no man.

8:15 YE YMEIΣ 5210 (ΥΕΙΜΕΣ) 5210 (ΥΕΙΜΕΣ) (Ψ/ΨΙ) JUDGE KPINETE 2919 (ΚΡΙΝΕΤΕ) 2919 (ΚΡΙΝΕΤΕ) ACCORDING TO KATA 2596 (ΚΑΤΑ) ΘΑ 3588 (ΣΑΙ) FLESH ΣΑΡΚΑ 4561 (ΣΑΡΚΑ) 4561 (ΣΑΡΚΑ) I EEΓΩ 1473 (ΕΙΓΩ) JUDGE KPINOY 2919 (ΚΡΙΝΩ) 2919 (ΚΡΙΝΩ) NOT OYK 3756 (ΟΥ) NONE OYDENA 3762 (ΟΥΔΕΝΑ).

8:15 YMEIΣ KATA THA ΣΑΡΚΑ KPINETE EIGΩ OY KPINOY OYDENA.

8:16 But even if I judge, my judgment is valid, because I am not alone, but I and the Father who sent me.

8:16 BUT DE 1161 (ΕΠΕΙ)רק KAI 2532 (ΚΑΙ) IF EAN 1437 (ΕΙΛ) EEΓΩ 1473 (ΕΙΓΩ) JUDGE KPINOY 2919 (ΚΡΙΝΩ) (Ψ/ΨΙ) MY EMH 1699 (ΜΗ) 1699 (ΜΗ) THA H 3588 (ΤΗΝ) JUDGMENT KRIΣΙΣ 2920 (ΚΡΙΣΙΣ) 2920 (ΚΡΙΣΙΣ) (Ν/ΝΣΦ) IS EYSTIN 2076 (ΕΙΣΤΙΝ) 2076 (ΕΙΣΤΙΝ) (Ψ/ΨΙ) VALID ALHOTHES 227 (ΑΛΗΘΗΣ) BECAUSE OTI 3754 (ΟΤΙ) AM EIMI 1510 (ΗΜΙ) 1510 (ΗΜΙ) NOT OYK 3756 (ΟΥ) 3756 (ΟΥ) ALONE MONOS 3441 (ΜΟΝΟΣ) (Ν/ΝΣΦ) BUT ALA 235 (ΑΛΑ) 235 (ΑΛΑ) (Ψ/ΨΙ) AND KAI 2532 (ΚΑΙ) THO O 3588 (ΘΟ) FATHER PATHPR 3962 (ΘΑ) WHO SENT PIEMPAS 3992 (ΠΕΜΠΑ) VAPPAR/NSM) ME ME 3165 (ΜΕ ΜΕ) 3165 (ΜΕ ΜΕ).

8:16 KAI EAN KRINΩ DE EIGΩ Η KRISIS Η EMH ALHOTHES EYSTIN OTI MONOS OYK EIMI ALL EIGΩ KAI O PIEMPAS ME PATHPR.

8:17 And also it is written in your law that the testimony of two men is valid.

8:17 AND DE 1161 (ΕΠΕΙ) KAI 2532 (ΚΑΙ) IT IS WRITTEN GEΓΡΑΠΤΑΙ 1125 (ΓΕΓΡΑΠΤΑΙ) IN EN 1722 (ΕΝ) 1722 (ΕΝ) THO ΤΩ 3588 (ΤΟ) BELEONGING TO YOU YMEΤΕΡΡΟΥ 5212 (ΥΜΕΤΕΡΡΟΥ) 5212 (ΥΜΕΤΕΡΡΟΥ) THO ΤΩ 3588 (ΤΟ) LAW NOMOY 3551 (ΝΟΜΟ) 3551 (ΝΟΜΟ) THAT OTI 3754 (ΟΤΙ) THA H 3588 (ΤΗΝ) TESTIMONY MARTURYIA 3141 (ΜΑΡΤΥΡΙΑ) 3141 (ΜΑΡΤΥΡΙΑ) (Ν/ΝΣΦ) OF TWO ΔΥΟ 1417 (ΔΥΟ) 1417 (ΔΥΟ) MEN ANQRWPOY 444 (ΑΝΤΩΡΡΨΩΝ) (Ν/ΝΩΡΡΨΩΝ) IS EYSTIN 2076 (ΕΙΣΤΙΝ) 2076 (ΕΙΣΤΙΝ) 2076 (ΕΙΣΤΙΝ) (Ψ/ΨΙ) VALID ALHOTHES 227 (ΑΛΗΘΗΣ).
8:17 KAI EN TΩ NOMΩ ΔΕ TΩ YMETEPΩ GEGRAPTAI OTI ΔΥΟ ANΘΡΩΠΩΝ Η ΜΑΡΤΥΡΙΑ ΑΛΗΘΗΣ ΕΣΤΙΝ

8:18 I am he who testifies about myself, and the Father who sent me testifies about me.

8:18 I ΕΓΩ 1473 {PP/INS} AM EIMI 1510 {V/PXU/1S} THO O 3588 {T/NSM} WHO TESTIFIES ΜΑΡΤΥΡΙΩΝ 3140 {V/PAP/NSM} ABOUT ΠΕΡΙ 4012 {PREP} MYSELF EMAYTOY 1683 {PP/1GS} AND KAI 2532 {COND} THO O 3588 {T/NSM} FATHER ΠΑΤΗΡ 3962 {N/NSM} WHO SENT ΠΕΜΨΑΣ 3992 {V/VAAP/NSM} ME ME 3165 {PP/IAS} TESTIFIES ΜΑΡΤΥΡΕΙ 3140 {V/PAI/3S} ABOUT ΠΕΡΙ 4012 {PREP} ME EMOY 1700 {PP/1GS}

8:19 They said therefore to him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father. If ye had known me, ye would have known my Father also.

8:19 THEY SAID ELEΓΟΝ 3004 {V/IAI/3P} THEREFORE OYN 3767 {COND} TO HIM ΑΥΤΩ 846 {PP/DSM} WHERE? ΠΟΥ 4226 {PRT/1} IS ESTIN 2076 {V/VXI/3S} THO O 3588 {T/NSM} FATHER ΠΑΤΗΡ 3962 {N/NSM} OF THEE ΣΟΥ 4675 {PP/2GS} JEHOSHUA IΗΣΟΥΣ 2424 {N/NSM} ANSWERED ΑΠΙΕΚΡΙΘΩ 611 {V/VAI/3S} YE KNOW ΟΙΔΑΤΕ 1492 {V/RAI/2P} NEITHER OΥΤΕ 3777 {COND} ME EME 1691 {PP/IAS} NOR OΥΤΕ 3777 {COND} THO TON 3588 {T/ASM} FATHER ΠΑΤΕΡΑ 3962 {N/ASM} OF ME ΜΟΥ 3450 {PP/1GS} IF IEI 1487 {COND} YE HAD KNOWN ΠΗΔΕΙΤΕ 1492 {V/VAI/2P} ME EME 1691 {PP/IAS} EVER AN 302 {PRT} EVER HAD KNOWN ΠΗΔΕΙΤΕ 1492 {V/VAI/2P} THO TON 3588 {T/ASM} FATHER ΠΑΤΕΡΑ 3962 {N/ASM} OF ME ΜΟΥ 3450 {PP/1GS} ALSO KAI 2532 {COND}

8:20 Jesus spoke these sayings in the treasury as he taught in the temple, and no man seized him, because his hour had not yet come.

8:20 THO O 3588 {T/NSM} JEHOSHUA IΗΣΟΥΣ 2424 {N/NSM} SPOKE ΕΛΑΛΗΣΕΝ 2980 {V/VAI/3S} THESE TAYTA 5023 {PD/APN} THES TA 3588 {T/APN} SAYINGS ΡΗΜΑΤΑ 4487 {N/APN} IN EN 1722 {PREP} THO TΩ 3588 {T/DSN} TREASURY ΓΑΖΟΦΥΛΑΚΙΟ 1049 {N/DSN} AS HE TAUGHT ΔΙΑΣΚΩΝ 1321 {V/PAP/NSM} EN 1722 {PREP} THO ΤΩ 3588 {T/DSN} TEMPLE ΙΕΡΩ 2411 {N/DSN} AND KAI 2532 {COND} NONE ΟΥΔΕΙΣ 3762 {A/NSM} SEIZED ΕΠΙΑΣΕΝ 4084 {V/VAI/3S} HIM ΑΥΤΟΥ 846 {PP/ASM} BECAUSE ΟΤΙ 3754 {COND} ΘΑ Η 3588 {TNSF} HOUR ΩΡΑ 3610 {N/NSF} OF HIM ΑΥΤΟΥ 846 {PP/ASM} NOT ΥΠΙΩ 3768 {ADV} HAD COME ΕΛΗΛΥΘΕΙ 2064 {V/VAI/3S}

8:21 Jesus therefore again said to them, I go, and ye will seek me, and ye will die in your sin. Where I go, ye cannot come.

8:21 THO O 3588 {T/NSM} JEHOSHUA IΗΣΟΥΣ 2424 {N/NSM} THEREFORE OYN 3767 {COND} AGAIN ΠΑΛΙΝ 3825 {ADV} SAID EΠΕΝ 2036 {V/2AAI/3S} TO THEM ΑΥΤΟΙΣ 846 {PP/DPM} Ι ΕΓΩ 1473 {PP/1NS} GO ΥΠΑΓΩ 5217 {V/PAI/1S} AND KAI 2532 {COND} YE WILL SEEK ΖΗΤΗΣΕΤΕ 2212 {V/VAI/2P} ME ME 3165 {PP/1AS} AND KAI 2532 {COND} YE WILL DIE ΑΠΟΘΑΝΕΙΣΘΕ 599 {V/2P/DSF} IN EN 1722 {PREP} ΘΑ ΜΕ ΥΜΙΝ 5216 {PP/2GP} OF YOU ΟΠΟΥ 3699 {ADV} ΕΓΩ 1473 {PP/1NS} GO ΥΠΑΓΩ 5217 {V/PAI/1S} YE ΥΜΕΙΣ 5210 {PP/2NP} NOT OΥ ΥΠΙΩ 3768 {PRT/1} ARE ABLE ΔΥΝΑΣΘΕ 1410 {V/PNI/2P} TO COME EΛΘΕΙΝ 2064 {V/2AAAN}

8:22 The Jews therefore said, Will he kill himself, because he says, Where I go, ye cannot come?

8:22 THOS OI 3588 {T/NSPM} JEWISH IΟΥΔΑΙΟΙ 2453 {A/PM} THEREFORE OYN 3767 {COND} SAID ΕΛΕΓΟΝ 3004 {V/IAI/3P} NOT? ΜΗΤΙ 3385 {PRT/1} WILL HE KILL ΑΠΟΚΤΕΝΕΙ 615 {V/VAI/3S} HIMSELF EAYTON 1438 {PP/3ASM} BECAUSE ΟΤΙ 3754 {COND}
And he said to them, Ye are from below, I am from above. Ye are of this world, I am not of this world.

I said therefore to you that ye will die in your sins. For unless ye believe that I am he, ye will die in your sins. 

They said therefore to him, Who are thou? And Jesus said to them, The beginning, something that I am even telling you.

I have many things to say and to judge about you. But he who sent me is true, and I speak to the world these things that I heard from him.

They did not understand that he spoke the Father to them.
8:28 Jesus therefore said to them, When ye have lifted up the Son of man, then ye will know that I am he, and I do nothing from myself, but I speak these things as my Father taught me.

8:29 And he who sent me is with me. The Father has not left me alone, because I always do things pleasing to him.

8:30 As he spoke these things of him, many believed in him.

8:31 Jesus therefore said to those Jews who believed him, If ye remain in my word, ye are truly my disciples,

8:32 and ye will know the truth, and the truth will make you free.
Jesus answered them, Truly, truly, I say to you, that every man who does the sin is a bondman of the sin.

And the bondman does not remain in the house into the age. The Son remains into the age.

If therefore the Son should make you free, ye will truly be free.

I know that ye are Abraham's seed, yet ye seek to kill me, because my word has no place in you.

I speak what I have seen from my Father, and ye therefore do what ye have seen from your father.
They answered and said to him, Abraham is our father. Jesus says to them, If ye were Abraham's children, ye would do the works of Abraham.

Ye do the works of your father. They said therefore to him, We were not begotten from fornication. We have one Father, God. Abraham did not do this.

But now ye seek to kill me, a man who has told you the truth that I heard from God. Abraham did not do this.

Ye do the works of your father. They said therefore to him, We were not begotten from fornication. We have one Father, God.

Therefore Jesus said to them, If God were your Father, ye would love me, for I came from God and have come to God. For neither have I come for myself, but he sent me.

Why do ye not understand my speech? Because ye cannot hear my word.
8:44 Ye are from the father, the devil, and ye want to do the desires of your father. He was a man-killer from the beginning, and he has not stood in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own, because he is a liar, and the father of it.

8:45 Ye believe not because ye are not able to hear; therefore ye do not believe me, because ye are of your father, the devil. Ye are from the father, the devil, and ye want to do the desires of your father. He was a man-killer from the beginning, and he has not stood in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own, because he is a liar, and the father of it.

8:46 Which of you can convict me of sin? And if I speak truth, why do ye not believe me?

8:47 He who is of God hears the sayings of God. Because of this ye do not hear, because ye are not of God.

8:48 AΠΕΚΡΙΘΗΣΑΝ OYN OI IOUDAIOI KAI EΙΠΟΝ ΑΥΤΩ ΟΥ ΚΑΛΩΣ ΛΕΓΟΜΕΝ ΗΜΕΙΣ ΟΤΙ ΣΑΜΑΡΕΙΤΗΣ ΕΙ ΣΥ ΚΑΙ ΔΑΙΜΟΝΙΟΝ ΕΧΕΙΣ

8:49 Jesus answered, I have no demon, but I honor my Father, and ye dishonor me.


8:49 AΠΕΚΡΙΘΗ ΗΙΣΟΥΣ ΕΙΓΩ ΔΑΙΜΟΝΙΟΝ ΟΥΚ ΕΧΩ ΑΛΛΑ ΤΙΜΩ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ ΚΑΙ ΥΜΕΙΣ ΑΤΙΜΑΖΕΤΕ ΜΕ

8:50 But I seek not my own glory. He is who seeks and judges.


8:50 ΕΙΓΩ ΔΕ ΟΥ ΖΗΤΩ ΘΗΝ ΔΟΞΑΝ ΜΟΥ ΕΣΤΙΝ Ο ΖΗΤΩΝ ΚΑΙ ΚΡΙΝΩΝ

8:51 Truly, truly, I say to you, if any man keeps my word, he will, no, not see death, into the age.


8:51 ΑΜΗΝ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΕΑΝ ΤΙΣ ΤΟΝ ΛΟΓΟΝ ΤΟΝ ΕΜΟΝ ΤΗΡΗΣΗ ΘΑΝΑΤΟΝ ΟΥ ΜΗ ΘΕΩΡΗΣΗ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

8:52 The Jews therefore said to him, Now we know that thou have a demon. Abraham died, and the prophets, and thou say, If any man keeps my word, he will, no, not taste of death, into the age.


8:52 ΕΙΠΟΝ ΟΥΝ ΑΥΤΩ ΟΙ IOUDAIOI ΝΥΝ ΕΙΓΝΩΚΑΜΕΝ ΟΤΙ ΔΑΙΜΟΝΙΟΝ ΕΧΕΙΣ ΑΒΡΑΑΜ ΑΠΕΘΑΝΕΝ ΚΑΙ ΟΙ ΠΡΟΦΗΤΑΙ ΚΑΙ ΣΥ ΛΕΓΕΙΣ ΕΑΝ ΤΙΣ ΤΟΝ ΛΟΓΟΝ ΜΟΥ ΤΗΡΗΣΗ ΟΥ ΜΗ ΓΕΥΣΗΤΑΙ ΘΑΝΑΤΟΥ ΕΙΣ ΤΟΝ ΑΙΩΝΑ

8:53 Are thou greater than our father Abraham who died? And the prophets died. Who do thou make thyself?
Jesus answered, If I glorify myself, my glory is nothing. My Father is he who glorifies me, of whom ye say, He is our God.

And ye do not know him, but I know him. And if I should say that I do not know him, I will make him greater than him. Ye know not him, but I know him. And if I should say that I do not know him, I will be a liar like you, but I do know him and keep his word.

And ye do not know him. If I should say that I do not know him, I will be a liar like you, but I do know him and keep his word.

Your father Abraham rejoiced that he could see my day, and he saw it, and was glad. And ye do not know him, but I know him. And if I should say that I do not know him, I will be a liar like you, but I do know him and keep his word.

The Jews therefore said to him, Thou have not yet fifty years, and thou have seen Abraham?

Jesus said to them, Truly, truly, I say to you, before Abraham came to be, I am.
8:58 Therefore they took up stones so that they might throw at him, but Jesus was hid, and went out of the temple, having passed through the midst of them, and thus passed on.

9:1 And as he passed on, he saw a man blind from birth.

9:2 And his disciples asked him, saying, Rabbi, who sinned, this man or his parents, that he would be born blind?

9:3 Jesus answered, Neither this man sinned, nor his parents, but that the works of God might be manifested in him.

9:4 I must work the works of him who sent me while it is day. Night comes when no man can work.
9:5 When I am in the world, I am the light of the world.


9:6 Having said these things, he spat toward the ground, and made clay of the spittle, and rubbed the clay on the eyes of the blind man.


9:7 And he said to him, Go, wash in the pool of Siloam (which is translated, He who has been sent). Therefore he went and washed, and came seeing.


9:8 The neighbors therefore and those who saw him formerly, that he was blind, said, Is this not he who sits and begs?


9:9 Others said, He is this man, but others said, He is like him. That man said, I am.


9:10 They said to him therefore, How were thine eyes opened?
That man answered and said, A man called Jesus made clay, and rubbed on my eyes, and said to me, Go to the pool of Siloam and wash. And after going and washing, I received sight.

Therefore they said to him, How? Did not the same man, whom you called a liar, now give testimony to him? You have neither heard his voice nor know where he is from. Have you made him your king? They answered and said, Are you leading the blind into the water? Then he asked them, How? Did not the man who called you to be led about in the water say to you, Wash, and your eyes will be opened? Then they said, Who has made him a teacher of wisdom, since we have never heard him before? But what is it that he said? He said, I am he who was blind. But now I see, because I have washed. And to the Pharisees he said, Are you also a teacher of the Torah, and do not know these things?

They brought him to the Pharisees—the former blind man.

Now it was a sabbath when Jesus made the clay and opened his eyes. And they said to him, He put clay upon my eyes, and I washed, and I see.
Therefore some of the Pharisees said, This man is not from God, because he does not keep the sabbath. Other men said, How is a sinful man able to do such signs? And there was division among them.

They say again to the blind man, What do thou say about him, that he opened thine eyes? And he said, He is a prophet.

The Jews therefore did not believe about him, that he had been blind, and had received sight, until they called the parents of the man who had received sight.

And they asked them, saying, Is this your son, whom ye say that he was born blind? How then does he now see?
9:21 but how he now sees, we know not. Who or opened his eyes, we know not. He has maturity, ask him. He will speak for himself.

9:22 His parents spoke these things because they feared the Jews, for the Jews had agreed already, that if any man confessed him as Christ, he should become excommunicated from the synagogue.

9:23 Because of this his parents said, He has maturity, ask him.

9:24 So they called the man who was blind, for a second time, and said to him, Give glory to God. We know that this man is sinful.

9:25 That man therefore answered and said, If he is sinful, I know not. One thing I know, that being blind, now I see.
9:25 THAT EKEINOS 1565 {PD/NSM} THEREFORE OYN 3767 {CONJ} ANSWERED ΑΠΕΚΡΙΘΘ 611 {V/ADI/3S} AND KAI 2532 {CONJ} SAID EIPEIN 2036 {V/2AAI/3S} IF EI 1487 {COND} HE IS ΕΣΤΙΝ 2076 {V/PXI/3S} SINFUL ΑΜΑΡΤΩΛΟΣ 268 {A/NSM} I KNOW OIDA 1492 {V/RAI/1S} NOT OUK 3756 {PRT/N} ONE EN 1520 {N/ASN} I KNOW OIDA 1492 {V/RAI/1S} THAT OTI 3754 {CONJ} BEING OYN 5607 {V/PXP/NSM} BLIND ΤΥΦΛΟΣ 5185 {A/NSM} NOW ARTI 737 {ADV} I SEE ΒΛΕΠΩ 991 {V/PAI/1S} 

9:26 But again they said to him, What did he do to thee? How did he open thine eyes?

9:27 He answered them, I told you already, and ye did not listen. Why do ye want to hear it again? Do ye not also want to become his disciples?

9:28 They reviled him, and said, Thou are a disciple of that man, but we are disciples of Moses.

9:29 We know that God has spoken to Moses, but this man, we know not where he is from.

9:30 The man answered and said to them, For in this it is amazing, that ye know not where he is from, and yet he opened your eyes.
And we know that God does not listen to sinners, but if any man is a worshiper of God, and does his will, he listens to this man.

OIDAMEN DE OTI AMARTWLWN O QEOS OUK AKOUEI ALL EAN TIS QEOSEBHS H KAI TO QELHMA AUTOU POIH TOUTOU AKOUEI

If this man were not from God, he could do nothing.

EI MH HN OUTOS PARA QEOU OUK HDUNATO POIEIN OUDEN

They answered and said to him, Thou were born entirely in sins, and thou teach us? And they cast him outside.

APEKRIHΣAN KAI EIPON AUTW EN AMARTIAIS SU EGENNHQHS OLOS KAI SU DIDASKEIS US KAI EXEBALON AUTON EXW

Jesus heard that they cast him outside. And having found him, he said to him, Do thou believe in the Son of God?

That man answered and said, And who is he, Lord, that I may believe in him?
9:36 THAT ΕΚΕΙΝΟΣ 1565 (PD/NSM) ANSWERED ΑΠΕΚΡΙΘΕ 611 (V/ADI/3S) AND ΚΑΙ 2532 (CONJ) SAID ΕΙΠΕΝ 2036 (V/2AAI/3S) AND ΚΑΙ 2532 (CONJ) WHO? ΤΙΣ 5101 (PN/NSM) IS HE ΕΣΤΙΝ 2076 (V/PX/3S) LORD ΚΥΡΙΕ 2962 (N/VSM) THAT INA 2443 (CONJ) I MIGHT BELIEVE ΠΙΣΤΕΥΩ 4100 (V/AA/1S/1S) IN ΕΙΣ 1519 (PREP) ΗΜΙ ΑΥΤΩΝ 846 (PP/ASM)

9:36 ΑΠΕΚΡΙΘΕ ΕΚΕΙΝΟΣ ΚΑΙ ΕΙΠΕΝ ΚΑΙ ΤΙΣ ΕΣΤΙΝ ΚΥΡΙΕ ΙΝΑ ΠΙΣΤΕΥΩ ΕΙΣ ΑΥΤΩΝ

9:37 And Jesus said to him, Thou have both seen him, and he is that man who speaks with thee.

9:37 AND ΔΕ 1161 (CONJ) ΘΟ Ο 3588 (T/NSM) JEHOŠUΑ ΙΗΣΟΥΣ 2424 (N/NSM) SAID ΕΙΠΕΝ 2036 (V/2AAI/3S) TO ΗΜΙ ΑΥΤΩ 846 (PP/DSM) BOTH ΚΑΙ 2532 (CONJ) ΘΟΥ ΑΒΕΕΣΕΝ ΕΩΡΑΚΑΣ 3708 (V/R/2S/ATT) ΗΜΙ ΑΥΤΩΝ 846 (PP/ASM) AND ΚΑΙ 2532 (CONJ) HE IS ΕΣΤΙΝ 2076 (V/PX/3S) THAT ΕΚΕΙΝΟΣ 1565 (PD/NSM) ΘΟ Ο 3588 (T/NSM) WHO SPEAKS ΛΑΛΩΝ 2980 (V/PAP/NSM) WITH ΜΕΤΑ 3326 (PREP) ΘΕΕ ΣΟΥ 4675 (PP/2GS)

9:38 And he affirmed, Lord, I believe. And he worshiped him.

9:38 AND ΔΕ 1161 (CONJ) ΘΟ Ο 3588 (T/NSM) AFFIRMED ΕΦΗ 5346 (V/IXI/3S) ΛΟΡΔΚΥΡΙΕ 2962 (N/VSM) I BELIEVE ΠΙΣΤΕΥΩ 4100 (V/PA/1S) AND ΚΑΙ 2532 (CONJ) HE WORSHIPPED ΙΝΟΣΚΕΥΝΥΣΕΝ 4352 (V/AAI/3S) ΗΜΙ ΑΥΤΩ 846 (PP/DSM)

9:38 ΕΙΠΕΝ ΔΕ ΑΥΤΩ Ο ΙΗΣΟΥΣ ΚΑΙ ΕΩΡΑΚΑΣ ΑΥΤΩΝ ΚΑΙ Ο ΛΑΛΩΝ ΜΕΤΑ ΣΟΥ ΕΚΕΙΝΟΣ ΕΣΤΙΝ

9:39 And Jesus said, For judgment I came into this world, so that those not seeing might see, and those who see might become blind.

9:39 AND ΚΑΙ 2532 (CONJ) ΘΟ Ο 3588 (T/NSM) JEHOŠUΑ ΙΗΣΟΥΣ 2424 (N/NSM) SAID ΕΙΠΕΝ 2036 (V/2AAI/3S) FOR ΕΙΣ 1519 (PREP) JUDGMENT ΚΡΙΜΑ 2917 (N/ASN) I ΕΓΩ 1473 (PP/INS) CAME ΗΛΩΝ 2064 (V/2AAI/1S) INTO ΕΙΣ 1519 (PREP) THIS ΤΟΥΤΩΝ 5126 (PD/NSM) ΘΟ ΤΟΝ 3588 (T/NSM) WORLD ΚΟΣΜΟΝ 2889 (N/NSM) SO THAT ΙΝΑ 2443 (CONJ) ΘΟΣ ΟΙ 3588 (T/NSM) NOT ΜΗ 3361 (PR/T/N) SEEING ΒΛΕΠΟΝΤΕΣ 991 (V/PAP/NSM) MIGHT SEE ΒΛΕΠΟΝΤΕΣ 991 (V/PAP/NSM) MIGHT BECOME ΠΕΝΩΝΤΑΙ 1096 (V/2ADS/3P) BLIND ΤΥΦΛΟΙ 5185 (A/NPM)

9:39 ΒΛΕΠΟΝΤΕΣ ΗΜΙ ΟΙ ΕΙΣ ΚΡΙΜΑ ΕΓΩ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΤΟΥΤΟΝ ΗΛΩΝ ΚΑΙ ΟΙ ΜΗ ΒΛΕΠΟΝΤΕΣ ΒΛΕΠΟΝΤΕΣ ΚΑΙ ΟΙ ΒΛΕΠΟΝΤΕΣ ΤΥΦΛΟΙ ΓΕΝΩΝΤΑΙ

9:40 And those of the Pharisees who were with him heard these things, and they said to him, Are we also blind?

9:40 AND ΚΑΙ 2532 (CONJ) ΘΟΣ ΟΙ 3588 (T/NSM) OF ΕΚ 1537 (PREP) ΘΟΣ ΤΟΝ 3588 (T/GPM) PHARISEES ΦΑΡΙΣΑΙΩΝ 5330 (N/GPM) WHO WERE ONΤΕΣ 5607 (V/PX/P/NPM) WITH ΜΕΤ 3326 (PREP) ΗΜΙ ΑΥΤΟΥ 846 (PP/GSM) HEARD ΗΚΟΥΣΑΝ 191 (V/AAI/3P) THESE TΑΥΤΑ 5023 (PD/APN) AND ΚΑΙ 2532 (CONJ) THEY SAID ΕΙΠΟΝ 2036 (V/2AAI/3S) TO ΗΜΙ ΑΥΤΩ 846 (PP/DSM) WE ΗΜΕΙΣ 2249 (PP/1NP) ARE ΕΣΜΕΝ 2070 (V/PX/1P) NOT ΜΗ 3361 (PR/T/1) BLIND TΥΦΛΟΙ 5185 (A/NPM) ALSO ΚΑΙ 2532 (CONJ)

9:40 ΗΚΟΥΣΑΝ ΕΚ ΤΟΝ ΦΑΡΙΣΑΙΩΝ ΤΑΥΤΑ ΟΙ ΟΝΤΕΣ ΜΕΤ ΑΥΤΟΥ ΚΑΙ ΕΙΠΟΝ ΑΥΤΩ ΜΗ ΚΑΙ ΗΜΕΙΣ ΤΥΦΛΟΙ ΕΣΜΕΝ

9:41 Jesus said to them, If ye were blind, ye would have no sin, but now ye say, We see, therefore your sin remains.

9:41 ΘΟ Ο 3588 (T/NSM) JEHOŠUΑ ΙΗΣΟΥΣ 2424 (N/NSM) SAID ΕΙΠΕΝ 2036 (V/2AAI/3S) TO ΣΕΛ ΑΥΤΟΙΣ 846 (PP/DSM) IF ΕΙ 1487 (COND) ΥΕ ΥΕ ΗΤΕ 2258 (V/I XI/2P) BLIND ΤΥΦΛΟΙ 5185 (A/NPM) NOT ΟΥΚ 3756 (PRT/N) EVER AN 302 (PRT) ΥΕ ΗΥΕ ΕΙΞΕΤΕ 2192 (V/2AAI/2P) ΣΙΝ ΑΜΑΡΤΙΑΝ 266 (N/ASF) ΜΕΤ ΒΛΕΠΟΝΤΕΣ 991 (V/PAP/1P) THAT ΟΤΙ 3754 (CONJ) WE SEE ΒΛΕΠΟΜΕΝ 991 (V/PAP/1P) THEREFORE ΟΥΝ 3767 (CONJ) ΣΕ Η 3588 (T/NSF) ΣΙΝ ΑΜΑΡΤΙΑ 266 (N/NSF) ΟYΜΩΝ 5216 (PP/2GP) REMAINS ΜΕΝΕΙ 3306 (V/PAI/3S)

9:41 ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ ΕΙ ΤΥΦΛΟΙ ΗΤΕ ΟΥΚ ΑΝ ΕΙΞΕΤΕ ΑΜΑΡΤΙΑΝ ΝΕ ΛΕΙΤΕ ΟΤΙ ΒΛΕΠΟΜΕΝ Η ΟΥΝ ΑΜΑΡΤΙΑ ΥΜΩΝ ΜΕΝΕΙ
Truly, truly, I say to you, he who does not enter in by the door into the fold of the sheep, but goes up some other way, that man is a thief and a robber.

10:3 The gatekeeper opens to this man. And the sheep hear his voice, and he calls his own sheep by name, and leads them out.

10:4 And when he puts forth his own sheep, he goes before them. And the sheep follow him because they know his voice.

10:5 And they will, no, not follow a stranger, but will flee from him, because they do not recognize the voice of strangers.

10:6 Truly, truly, I say to you, he who does not enter in by the door into the fold of the sheep, but goes up some other way, that man is a thief and a robber.
10:6 Jesus spoke this allegory to them, but those men did not understand what it was that he spoke to them.

10:6 THO O 3588 {T/NSM} JEHOsha 2424 {N/NSM} SPOKE EIPEN 2036 {V/2AAI/3S} THIS TAYTHN 3778 {PD/ASF} THA THN 3588 {T/ASF} ALLEGORY ΠΑΡΟΙMIAN 3942 {N/ASF} TO THEM ΑΥΤΟΙς 846 {PP/DP} BUT ΔΕ 1161 {CONJ} THOSE ΕΚΕΙΝΟΙ 1565 {PD/NPM} UNDERSTOOD ΕΙΓΝΩΣΑΝ 1097 {V/2AAI/3P} NOT ΟΥΚ 3756 {PRT/N} WHAT ΤΙΝΑ 5101 {PI/NPN} IT WAS ΗΝ 2258 {V/IXI/3S} THAT Α 3739 {PR/APN} HE SPOKE ΔΕΛΛΑΕΙ 2980 {V/IAI/3S} TO THEM ΑΥΤΟΙς 846 {PP/DP}

10:7 Jesus therefore said to them again, Truly, truly, I say to you, that I am the door of the sheep.

10:7 THEREFORE OYN 3767 {CONJ} THO O 3588 {T/NSM} JEHOsha 2424 {N/NSM} SAID EIPEN 2036 {V/2AAI/3S} TO THEM ΑΥΤΟΙς 846 {PP/DP} AGAIN ΠΑΛΙΝ 3825 {ADV} TRULY ΑΜΗΝ 281 {HEB} TRULY ΑΜΗΝ 281 {HEB} I SAY ΛΕΓΩ 3004 {V/PPAI/3S} TO YOU ΥΜΙΝ 5213 {PP/PDP} THAT ΟΤΙ 3754 {CONJ} ΉΣΟΥ 1473 {PP/INS} AM EIMI 1510 {V/PXI/1S} ΤΗΝ 3588 {T/NSF} ΣΟΤΗΡΙΑ 4263 {N/GPN} DOOR ΘΥΡΑ 2374 {N/NSF} OF ΤΩΝ 3588 {T/GPN} SHEEP ΠΡΟΒΑΤΩΝ 4263 {N/GPN}

10:7 EIPEN OYN ΠΑΛΙΝ ΑΥΤΟΙς Ο ΗΙΣΟΥΣ ΑΜΗΝ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΕΓΩ ΕΙΜΙ Η ΘΥΡΑ ΤΩΝ ΠΡΟΒΑΤΩΝ

10:8 All, as many as came before me are thieves and robbers, but the sheep did not hear them.

10:8 ALL ΠΑΝΤΕΣ 3956 {A/NPM} AS MANY AS ΟΣΟΙ 3745 {PK/NPM} CAME ΗΘΟΝ 2064 {V/2AAI/3P} ARE ΕΙΣΙΝ 1526 {V/2AAI/3P} ΘIEVES ΚΛΕΙΠΤΑΙ 2812 {N/NPM} AND ΚΑΙ 2552 {CONJ} ΡΟΒBER ΑΗΣΤΑΙ 3027 {N/NPM} BUT ΑΛΛΑ 235 {CONJ} ΤΗΝ ΤΑ 3588 {T/NSF} ΣΟΤΗΡΙΑ 4263 {N/NPM} ΗΕΡΔΗ ΗΚΟΥΣΑΝ 191 {V/2AI/3P} NOT ΟΥΚ 3756 {PRT/N} ΤΗΜ ΑΥΤΩΝ 846 {PP/1GS}

10:8 ΠΑΝΤΕΣ ΟΣΟΙ ΗΘΟΝ ΚΛΕΙΠΤΑΙ ΕΙΣΙΝ ΚΑΙ ΛΗΣΤΑΙ ΑΛΛ ΟΥΚ ΗΚΟΥΣΑΝ ΑΥΤΩΝ ΤΑ ΠΡΟΒΑΤΑ

10:9 I am the door. If any man enters in by me, he will be saved, and will come in and go out, and will find pasture.

10:9 ΉΣΟΥ 2813 {N/NSM} ENTERS IN ΕΙΣΕΛΘΗ 1525 {V/2AAI/3S} BY ΔΙ 1223 {PREP} ME ΕΜΟΥ 1700 {PP/1GS} HE WILL BE SAVED ΣΘΗΘΕΣΤΑΙ 4982 {V/VPI/3S} AND ΚΑΙ 2532 {CONJ} HE WILL COME IN ΕΙΣΕΛΕΥΣΕΤΑΙ 1525 {V/2AAI/3S} AND ΚΑΙ 2532 {CONJ} WILL GO OUT ΕΞΕΛΕΥΣΕΤΑΙ 1831 {V/VFI/3S} AND ΚΑΙ 2532 {CONJ} WILL FIND ΕΥΡΗΣΕΙ 2147 {V/VFI/3S} PASTURE ΝΟΜΗΝ 3542 {N/ASF}

10:9 ΈΣΟΥ ΕΙΜΙ Η ΘΥΡΑ ΔΙ ΕΜΟΥ ΕΑΝ ΤΙΣ ΕΙΣΕΛΘΗ ΣΘΗΘΕΣΤΑΙ ΚΑΙ ΕΙΣΕΛΕΥΣΕΤΑΙ ΚΑΙ ΕΞΕΛΕΥΣΕΤΑΙ ΚΑΙ ΝΟΜΗΝ ΕΥΡΗΣΕΙ

10:10 The thief comes not, except that he might steal and kill and destroy. I came so that they might have life, and have it abundantly.

10:10 THO O 3588 {T/NSM} THIEF ΚΛΕΙΠΤΗΣ 2812 {N/NSM} COMES ΕΡΧΕΤΑΙ 2064 {V/VPI/3S} NOT ΟΥΚ 3756 {PRT/N} IF ΕΙ 1487 {CONJ} NOT ΜΗ 3361 {PRT/N} THAT ΙΝΑ 2443 {CONJ} HE MIGHT STEAL ΚΛΕΨΗ 2813 {V/VAA/3S} AND ΚΑΙ 2532 {CONJ} MIGHT KILL ΘΥΣΗ 2380 {V/VAA/3S} AND ΚΑΙ 2532 {CONJ} MIGHT DESTROY ΑΠΟΛΕΣΕΙ 622 {V/VAA/3S} ΗΣΟΥ 1473 {PP/INS} CAME ΗΘΟΝ 2064 {V/2AAI/3S} SO THAT ΙΝΑ 2443 {CONJ} THEY MIGHT HAVE ΕΧΩΣΙΝ 2192 {V/VPSI/3P} LIFE ΖΩΗΝ 2222 {N/ASF} AND ΚΑΙ 2532 {CONJ} MIGHT HAVE ΕΧΩΣΙΝ 2192 {V/VPSI/3P} MORE ABUNDANTLY ΠΕΡΙΣΣΟΝ 4053 {ADV}

10:10 I am the good shepherd. The good shepherd lays down his life for the sheep.

10:11 I ΉΣΟΥ 2813 {N/NSM} ΕΙΜΙ 1510 {V/PXI/1S} THO O 3588 {T/NSM} GOOD ΚΑΛΟΣ 2570 {A/NPM} THO O 3588 {T/NSM} SHEEP ΠΟΙΜΗΝ 4166 {N/NPM} THO O 3588 {T/NSM} GOOD ΚΑΛΟΣ 2570 {A/NPM} ΚΑΛΟΣ 2570 {A/NPM} THO O 3588 {T/NSM} SHEEP ΠΟΙΜΗΝ 4166 {N/NPM} LAYS DOWN ΤΗΘΕΣΙΝ 5087 {V/VPI/3S} ΘΗ ΤΗΝ 3588 {T/NSF} LIFE ΨΥΧΗΝ 5590 {N/ASF} OF ΗΜ ΑΥΤΟΥ 846 {PP/1GS} FOR ΥΠΕΡ 5228 {PREP} ΤΕΣ ΤΩΝ 3588 {T/GPN} SHEEP ΠΡΟΒΑΤΩΝ 4263 {N/GPN}
But the hired man, and not being the shepherd, whose sheep are not his own, sees the wolf coming, and leaves the sheep and flees. And the wolf catches them, and scatters the sheep.

I am the good shepherd, and I know mine, and I am known by mine. Just as the Father knows me, I also know the Father, and I lay down my life for the sheep.

But the hireling flees because he is a hireling, and it is no care to him about the sheep.

I am the good shepherd, and I know mine, and I am known by mine. Just as the Father knows me, I also know the Father, and I lay down my life for the sheep.
10:17 Because of this the Father loves me, because I lay down my life, so that I may take it again.

10:18 No man takes it from me, but I lay it down by myself. I have power to take it again. I received this commandment from my Father.

10:19 Therefore again there became a division among the Jews because of these words.

10:20 And many of them said, He has a demon, and is mad. Why do ye listen to him?

10:21 Others said, These are not the sayings of a man possessed with a demon. Can a demon open the eyes of the blind?

10:22 And the feast of the dedication happened at Jerusalem, and it was winter.
10:23 And Jesus was walking in the temple in Solomon's porch.

10:24 The Jews therefore surrounded him, and said to him, When do thou lift up our soul? If thou do these things in plainness, tell us plainly.

10:25 Jesus answered them, I told you, and ye did not believe. The works that I do in my Father's name, these testify about me.
And I give them eternal life, and they will, no, not perish into the age, and not any will snatch them out of my hand.

My Father who has given to me, is greater than all, and not one is able to snatch out of my Father's hand.

I and the Father are one.

Therefore again the Jews took up stones to stone him.

Jesus answered them, I have shown you many good works from my Father. Because of them, which work do ye stone me?

The Jews answered him, saying, We stone thee not about a good work, but about blasphemy, and because thou, being a man, make thyself God.
10:34 Jesus answered them, Is it not written in your law, I said, ye are gods?

10:35 Therefore they sought again to take him, and he went forth out of their hand.

Therefore they sought again to take him, and he went forth out of their hand.
Now a certain Lazarus, from Bethany of the village of Mary and her sister Martha, was sick.

And Mary was the woman who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

And many came to him, and they said, John indeed did not one sign, but all, as many things as John spoke about this man, were true.

And many believed in him there.
The sisters therefore sent to him, saying, Lord, behold, he whom thou love is sick.

When therefore he heard that he is sick, then he actually remained two days in that place he was.

Later after this he says to the disciples, Let us go into Judea again.

The disciples say to him, Rabbi, the Jews were now seeking to stone thee, and thou go there again.
11:9 Jesus answered, Are there not twelve hours in the day? If a man walks in the day, he does not stumble, because he sees the light of this world.

11:10 But if any man walks in the night, he stumbles, because the light is not in him.

11:11 He spoke these things, and after this he says to them, Our friend Lazarus has become asleep, but I go that I may awake him.

11:12 His disciples therefore said, Lord, if he has become asleep, he will be healed.

11:13 But Jesus had spoken about his death, but those men thought that he was speaking about the restfulness of sleep.
And I am glad for your sakes that I was not there, so that ye may believe. Nevertheless let us go to him.

Therefore Thomas, called Didymus, said to his fellow disciples, Let us also go, that we may die with him.

So when Jesus came, he found him already four days being kept in the sepulcher.

Now Bethany was near Jerusalem, about fifteen furlongs away from it,

and many of the Jews had come to the women, about Martha and Mary, so that they might console them about their brother.

Therefore Martha, when she heard that Jesus was coming, met him, but Mary was sitting in the house.
11:21 Martha therefore said to Jesus, Lord, if thou were here, my brother would not have died.

11:22 But I know even now that as many things as thou may ask of God, God will give to thee.
11:27 **She says to him, Yes, Lord, I have believed that thou are the Christ, the Son of God who comes into the world.**

11:27 **She says ἐλέγει 3004 [V/PAl/3S] to him ἦν 5613 [ADV] Lord ὁ 2424 [N/NSM] ἐγὼ 1473 [PP/PNS] have believed πιστεύσα 4100 [V/Vra/1S] that ὁτι 1375 [CONJ] thou 5407 [PP/NS] are ἐις 1488 [V/Pxi/2S] the 3588 [T/NSM] sepulcher that she may weep there.**

11:28 **And when she said these things, she departed and called Mary her sister privately, saying, The teacher is here and calls thee.**


11:29 **When that woman heard, she rises quickly, and comes to him.**


11:30 **(Now Jesus had not yet come into the village, but was in the place where Martha met him.)**


11:31 **The Jews therefore being with her in the house and consoling her, having seen Mary, that she rose up quickly and went out, followed her, saying that she was going to the sepulcher that she may weep there.**

Therefore Mary came where Jesus was, after seeing him, she fell down at his feet, saying to him, Lord, if thou were here, my brother would not have died.

When Jesus therefore saw her weeping, and the Jews who gathered with her, weeping, Therefore when Mary came where Jesus was, after seeing him, she fell down at his feet, saying to him, Lord, if thou were here, my brother would not have died.

When Jesus therefore saw her weeping, and the Jews who gathered with her, weeping, Therefore when Mary came where Jesus was, after seeing him, she fell down at his feet, saying to him, Lord, if thou were here, my brother would not have died.

When Jesus therefore saw her weeping, and the Jews who gathered with her, weeping, Therefore when Mary came where Jesus was, after seeing him, she fell down at his feet, saying to him, Lord, if thou were here, my brother would not have died.

When Jesus therefore saw her weeping, and the Jews who gathered with her, weeping, Therefore when Mary came where Jesus was, after seeing him, she fell down at his feet, saying to him, Lord, if thou were here, my brother would not have died.
11:38 Jesus therefore in himself comes to the sepulcher. Now it was a cave, and a stone lay against it.

11:39 Jesus says, Take ye away the stone. Martha, the sister of the man who came to end, says to him, Lord, he smells now, for it is the fourth day.

11:40 Jesus says to her, Did I not to say thee, that if thou believed, thou will see the glory of God?

11:41 So they took away the stone where the man who died was laying. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heard me.
And having said these things, he cried out with a great voice, Lazarus, come out.

Therefore the chief priests and the Pharisees gathered a council, and said, What are we doing? Because this man does many signs.

And the man who died came forth, wrapped hands and feet with grave-clothes, and his face had been wrapped around with a face cloth. Jesus says to them, Loose him, and allow him to go.

Therefore many of the Jews who came to Mary, and who saw what Jesus did, believed in him.

But some of them went away to the Pharisees, and told them what things Jesus did.

Therefore the chief priests and the Pharisees gathered a council, and said, What are we doing? Because this man does many signs.
11:47 Ἔξεστι ὑμῖν οὖν ὁ ἀρχιερεὺς καὶ ὁ φαρισαίος συνεδρίων καὶ ἐλεγὼν τὸ ποιούμεν ὦντι ὑμῶν ὁ ἀνθρώπος πολλὰ σήμεια ποιεῖ.

11:48 If we allow him this way, all men will believe in him, and the Romans will come and take away both our place and the nation.

11:49 And a certain one of them, Caiaphas, being high priest that year, said to them, Ye know nothing at all,

11:50 nor do ye consider that it is expedient for us that one man should die for the people, and not the whole nation should perish.

11:51 Now he said this not from himself, but being high priest that year, he prophesied that Jesus was going to die for the nation.

11:52 And not for the nation only, but also that he might gather together into one the children of God who are scattered abroad.
So from that day they consulted together so that they might kill him.

Jesus therefore no longer walked openly among the Jews, but departed from there into the region near the wilderness into a city called Ephraim, and he stayed there with his disciples.

Now also the chief priests and the Pharisees had given commandment, that if any man knew where he is, he should disclose it, so that they might kill him.
Therefore six days before the Passover Jesus came to Bethany where Lazarus was, the man who died whom he raised from the dead.

Therefore one of his disciples, Judas Iscariot, son of Simon, the man who was going to betray him, says,
12:5 Why was this ointment not sold for three hundred denarii, and given to the poor?

12:6 Now he said this, not because it was a concern to him about the poor, but because he was a thief, and he had the purse and removed things that were put in.

12:7 Jesus therefore said, Let her alone. She has kept it for the day of my burial.

12:8 For ye always have the poor with you, but ye do not always have me.

12:9 Therefore a great multitude of the Jews knew that he is there. And they came, not only because of Jesus, but that they might also see Lazarus whom he had raised from the dead.
since because of him many of the Jews were going and were believing in Jesus.

On the morrow a great multitude having come to the feast, when they heard that Jesus was coming to Jerusalem,

took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna! Blessed is he who comes in the name of Lord, the King of Israel!

And Jesus, having found a young donkey, sat on it, as it is written, And fear not, daughter of Zion. Behold, thy King comes, sitting on a donkey's colt.

Now his disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these were things written because of him, and they did these things to him.
The multitude, the one that was with him when he called Lazarus from the sepulcher, and raised him from the dead, testified.

Also because of this the multitude met him, because they heard of him doing this sign.

Also of themselves, Do ye see that ye accomplish nothing. Behold, the world has gone after him.

Now some Greeks were from those who came up so that they might worship at the feast.

These men therefore came to Philip, the man from Bethsaida of Galilee, and asked him, saying, Sir, we want to see Jesus.
Philip comes and tells Andrew, and again Andrew and Philip tell Jesus.

And Jesus answered them saying, the hour has come that the Son of man should be glorified.

Truly, truly, I say to you, unless the grain of wheat that falls into the ground dies, it remains alone, but if it dies it bears much fruit.

He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.

If any man serves me, let him follow me, and where I am, there my helper will also be.

And if any man serves me, the Father will honor him.
Now is my soul troubled, and what shall I say? Father, save me from this hour. But because of this I came to this hour.

NOW H YUCH MOU TETARAKTAI KAI TI EIPW PATER SWSON ME EK THS WRAN TAUTHN ALLA DIA TOUHTO HATHON EIS THN OPAN TAUTHN

Father, glorify thy name. A voice therefore came out of heaven, saying, I both glorified it, and I will glorify again.

FATHER PATER 3962 {N/VSM} GLORIFY DOXASON 1392 {V/AAM/2S} THE TO 3588 {T/ASN} NAME ONOMA 3686 {N/ASN} OF THEE SOU 4675 {PP/2GS} VOICE FWNH 5456 {N/NSF} THEREFORE OYN 3767 {CONJ} CAME HATHEN 2064 {V/2AAI/1S} OUT OF EK 1537 {PREP} THIS TAUTHN 3778 {PD/ASF} THA 3588 {T/ASF} HOUR 5610 {N/ASF} I CAME HLQON 2064 {V/2AAI/1S} TO EIS 1519 {PREP} THIS TAUTHN 3778 {PD/ASF} THA 3588 {T/ASF} HOUR 5610 {N/ASF}

The multitude therefore that stood by and heard, said thunder occurred, others said, A heavenly agent has spoken to him.

THO O 3588 {T/NSM} MULTITUDE OXLOS 3793 {N/NSM} THEREFORE OYN 3767 {CONJ} THO O 3588 {T/NSM} THAT STOOD BY EYSTOS 2476 {V/RAP/NSM} AND KAI 2532 {CONJ} THAT HEARD AKOUSAΣ 191 {V/AA/NSM} SAID ELEGEN 3004 {V/IAI/3S} NOT FOR SAKE OF DI 1223 {PREP} ME EME 1691 {PP/1AS} BUT ALLA 235 {CONJ} FOR SAKE OF DI 1223 {PREP} YOU YMASA 5209 {PP/2AP}

Jesus answered and said, This voice occurred not for my sake, but for your sakes.

THO O 3588 {T/NSM} JEHOSHUA IHSOUS 2424 {N/NSM} ANSWERED APEKRIQH 611 {V/AII/3S} AND KAI 2532 {CONJ} SAID EIPEN 2036 {V/2AAI/3S} THIS AYTH 3778 {PD/NSF} THA H 3588 {T/NSF} VOICE ΦΩΝΗ 5456 {N/NSF} OCCURRED ΓΕΓΟΝΕΝ 1096 {V/2RAN} OTHER ALLOI 243 {A/NPM} SAID ELEGEN 3004 {V/IAI/3P} AGENT AΓΓΕΛΟΣ 32 {N/NSM} HAS SPOKEN ΔΕΛΔΑΛΗΚΕΝ 2980 {V/RAP/3S} TO HIM AΤΥΩ 846 {PP/DSM}

Now is the judgment of this world. Now the ruler of this world will be cast out.

NOW H YUCH MOU TETARAKTAI KAI TI EIPW PATER SWSON ME EK THS WRAN TAUTHN ALLA DIA TOUHTO HATHON EIS THN OPAN TAUTHN

And I, if I am lifted up from the earth, I will draw all men to myself.
And he said this, signifying by what death he was going to die.

The multitude answered him, We have heard from the law that the Christ remains into the age. And how can thou say, The Son of man must be lifted up? Who is this Son of man?

Jesus therefore said to them, Yet a little time the light is with you. Walk while ye have the light, believe in the light, so that ye may become sons of light. Jesus therefore said to them, Yet a little time the light is with you. Walk while ye have the light, believe in the light, so that ye may become sons of light. Jesus therefore said to them, Yet a little time the light is with you. Walk while ye have the light, believe in the light, so that ye may become sons of light.

While ye have the light, believe in the light, so that ye may become sons of light. Jesus spoke these things, and after departing, he was hid from them.
But although having done so many signs before them, they did not believe in him,

so that the word of Isaiah the prophet that he spoke might be fulfilled: Lord, who has believed our report? And to whom has the arm of Lord been revealed?

Yet, nevertheless, even many of the rulers believed in him, but because of the Pharisees they did not confess, so that they would not become excommunicated from the synagogue,

Because of this they could not believe. Because Isaiah said again, To whom has the arm of Lord been revealed?

Because of these they could not believe. Because Isaiah said again,

Because of this they could not believe. Because Isaiah said again,

Because of this they could not believe. Because Isaiah said again,

Because of this they could not believe. Because Isaiah said again,

Because of this they could not believe. Because Isaiah said again,

Because of this they could not believe. Because Isaiah said again,

Because of this they could not believe. Because Isaiah said again,

Because of this they could not believe. Because Isaiah said again,

Because of this they could not believe. Because Isaiah said again,

Because of this they could not believe. Because Isaiah said again,

Because of this they could not believe. Because Isaiah said again,
for they loved the praise of men more than the praise of God.

And Jesus cried out and said, He who believes in me, believes not in me, but in him who sent me.

And he who sees me sees him who sent me.

I have come a light into the world, so that every man who believes in me may not remain in the darkness.

And if any man hears my sayings, and will not believe, I do not judge him, for I came not so that I might judge the world, but that I might save the world.

He who rejects me and does not receive my sayings, has that which judges him; the word that I spoke, that will judge him in the last day.
And I know that his commandment is eternal life. Therefore what things I speak, just as I should say, and what I should speak.

Because I spoke not from myself, but the Father who sent me, he gave me commandment, what I should say, and what I should speak.

And I know that his commandment is eternal life. Therefore what things I speak, just as the Father has said to me, so I speak.

Now before the feast of the Passover, Jesus, having seen that his hour has come that he would depart out of this world to his Father, having loved his own in the world, he loved them to the end.
13:3 Jesus, having seen that the Father has given all the things to him, into his hands, and that he came from God, and goes to God,

13:4 rises from supper, and set his garments aside, and after taking a towel, he girded himself.

13:5 Then he pours water into the wash-basin, and began to wash the disciples' feet, and to wipe with them the towel with which he was girded.

13:6 So he comes to Simon Peter, and that man says to him, Lord, do thou wash my feet?

13:7 Jesus answered and said to him, What I do thou do not know now, but thou will understand after these things.

13:8 Peter says to him, Thou may, no, not wash my feet into the age. Jesus answered him, If I may not wash thee, thou have no part with me.

13:9 Simon Peter says to him, Lord, not my feet only, but also my hands and head.

13:10 Jesus says to him, He who is bathed has no need to wash the feet either, but is entirely clean. And ye are clean, but not all.

13:11 For he knew the man betraying him. Because of this he said, Ye are not all clean.

13:12 When therefore he washed their feet, and took his garments, having sat down again, he said to them, Do ye understand what I have done to you?
If I then, the Lord and the teacher, have washed your feet, ye also ought to wash each other's feet.

For I have given you an example, so that just as I have done to you ye also should do.

Truly, truly, I say to you, a bondman is not greater than his lord, nor is an apostle greater than he who sent him.
13:19 From henceforth I tell you before it happens, so that when it happens, ye may believe that I am.

13:20 Truly, truly, I say to you, he who receives any man whomsoever I may send, receives me, and he who receives me receives him who sent me.

13:21 Having said these things, Jesus was troubled in the spirit, and testified and said, Truly, truly, I say to you, that one of you will betray me.

13:22 Therefore the disciples looked at each other, being uncertain about whom he speaks.

13:23 And one of his disciples whom Jesus loved was sitting at Jesus’ bosom.

13:24 Simon Peter therefore gestured to this man to inquire whoever he may be about whom he speaks.
13:25 And that man, having leaned thus toward Jesus' breast, says to him, Lord, who is he?


13:25 ΕΠΙΠΕΔΕΩΝ ΔΕ EKEINOS OΥΤΩΣ ΕΠΙ ΤΟ ΣΤΗΘΟΣ ΤΟΥ ΗΙΣΟΥ ΛΕΓΕΙ ΑΥΤΩ ΚΥΡΙΕ ΤΙΣ ΕΣΤΙΝ

13:26 Jesus replies, He is that man to whom I, having dipped the morsel, will give. And when he dipped the morsel, he gives it to Judas Iscariot, the son of Simon.


13:26 ΑΠΟΚΡΙΝΕΤΑΙ Ο ΗΙΣΟΥΣ EKEINOS ΕΣΤΙΝ Ο ΕΙΓ ΒΑΨΑΣ ΤΟ ΨΩΜΙΟΝ ΕΠΙΠΔΩΣΩ ΚΑΙ ΕΜΒΑΨΑΣ ΤΟ ΨΩΜΙΟΝ ΔΙΔΩΣΙΝ ΙΟΥΔΑ ΣΙΜΩΝΟΣ ΙΣΚΑΡΙΩΤΗ

13:27 And after the morsel, then Satan entered into that man. Jesus therefore says to him, What thou do, do more quickly.


13:27 ΚΑΙ ΜΕΤΑ ΤΟ ΨΩΜΙΟΝ ΤΟΤΕ ΕΙΣΗΘΑΕΝ ΕΙΣ ΕΚΕΙΝΟΝ ΠΟΙΕΙΣ ΣΑΤΑΝΑΣ ΛΕΓΕΙ ΟΥΝ ΑΥΤΩ Ο ΗΙΣΟΥΣ Ο ΠΟΙΕΙΣ ΠΟΙΗΣΩΝ ΤACION

13:28 But no man who was sitting knew why he said this to him.


13:28 ΤΟΥΤΟ ΟΥΔΕΙΣ ΕΙ τΝΩ ΘΟΣ ΑΝΑΚΕΙΜΕΝΩΝ ΠΡΟΣ ΤΙ ΕΠΕΙΝ ΑΥΤΩ

13:29 For some thought, since Judas had the purse, that Jesus said to him, Buy what things we need of for the feast, or that he should give something to the poor.


13:29 ΤΙΝΕΣ ΓΑΡ ΕΔΟΚΟΥΝ ΕΠΕΙΤΕ ΤΟ ΓΛΩΣΣΟΚΟΜΟΝ ΕΙΞΕΝ Ο ΙΟΥΔΑΣ ΟΤΙ ΛΕΓΕΙ ΑΥΤΩ Ο ΗΙΣΟΥΣ ΑΓΟΡΑΣΩΝ ΟΝ ΧΡΕΙΑΝ ΕΧΟΜΕΝ ΕΙΣ ΤΗΝ ΕΟΡΘΗΝ Η ΤΟΙΣ ΠΤΩΧΙΟΙΣ ΙΝΑ ΤΙ ΔΩ
Therefore having received the morsel, straightaway that man went out, and it was night.

When he went out, Jesus says, Now the Son of man is glorified, and God is glorified in him.

If God is glorified in him, God will also glorify him in himself, and he will glorify him straightaway.

Little children, yet a little while I am with you. Ye will seek me, and as I said to the Jews, Where I go, ye cannot come, I also now say to you.

A new commandment I give to you, that ye should love each other, just as I loved you, so that ye also should love each other.

By this all men will know that ye are my disciples, if ye have love among each other.
13:36 Simon Peter says to him, Lord, where do thou go? Jesus answered him, Where I go, thou cannot follow me now, but thou will follow me afterwards.


13:38 Jesus answered him, Will thou lay down thy life for me? Truly, truly, I say to thee, A cock will, no, not sound, until thou will deny me thrice.

14:1 Let not your heart be troubled. Ye believe in God, believe also in me.

14:2 In my Father's house are many dwellings, and if not, I would have told you. I go to prepare a place for you.
And if I go and prepare a place for you, I come again, and will take you along to myself, so that where I am, ye may be also.


And ye know where I go, and ye know the way.


Thomas says to him, Lord, we know not where thou go. We know we know the way.


Jesus says to him, I am the way, and the truth, and the life. No man comes to the Father, except by me.


If ye had known me, ye would have known my Father also. And from henceforth ye know him, and have seen him.


If ye had known me, ye would have known my Father also. And from henceforth ye know him, and have seen him.

ΕΓΝΩΚΕΙΤΕ ΜΕ ΚΑΙ ΤΟΝ ΠΑΤΕΡΑ ΜΟΥ ΕΓΝΩΚΕΙΤΕ ΑΝ ΚΑΙ ΑΡΤΙ ΓΙΝΩΚΕ ΑΥΤΟΝ ΚΑΙ ΕΩΡΑΚΑΤΕ ΑΥΤΟΝ

Philip says to him, Lord, show us the Father, and it is enough for us.

14:9 Jesus says to him, Have I been so long a time with you, and thou do not know me, Philip? He who has seen me has seen the Father. And how can thou say, Show us the Father? Of the works themselves. Do thou not believe that I am in the Father, and the Father in me? The sayings that I speak to you I speak not from myself, but from the Father who dwells in me, he does the works.

14:10 Believe me that I am in the Father, and the Father in me. But if not, believe me because of the works themselves.
glorified in the Son.

14:13 AND KAI 2532 (CONJ) ANYTHING TI 5100 (PX/ASN) WHAT O 3739 (PR/ASN) EVER AN 302 (PRT) YE MAY ASK AITHSHTE 154 (V/AAS/2P) IN EN 1722 (PREP) THE TΩ 3588 (T/DSN) NAME ONOMATI 3686 (N/DSN) OF ME MOY 3450 (PP/1GS) THIS TOYTO 5124 (PD/ASN) WILL I DO ΠΟΙΗΣΩ 4160 (V/FAI/1S) SO THAT INA 2443 (CONJ) THO O 3588 (T/NSM) FATHER ΠΑΤΗΡ 3962 (N/NSM) MAY BE GLORIFIED ΔΟΞΑΣΘΗ 1392 (V/APS/3S) IN EN 1722 (PREP) THO TΩ 3588 (T/DSM) SON ΥΙΩ 5207 (N/DSM)

14:13 KAI O TI AN AITHSHTE EN TΩ ONOMATI MOY TOYTO POIHΣΩ INA ΔΟΞΑΣΘΗ O ΠΑΤΗΡ EN TΩ ΥΙΩ

14:14 If ye will ask me anything in my name, I will do it.

14:14 IF EAN 1437 (COND) YE WILL ASK AITHSHTE 154 (V/AAS/2P) ME ME 3165 (PP/1AS) ANYTHING TI 5100 (PX/ASN) IN EN 1722 (PREP) THE TΩ 3588 (T/DSN) NAME ONOMATI 3686 (N/DSN) OF ME MOY 3450 (PP/1NS) WILL DO POIHSW 4160 (V/FAI/1S)

14:14 EAN TI AITHSHTE ME EN TΩ ONOMATI MOU EGW POIHSW

14:15 If ye love me, keep my commandments.

14:15 IF EAN 1437 (COND) YE LOVE AGAPATE 25 (V/PAS/2P) ME ME 3165 (PP/1AS) KEEP THRHSATE 5083 (V/AAM/2P) MY EMAS 1699 (PS/1APF) THAS TAS 3588 (T/APF) COMMANDMENTS ENTOLAS 1785 (N/APF)

14:15 EAN AGAPATE ME TAS ENTOLAS TAS EMAS THRHSATE

14:16 And I will ask the Father, and he will give you another helper, so that he may dwell with you into the age,

14:16 AND KAI 2532 (CONJ) I EGW 1473 (PP/1NS) WILL ASK ERWTHSW 2065 (V/FAI/1S) THO TON 3588 (T/ASM) PATERA 3962 (N/ASM) AND KAI 2532 (CONJ) HE WILL GIVE DWSEI 1325 (V/FAI/3S) YOU UMIN 5213 (PP/2DP) ANOTHER ALLON 243 (A/ASM) HELPER PARAKLHTON 3875 (N/ASM) SO THAT INA 2443 (CONJ) HE MAY DWELL MENH 3306 (V/PAS/3S) WITH MEQ 3326 (PREP) YOU UMIN 5216 (PP/2GP) INTO EIS 1519 (PREP) THO TON 3588 (T/ASM) AGE AIWNA 165 (N/ASM)

14:16 KAI EGW ERWTHSW TON PATERA KAI ALLON PARAKLHTON DWSEI UMIN INA MENH MEQ UMIN EIS TON AIWNA

14:17 the Spirit of truth, which the world cannot receive, because it does not see nor know it. But ye know it, because it dwells with you, and will be in you.

14:17 THE TΩ 3588 (T/ASN) SPIRIT ΠΝΕΥΜΑ 4151 (N/ASN) ΟF ΤHΑ ΤΗΣ 3588 (T/GSF) TRUTH ΑΛΗΘΕΙΑΣ 225 (N/GSF) WHICH O 3739 (PR/ASN) THO O 3588 (T/NSM) WORLD ΚΟΣΜΟΣ 2889 (N/NSM) NOT ΟΥ 3756 (PRT/N) IS ABLE ΔΥΝΑΤΑΙ 1410 (V/PNI/3S) TO RECEIVE ΛΑΒΕΙΝ 2983 (V/2AAN) BECAUSE ΟΤΙ 3754 (CONJ) IT SEES ΘΕΟΡΕΙ 2334 (V/PAI/3S) IT AYTO 846 (PP/ASN) NOT ΟΥ 3756 (PRT/N) NOR ΟΥΔΕ 3761 (ADV) KNOW ΓΙΝΩΣΚΕΙ 1097 (V/PAI/3S) IT AYTO 846 (PP/ASN) BUT ΔΕ 1161 (CONJ) ΥΕ ΥΜΕΙΣ 5210 (PP/2NP) KNOW ΓΙΝΩΣΚΕΤΕ 1097 (V/PAI/2P) IT AYTO 846 (PP/ASN) BECAUSE ΟΤΙ 3754 (CONJ) IT DWELLS ΜΕΝΕΙ 3306 (V/PAS/3S) WITH ΠΑΡ 3844 (PREP) ΥΕ ΥΜΝΩΝ 5213 (PP/2DP) AND KAI 2532 (CONJ) WILL BE ΕΣΤΑΙ 2071 (V/FXI/3S) IN EN 1722 (PREP) ΥΕ ΥΜΝΩΝ 5213 (PP/2DP)

14:17 ΤΟ ΠΝΕΥΜΑ ΤΗΣ ΑΛΗΘΕΙΑΣ Ο Ο ΚΟΣΜΟΣ ΟΥ ΔΥΝΑΤΑΙ ΛΑΒΕΙΝ ΟΤΙ ΟΥ ΘΕΟΡΕΙ ΑΥΤΟ ΟΥΔΕ ΓΙΝΩΣΚΕΙ ΑΥΤΟ ΥΜΕΙΣ ΔΕ ΓΙΝΩΣΚΕΤΕ ΑΥΤΟ ΟΤΙ ΠΑΡ ΥΜΝ ΜΕΝΕΙ KAI EN ΥΜΝ ΕΣΤΑΙ

14:18 I will not leave you orphaned. I am coming to you.

14:18 NOT ΟΥΚ 3756 (PRT/N) WILL I LEAVE ΑΦΗΣΩ 863 (V/FAI/1S) ΥΕ ΥΜΑΣ 5209 (PP/2AP) ORPHANED ΟΡΦΑΝΟΥΣ 3737 (A/APM) I AM COMING ΕΡΧΟΜΑΙ 2064 (V/PAI/3S) TO ΠΡΟΣ 4314 (PREP) ΥΕ ΥΜΑΣ 5209 (PP/2AP)

14:18 ΟΥΚ ΑΦΗΣΩ ΥΕ ΥΜΑΣ ΟΡΦΑΝΟΥΣ ΕΡΧΟΜΑΙ ΠΡΟΣ ΥΜΑΣ

14:19 Yet a little while, and the world sees me no more, but ye see me. Because I live, ye will
also live.


14:19 ETI MIKRON KAI O KOΣMOS ME OYKEI ΘΕΟΡΕΙ ΥΜΕΙΣ ΔΕ ΘΕΟΡΕΙΤΕ ΜΕ ΟΤΙ ΕΓΩ ΖΩ KAI ΥΜΕΙΣ ΖΗΣΕΩΣΕ

14:20 In that day ye will know that I am in my Father, and ye in me, and I in you.


14:20 EN EKEINH TH HMEPA ΓΝΩΣΕΣΘΕ ΥΜΕΙΣ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ ΜΟΥ ΚΑΙ ΥΜΕΙΣ ΕΝ ΕΜΟΙ ΚΑΙ ΕΓΩ ΕΝ ΥΜΙΝ

14:21 He who has my commandments, and keeps them, that man it is who loves me. And he who loves me will be loved by my Father, and I will love him, and will manifest myself to him.


14:22 Judas (not Iscariot) says to him, Lord, and what has happened that thou are going to manifest thyself to us, and not to the world?


14:22 ΔΕΓΕΙ ΑΥΤΩ IOYDAΣ OYX Ο ΙΣΚΑΡΙΩΤΗΣ ΚΥΡΙΕ ΚΑΙ ΤΙ ΓΕΓΟΝΕΝ ΟΤΙ ΗΜΙΝ ΜΕΛΕΙΣ EMΦΑΝΙΖΕΙΝ ΣΕΑΥΤΩΝ ΚΑΙ OYXI ΤΟ ΚΟΣΜΩ

14:23 Jesus answered and said to him, If any man loves me, he will keep my word, and my Father will love him, and we will come and make a dwelling with him.

14:24 He who does not love me does not keep my words. And the word that ye hear is not mine, but the Father's who sent me.

14:25 I have spoken these things to you while remaining with you.

14:26 But the helper, the Holy Spirit that the Father will send in my name, he will teach you all things, and will remind you of all that I said to you.

14:27 Peace I leave with you. My peace I give to you, not as the world gives, do I give to you. Let not your heart be troubled, nor let it be cowardly.

14:28 Ye heard that I said to you, I go, and I come to you. If ye loved me, ye would have rejoiced because I said I go to the Father, because my Father is greater than I.
And now I have told you before it happens, so that when it happens, ye might believe.

And now I have told you before it happens, so that when it happens, ye might believe. And as the Father commanded me, thus I do. Arise, let us go from here.

but that the world may know that I love the Father. And as the Father commanded me, thus I do. Arise, let us go from here.

I am the true grapevine, and my Father is the farmer.

Every branch in me not bearing fruit, he removes it. And every branch that bears fruit, he prunes it, so that it may bear more fruit.

Now ye are clean because of the word that I have spoken to you.
Dwell in me, and I in you. Just as the branch cannot bear fruit of itself, unless it dwells in the grapevine, so neither ye, if ye do not dwell in me.


If ye dwell in me, and my sayings dwell in you, ye will ask whatever ye may want, and it will be done to you.


By this my Father is glorified, that ye may bear much fruit, and ye will become my

15:9 As the Father has loved me, I also have loved you. Dwell ye in my love.

15:10 If ye keep my commandments, ye will dwell in my love, just as I have kept my Father's commandments, and dwell in his love.

15:11 These things I have spoken to you so that my joy may dwell in you, and your joy may be full.

15:12 This is my commandment, that ye love each other, just as I have loved you.
15:14 Ye are my friends, if ye do as many things as I command you.

15:14 Ye YMIEIS 5210 {PP/2NP} ARE ESTE 2075 {V/PXI/2P} FRIENDLY PHILOI 5384 {A/NPM} OF ME MOY 3450 {PP/1GS} IF EAN 1437 {COND} YE DO POIHITE 4160 {V/PAS/2P} AS MANY AS OSA 3745 {PK/APN} I EGΩ 1473 {PP/INS} COMMAND ENTELLLOMAI 1781 {V/PNI/1S} YOU YMIN 5213 {PP/2DP}

15:14 I no longer call you bondmen, because the bondman does not know what his lord does. But I have called you friends, because all things that I heard from my Father, I made known to you.

15:15 NO LONGER OUKETI 3765 {ADV} I CALL LΕΓΩ 3004 {V/PAU/1S} YOU YMΛΣ 5209 {PP/2AP} BONDΜΝ ΔΟΥΛΟΥΣ 1401 {N/APM} BECAUSE OΤI 3754 {CONJ} ΘΗ O 3588 {T/TNSM} BONDΜΝ ΔΟΥΛΟΣ 1401 {N/NSM} NOT OYK 3756 {PRT/N} KNOW ΟΙΔΕΝ 1492 {V/RAI/3S} WHAT ΤΙ 5101 {P/ASM} ΘΗ O 3588 {T/TNSM} LORD KYΡΙΟΣ 2962 {N/NSM} OF HIM ΑΥΤΟΥ 846 {PP/GSM} DOES ΠΟΙΚΙ 4160 {V/PAS/3P} BUT ΔΕ 1161 {CONJ} YOU YMΛΣ 5209 {PP/2AP} I HAVE CALLED ΕΙΡΗΧΑ 2046 {V/RAI/AS/ATT} FRIENDLY ΦΙΛΟΥΣ 5384 {A/APM} BECAUSE OΤI 3754 {CONJ} ALL ΠΑΝΤΑ 3956 {A/APN} THAT Α 3739 {PR/APN} I HEARD ΗΚΟΥΣΑ 191 {V/VAAI/1S} FROM ΠΑΡΑ 3844 {PREP} ΘΗ ΤΟΥ 3588 {T/TNSM} FATHER ΠΑΤΡΟΣ 3962 {N/GSM} OF ME MOY 3450 {PP/1GS} I MADE KNOWN ΕΓΝΩΡΙΣΑ 1107 {V/PNI/1S} TO YOU YMIN 5213 {PP/2DP}

15:15 Ye did not choose out me, but I chose out you, and appointed you, so that ye do as many things as I command you, that your fruit may remain, so that anything whatever ye may ask of the Father in my name, he may give you.

15:16 YE YMIEIS 5210 {PP/2NP} CHOOSE OUT ΕΞΕΛΕΞΑΣΘΕ 1586 {V/AMI/2P} NOT OYX 3756 {PRT/N} ME ME 3165 {PP/1AS} BUT ΑΛΛ 235 {CONJ} I EΓΩ 1473 {PP/PNS} CHOOSE OUT ΕΞΕΛΕΞΑΜΗΝ 1586 {V/AMI/1S} YOU YMΛΣ 5209 {PP/2AP} AND ΚΑΙ 2532 {CONJ} I APPOINTED ΕΘΗΚΑ 5087 {V/VAAI/1S} YOU YMΛΣ 5209 {PP/2AP} SO THAT ΑΝΑ 2443 {CONJ} YE YMIEIS 5210 {PP/2NP} SHOULD GO ΥΠΑΙΗΤΕ 5217 {V/PAS/2P} AND ΚΑΙ 2532 {CONJ} BEAR ΦΕΡΗΤΕ 5342 {V/PAS/2P} FRUIT ΚΑΡΠΙΟΝ 2590 {N/ASM} AND ΚΑΙ 2532 {CONJ} ΘΗ O 3588 {T/TNSM} FRUIT ΚΑΡΠΙΟΣ 2590 {N/NSM} OF YOU YMEN 5216 {PP/2GP} MAY REMAIN ΜΕΝΗ 3306 {V/PAS/3P} SO THAT ΑΝΑ 2443 {CONJ} ANYTHING ΤΙ 5100 {P/ASM} WHAT Ο 3739 {PR/AS} EVER ΑΝ 302 {PREP} YE MAY ASK ΑΙΤΗΣΗΤΕ 154 {V/VAAI/2P} THO ΤΟΝ 3588 {T/TNSM} FATHER ΠΑΤΕΡΑ 3962 {N/NSM} IN EN 1722 {PREP} THE ΤΟ 3588 {T/TNSM} NAME ΟΝΟΜΑΤΙ 3686 {N/DSN} OF ME MOY 3450 {PP/1GS} HE MAY GIVE ΔΩ 1325 {V/2AAS/3S} YOU YMIN 5213 {PP/2DP}

15:16 OYX YMIEIS ME ΕΞΕΛΕΞΑΣΘΕ ΑΛΛ ΕΓΩ ΕΞΕΛΕΞΑΜΗΝ YMΛΣ KAI EΘΗΚΑ YMΛΣ IΝΑ YMIEIS ΥΠΑΙΗΤΕ KAI ΚΑΡΠΙΟΝ ΦΕΡΗΤΕ KAI O ΚΑΡΠΙΟΣ YMΝΩΝ ΜΕΝΗ IΝΑ Ο ΤΙ ΑΝ ΑΙΤΗΣΗΤΕ ΤΟΝ ΠΑΤΕΡΑ ΕΝ ΤΟ ΟΝΟΜΑΤΙ MOY ΔΩ YMIN

15:17 These things I command you, so that ye may love each other.

15:17 THESE TAYΤΑ 5023 {PD/APN} I COMMAND ENTELLLOMAI 1781 {V/PNI/1S} YOU YMIN 5213 {PP/2DP} SO THAT IΝΑ 2443 {CONJ} YE MAY LOVE ΑΓΑΠΑΤΕ 25 {V/PAS/2P} EACH OTHER ΑΛΛΗΛΟΥΣ 240 {PC/APM}

15:17 TAYΤΑ ENTELLLOMAI YMIN IΝΑ ΑΓΑΠΑΤΕ ΑΛΛΗΛΟΥΣ

15:18 If the world hates you, know that it has hated me before you.

15:18 IF ΕΙ 1487 {COND} ΘΗ O 3588 {T/TNSM} WORLD KOΣΜΟΣ 2889 {N/NSM} HATES ΜΙΣΕΙ 3404 {V/PAI/3S} YOU YMΛΣ 5209 {PP/2AP} KNOW YE ΓΙΝΩΣΚΕΤΕ 1097 {V/PAM/2P} THAT OΤΙ 3754 {CONJ} IT HAS HATED ΜΕΜΙΣΗΚΕΝ 3404 {V/RAI/3S} ME ΕΜΕ 1691 {PK/1AS} BEFORE ΠΡΩΤΟΝ 4412 {ADV} YOU YMΩΝ 5216 {PP/2GP}

15:18 ΕΙ O KOΣΜΟΣ YMΛΣ MΙΣΕΙ ΓΙΝΩΣΚΕΤΕ ΟΤΙ ΕΜΕ ΠΡΩΤΟΝ YMΝΩΝ ΜΕΜΙΣΗΚΕΝ

15:19 If ye were of the world, the world would love its own, but because ye are not of the world (instead I chose you out of the world), because of this the world hates you.

15:19 Ei ei toy kosmou hte o kosmos an to dios ephilei oti de ek toy kosmou ouk este alla egi ezeileamhmin umas ek toy kosmou dia toyto misiei umas o kosmos

15:20 Remember the word that I said to you, A bondman is not greater than his lord. If they persecuted me, they will persecute you also. If they kept my word, they will keep yours also.


15:20 Mnhmoneyete toy logoi ou egi epiion yomin ouk estin doulos meizwn toy kyrioy aytoy ei eme ediosan kai yumas diosousin ei ton logon moy ethirhazan kai ton yemetepon therhousin

15:21 But all these things they will do to you because of my name, because they have not known him who sent me.


15:21 Alla tauta pantan poihsousin yimin dia to onoma moy oti ouk idiasin ton piasmanta me

15:22 If I had not come and spoken to them, they would not have had sin, but now they have no excuse for their sin.


15:22 Ei mh haion kai elallhsa aytoi amartian ouk eixon nyn de profasin ouk exousin pepei ths amartias aytoin

15:23 He who hates me hates my Father also.


15:23 O eme misin kai ton patepa moy misiei

15:24 If I had not done among them the works that no other man has done, they would not have had sin, but now they have both seen and hated both me and my Father.


16:1 I have spoken these things to you, so that ye may not be caused to stumble.

16:2 They will make you excommunicated from the synagogues. But the hour comes that every man who kills you will be offering service to God.
And they will do these things, because they have not known the Father nor me.

But I have told you these things, so that when the hour comes, ye may remember that I told you of them. But I did not tell you these things from the beginning because I was with you. Nevertheless I go to him who sent me, and none of you asks me, Where do thou go? But because I have spoken these things to you, sorrow has filled your heart. Nevertheless I tell you the truth, it is expedient for you that I depart, for if I do not depart, the helper will not come to you. But whenever I go, I will send him to you.

And having come, that will convict the world about sin, and about justice, and about judgment.

16:9 About sin because they truly did not believe in me,


16:10 and about justice because I go to the Father, and ye see me no more,


16:11 and about judgment because the ruler of this world has been judged.


16:12 I have yet many things to say to you, but ye cannot bear them now.


16:13 However when that, the Spirit of truth, comes, he will guide you into all the truth. For he will not speak from himself, but as many things as he may hear, he will speak. And he will report to you the things that are coming.


16:14 That will glorify me because he will receive from me, and will report to you.

16:14 EKEINOΣ EME ΔΟΞΑΣΕΙ OTI EK ETOY EMOY ΛΗΨΕΤΑΙ KAI ANAGGELAI YMIN

16:15 All things, as many as the Father has are mine. Because of this I said that he takes from me, and will report to you.


16:15 ΠΑΝΤΑ ΟΣΑ EXEI O ΠΑΘΡ EMA ΕΣΤΙΝ ΔΙΑ TOYTO ΕΙΠΙΟΝ OTI EK TOU EMOY ΛΑΜΒΑΝΕΙ KAI ANAGGELAI YMIN

16:16 A little while, and ye do not look at me. Again a little while, and ye will see me, because I go to the Father.


16:16 ΜΙΚΡΟΝ KAI OY ΘΕΩΡΕΙΤΕ ME KAI ΠΑΛΙΝ ΜΙΚΡΟΝ KAI ΩΨΕΨΕΘΕ ME OTI ΥΠΑΙΓΩ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ

16:17 Therefore some of his disciples said among themselves, What is this that he says to us, A little while, and ye do not look at me, and, Again a little while, and ye will see me, and, Because I go to the Father?


16:17 ΕΙΠΙΟΝ ΟΥΝ EK TΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ ΠΡΟΣ ΑΛΛΗΛΟΥΣ ΤΙ ΕΣΤΙΝ ΤΟΥΤΟ Ο ΛΕΓΕΙ ΗΜΙΝ ΜΙΚΡΟΝ KAI OY ΘΕΩΡΕΙΤΕ ME KAI ΠΑΛΙΝ ΜΙΚΡΟΝ KAI ΩΨΕΨΕΘΕ ME OTI ΕΓΩ ΥΠΑΙΓΩ ΠΡΟΣ ΤΟΝ ΠΑΤΕΡΑ

16:18 They said therefore What is this that he says, A little while? We know not what he says.


16:18 ΕΛΕΓΕΝ ΟΥΝ ΤΟΥΤΟ ΤΙ ΕΣΤΙΝ Ο ΛΕΓΕΙ ΤΟ ΜΙΚΡΟΝ ΟΥΚ ΟΙΔΑΜΕΝ ΤΙ ΛΑΛΕΙ

16:19 Therefore Jesus knew that they wanted to ask him, and he said to them, Do ye inquire among yourselves about this, because I said, A little while, and ye do not look at me, and, Again a little while, and ye will see me?

16:19 

**Truly, truly, I say to you, that ye will weep and lament, but the world will rejoice. Ye will be sorrowful, but your sorrow will become into joy.**

16:20 **Truly, truly, I say to you, that ye will weep and lament, but the world will rejoice. Ye will be sorrowful, but your sorrow will become into joy.**

16:21 **When a woman brings forth she has pain because her hour has come. But when she has given birth to the child she no longer remembers the anguish because of the joy that a man was born into the world.**

16:22 **And now therefore indeed ye have sorrow, but I will see you again, and your heart will rejoice, and no man takes your joy away from you.**

16:23 **And in that day ye will ask me nothing. Truly, truly, I say to you, that as many things as ye may ask the Father in my name, he will give you.**
Until now ye have asked nothing in my name. Ask, and ye will receive, so that your joy may be made full.

These things I have spoken to you in veiled words. The hour comes, when I will no more speak to you in veiled words, but will inform you plainly about the Father.

In that day ye will ask in my name, and I do not say to you, that I will pray the Father about you, because ye have loved me, and have believed that I came forth from God.

The Father himself loves you, because ye have loved me, and have believed that I came forth from God.
His disciples say to him, Lo, now thou speak plainly, and speak not one veiled word.

Now we know that thou know all things, and have no need that any man should question thee. By this we believe that thou came forth from God.

Jesus answered them, Do ye now believe?

Behold, the hour comes, and now has come, that ye will be scattered, each man to his own things, and ye will leave me alone. And yet I am not alone, because the Father is with me.

These things I have spoken to you, so that in me ye might have peace. In the world ye have tribulation. But cheer up, I have overcome the world.
Jesus spoke these things, and he lifted up his eyes to heaven, and said, Father, the hour has come. Glorify thy Son, that the Son may also glorify thee,

And now, Father, glorify thou me with thyself with the glory that I had with thee before I was in the world.

And just as thou gave him authority over all flesh, so that all things that thou hast given him, he will give them eternal life.

And this is eternal life, that they should know thee the only true God, and Jesus Christ whom thou sent.

I glorified thee on the earth. I finished the work which thou hast given me that I should do.

And now, Father, glorify thou me with thyself with the glory that I had with thee before the world was.
17:6 I manifested thy name to the men whom thou gave me out of the world. They were thine, and thou gave them to me, and they have kept thy word.

17:7 Now they know that all things, as many as thou gave me are from thee.

17:8 Because the sayings that thou gave to me, I gave to them. And they received them, and knew truly that I came forth from thee, and they believed that thou sent me.
And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name that thou may have given to me, so that they may be one, just as we.

While I was with them in the world, I kept them in thy name. Whom thou gave to me, I kept, and none of them was destroyed, except the son of destruction, so that the scripture might be fulfilled.

And now I come to thee. And I speak these things in the world, so that they may have my joy fulfilled in them.

I have given them thy word, and the world hated them, because they are not of the world, just as I am not of the world.

17:11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name that thou may have given to me, so that they may be one, just as we.

17:12 While I was with them in the world, I kept them in thy name. Whom thou gave to me, I kept, and none of them was destroyed, except the son of destruction, so that the scripture might be fulfilled.

17:13 And now I come to thee. And I speak these things in the world, so that they may have my joy fulfilled in them.

17:14 I have given them thy word, and the world hated them, because they are not of the world, just as I am not of the world.
I pray not that thou should take them out of the world, but that thou should keep them from the evil.

They are not of the world just as I am not of the world.

Sanctify them in thy truth. Thy word is truth.

Just as thou sent me into the world, so also I sent them into the world.

And for their sakes I sanctify myself, so that they may also themselves be sanctified in truth.

And I pray not about these only, but also about those who believe in me through their word,
17:21 So that INA 2443 {CONJ} ALL ΠΑΝΤΕΣ 3956 {NP/NPM} THEY MAY BE ΩΣΙΝ 5600 {V/PXS/3P} ONE EN 1520 {N/NSN} JUST AS KΑΘΩΣ 2531 {ADV} THO H ΣΥ 4771 {PP/2NS} FATHER ΠΑΤΕΡ 3962 {N/VSM} IN EN 1722 {PREP} ME EΜΟΙ 1698 {PP/IDS} AND Ι KΑΓΩ 2504 {PP/1NS/C} IN EN 1722 {PREP} THO ΣΟΙ 4671 {PP/2DS} THAT INΑ 2443 {CONJ} ALSO KΑΙ 2552 {CONJ} THEY AΥΤΟΙ 846 {PP/NPM} MAY BE ΩΣΙΝ 5600 {V/PXS/3P} ONE EN 1520 {N/NSN} IN EN 1722 {PREP} US HΜΗΝ 2254 {PP/1DP} SO THAT INΑ 2443 {CONJ} THO O 3588 {TNSM} WORLD ΚΩΣΜΟΣ 2889 {N/NSM} MAY BELIEVE ΠΙΣΤΕΥΣΗ 4100 {V/AAS/3S} THAT ΤΟΙ 3754 {CONJ} THO ΣΥ 4771 {PP/2NS} SENT ΑΠΕΣΤΕΙΛΑΣ 649 {V/AAS/2S} ME ΜΕ 3165 {PP/1AS} ME 1721 ΙNΑ ΠΑΝΤΕΣ EN ΩΣΙΝ KΑΘΩΣ ΣΥ PΑΤΕΡ EN EΜΟΙ KΑΓΩ EN ΣΟΙ INΑ KΑΙ AΥΤΟΙ EN HΜΗN EN ΩΣΙΝ INΑ O KΩΣΜΟΣ ΠΙΣΤΕΥΣΗ ΟΤΙ ΣΥ ME APΕΣΤΕΙΛΑΣ

17:22 And I, the glory that thou have given me, I have given to them, so that they may be one, just as we are one,

17:22 AND KΑΙ 2532 {CONJ} I ΕΙΓΩ 1473 {PP/1NS} THA ΣΗΝ 3588 {T/ASF} GLORY ΔΟΞΑΝ 1391 {N/ASF} THAT ΗΝ 3739 {PR/ASF} THO H ΣΥ 4771 {PP/2NS} H ΑΠΟΙΝΑΙΜΟΙ 1325 {V/RPP/VSM} ΑΝ EΜΟΙ 3427 {PP/1DS} I HAVE GIVEN ΔΕΔΟΚΑ 1325 {V/RPP/VIS} TO THEM AΥΤΟΙΣ 846 {PP/DPM} SO THAT INΑ 2443 {CONJ} THEY MAY BE ΩΣΙΝ 5600 {V/PXS/3P} ONE EN 1520 {N/NSN} JUST AS KΑΘΩΣ 2531 {ADV} Ή ΗΜΕΙΣ 2249 {V/PXS/1P} ARE EΞΕΜΗΝ 2070 {V/PXS/1P} ONE EN 1520 {N/NSN}

17:23 I in them, and me in thee, that they may be fully perfected in one, and so that the word may know that thou sent me, and loved them, just as thou loved me.

17:23 I ΕΙΓΩ 1473 {PP/1NS} IN EN 1722 {PREP} THEM AΥΤΟΙΣ 846 {PP/DPM} AND KΑΙ 2532 {CONJ} THO H ΣΥ 4771 {PP/2NS} IN EN 1722 {PREP} ME EΜΟΙ 1698 {PP/1DS} ΣΟΙ 4671 {PP/2DS} THO ΣΗν 3588 {T/ASF} ME Ή ΑΠΟΙΝΑΙΜΟΙ 1325 {V/RPP/VSM} ΑΝ EΜΟΙ 3427 {PP/1DS} I HAVE GIVEN ΔΕΔΟΚΑ 1325 {V/RPP/VIS} TO THEM AΥΤΟΙΣ 846 {PP/DPM} JUST AS KΑΘΩΣ 2531 {ADV} THO H ΑΠΟΙΝΑΣ 3165 {PP/1AS} AND KΑΙ 2532 {CONJ} LOVED ΗΓΑΠΗΣΑΣ 25 {V/AAS/3S} ME ΕΜΕ 1691 {PP/1AS}

17:24 Father, whom thou gave to me, I desire that where I am, they also may be with me, so that they may see my glory that thou have given me, because thou loved me before the foundation of the world.

17:24 FATHER ΠΑΤΕΡ 3962 {N/VSM} WHOM ΟΥΣ 3739 {PR/APM} THO GAVE ΔΕΔΟΚΑΣ 1325 {V/RPP/VIS} TO ME ΜΟΙ 3427 {PP/1DS} I DESIRE ΘΕΛΩ 2309 {V/PRAI/IS} THAT INΑ 2443 {CONJ} WHERE ΟΠΟΥ 3699 {ADV} I ΕΙΓΩ 1473 {PP/1NS} AM ΕΙΜΙ 1510 {V/PXS/1S} THEY ALSO KΑΚΕΙΝΟΙ 2548 {PD/NPM/C} MAY BE ΩΣΙΝ 5600 {V/PXS/3P} WITH ME 3326 {PP/PDS} ME EΜΟΥ 1700 {PP/1DS} SO THAT INΑ 2443 {CONJ} THEY MAY SEE ΘΕΩΡΩΣΙΝ 2334 {V/PAS/3P} ΣΗ ΣΗ 3588 {T/ASF} ME ΕΜΗΝ 1699 {PP/1AS} ΗΓΑΠΗΣΑΣ 25 {V/AAS/3S} ΗΓΑΠΗΣΑΣ 25 ΜΕ ΕΜΕ 3165 {PP/1AS} BEFORE ΠΡΟ 4253 {PREP} FOUNDATION ΚΑΤΑΒΟΛΗΣ 2602 {N/GSF} OF WORLD ΚΩΣΜΟΥ 2889 {N/NSM}

17:25 And righteous Father, the world does not know thee, but I know thee, and these know that thou sent me.

17:25 AND KΑΙ 2532 {CONJ} RIGHTOUS ΔΙΚΑΙΟΣ 1342 {A/VSM} FATHER ΠΑΤΕΡ 3962 {N/VSM} THO Ο 3588 {TNSM} WORLD ΚΩΣΜΟΣ 2889 {N/NSM} KNOWS ΕΓΝΩ 1097 {V/2AA/1S} THEY ΣΕ 4571 {PP/2AS} NOT ΟΥΚ 3756 {PR/PDS} BUT ΔΕ 1161 {CONJ} I ΕΙΓΩ 1473 {PP/1NS} KNOW ΕΓΝΩΝ 1097 {V/2AA/1S} THEY ΣΕ 4571 {PP/2AS} AND KΑΙ 2532 {CONJ} ΠΟΣ OΥΤΟΙ 3778 {PD/NPM}
And I made known to them thy name, and I will make it known, so that the love that thou loved me may be in me, and I in them.

18:1 After speaking these things, Jesus went forth with his disciples on the other side of the brook Kidron, where there was a garden into which he entered, he and his disciples.
18:4 Jesus therefore knowing all the things that were coming upon him, after going forth, he says to them, Whom seek ye?

18:5 They answered him, Jesus the Nazarene. Jesus says to them, I am he. And Judas, the man betraying him had also stood with them.

18:6 When therefore he said to them, I am he, they went backward and fell to the ground.

18:7 Again therefore he questioned them, Whom seek ye? And they said, Jesus the Nazarene.

18:8 Jesus answered, I told you that I am. If therefore ye seek me, allow these men to go,
Simon Peter therefore, having a sword, drew it and struck the high priest's bondman, and cut off his right ear. Now the servant's name was Malchus.

Jesus therefore said to Peter, Put up thy sword into the sheath. The cup that the Father has given me, shall I, no, not drink it?

So the band, and the chief captain, and the subordinates of the Jews, arrested Jesus and bound him,

and led him away first to Annas. For he was father-in-law of Caiaphas, who was high priest that year.

Now Caiaphas was the man who counseled the Jews that it was expedient for one man to die on behalf of the people.
And Simon Peter followed Jesus, also the other disciple. But that disciple was known to the high priest, and he went in with Jesus into the courtyard of the high priest.

But Peter had stood near the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper and brought in Peter.

Therefore the servant girl (the doorkeeper) says to Peter, Are thou not also of this man's disciples? That man says, I am not.

Now the bondmen and the subordinates had stood, having made a fire of coals because it was cold, and they were warming themselves. And Peter was also standing with them warming himself.

And Simon Peter followed Jesus, also the other disciple. But that disciple was known to the high priest, and he went in with Jesus into the courtyard of the high priest.

But Peter had stood near the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper and brought in Peter.

Therefore the servant girl (the doorkeeper) says to Peter, Are thou not also of this man's disciples? That man says, I am not.

Now the bondmen and the subordinates had stood, having made a fire of coals because it was cold, and they were warming themselves. And Peter was also standing with them warming himself.
The high priest therefore asked Jesus about his disciples, and about his doctrine.

Jesus answered him, I spoke in public to the world. I always taught in a synagogue, and in the temple where the Jews always gather together, and I spoke nothing in secret.
18:24 Annas sent him bound to Caiaphas the high priest.


18:26 One of the bondmen of the high priest, being a kinsman of him whose ear Peter cut off, says, Did I not see thee in the garden with him?

18:30 They answered and said to him, If this man were not an evildoer, we would not have delivered him up to thee.

18:31 Pilate therefore said to them, Take ye him, and judge him according to your law. The Jews therefore said to him, It is not permitted for us to kill any man, so that the word of Jesus might be fulfilled that he spoke, signifying what kind of death he was going to die.

18:32 so that the word of Jesus might be fulfilled that he spoke, signifying what kind of death he was going to die.

18:33 Pilate therefore again entered into the Praetorium, and called Jesus, and said to him, Are thou the king of the Jews?
18:34 Jesus answered, Do thou say this of thyself, or did others tell thee about me?


18:35 Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee to me. What have thou done?


18:36 Jesus answered, My kingdom is not of this world. If my kingdom were of this world my subordinates would have fought so that I would not be delivered to the Jews, but now my kingdom is not from here.


18:36 ΑΠΕΚΡΙΘΘ ΙΗΣΟΥΣ Η ΒΑΣΙΛΕΙΑ Η EMH ΟΥΚ ΕΣΤΙΝ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ ΕΙ ΕΚ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ ΗΝ Η ΒΑΣΙΛΕΙΑ Η EMH ΟΙ ΥΠΗΡΕΤΑΙ ΑΝ ΟΙ ΕΜΟΙ ΗΓΩΝΙΖΟΝΤΟ ΗΝΑ ΜΗ ΠΑΡΑΔΟΘΩ ΤΟΙΣ ΙΟΥΔΑΙΟΙΣ ΝΥΝ ΔΕ Η ΒΑΣΙΛΕΙΑ Η EMH ΟΥΚ ΕΣΤΙΝ ΕΝΕΤΕΥΘΕΝ

18:37 Pilate therefore said to him, Then thou are a king? Jesus answered, Thou say that I am a king. For this I have been born, and for this I have come into the world, that I would testify to the truth. Every man who is the truth hears my voice.


18:37 ΕΠΕΝ ΟΥΝ ΑΥΤΩ Ο ΠΙΛΑΤΟΣ ΟΥΚΟΥΝ ΒΑΣΙΛΕΥΣ ΕΙ ΣΥ ΑΠΕΚΡΙΘΘ ΙΗΣΟΥΣ ΣΥ ΛΕΓΕΙΣ ΟΤΙ ΒΑΣΙΛΕΥΣ ΕΙΜΙ ΕΙΓΩ ΕΙΣ ΣΥ ΤΟΥΤΟ ΓΕΓΕΝΝΗΜΑΙ ΚΑΙ ΕΙΣ ΤΟΥΤΟ ΕΛΗΛΥΘΑ ΕΙΣ ΤΟΝ
Pilate says to him, What is truth? And having said this, he went out again to the Jews, and says to them, I find not one cause in him.

But there is a custom for you that I should release to you one man at the Passover. Do ye wish therefore I would release to you the king of the Jews?

They all cried out again therefore, saying, Not this man, but Barabbas. But Barabbas was a robber.

Therefore Pilate then took Jesus and scourged him.

And the soldiers having woven a crown of thorns, they put it on his head, and put around him a purple garment.
And they said, Hail, king of the Jews! And they gave him slaps.

Therefore Pilate again went forth outside, and says to them, Behold, I bring him out to you, so that ye may know that I find not one cause in him.

Jesus therefore came outside, wearing the thorny crown and the purple robe. And he says to them, Look at the man!
19:8 When Pilate therefore heard this word, he was more afraid.

19:9 And he went into the Praetorium again, and says to Jesus, Where are thou from? But Jesus gave him no answer.

19:10 Pilate therefore says to him, Thou do not speak to me? Know thou not that I have authority to crucify thee, and I have authority to release thee?

19:11 Jesus answered him, Thou would have no authority against me, unless it were given thee from above. Because of this he who delivered me to thee has greater sin.

From this Pilate sought to release him, but the Jews cried out, saying, If thou release this man, thou are not Caesar's friend. Every man who makes himself a king speaks against Caesar.
19:13 When Pilate therefore heard this word, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha. But they cried out, Away, away, crucify him! Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king except Caesar.

19:14 Now it was the Preparation of the Passover, and about the sixth hour. And he says to the Jews, Look at your king!

19:15 But they cried out, Away, away, crucify him! Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king except Caesar.

19:16 Therefore he then delivered him to them, so that he might be crucified, and they took and led Jesus away.
And he went out bearing his cross to a place called, of a Skull, a place that is called in Hebrew, Golgotha,

where they crucified him, and two others with him, on this side and that, and Jesus in the middle.

And Pilate also wrote a title, and put it on the cross. And it was written, JESUS THE NAZARENE, THE KING OF THE JEWS.

Therefore many of the Jews read this title, because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Greek, in Latin.
Pilate answered, What I have written I have written.

The soldiers therefore when they crucified Jesus, took his garments and made four parts, to each soldier a part, and also the tunic. But the tunic was a seamless weave, from the top throughout.

They said therefore among themselves, Let us not divide it, but cast a lot for it, whose it will be, so that the scripture might be fulfilled, which says, They parted my garments among them, and for my clothing they cast a lot. Therefore the soldiers indeed did these things.

And his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene had stood near the cross of Jesus.
When Jesus therefore saw his mother, and the disciple whom he loved standing by, he says to his mother, Woman, behold thy son.

Then he says to the disciple, Behold, thy mother. And from that hour the disciple took her to his own place.

After this, Jesus, having seen that all things are now completed, so that the scripture might be fully complete, says, I thirst.

Therefore a vessel full of vinegar was set there. And having filled a sponge with the vinegar, they brought it to his mouth.
The Jews therefore, so that the bodies would not remain on the cross on the sabbath, since it was Preparation (for it was the high day of that sabbath), they besought Pilate that their legs might be broken, and they might be removed.

But one of the soldiers pierced his side with a spear, and straightaway blood and water came out.

And he who has seen has testified, and his testimony is true. And that man knows that he speaks true, so that ye may believe.
For these things happened so that the scripture might be fulfilled, Not a bone of him will be broken.

And again another scripture says, They will look toward whom they pierced.

And after these things Joseph of Arimathaea, being a disciple of Jesus, but secretly because of fear of the Jews, besought Pilate that he might remove the body of Jesus, and Pilate allowed him. Therefore he came and removed the body of Jesus, and wrapped it in linen cloths with the spices, just as is the custom of the Jews to bury.

And Nicodemus also came (he who at the first came to Jesus by night) bringing a mixture of myrrh and aloes, about a hundred pounds.

So they took the body of Jesus, and wrapped it in linen cloths with the spices, just as is the custom of the Jews to bury.
Now on the first day of the week Mary Magdalene comes early, while it was still darkness, to the sepulcher, and sees the stone taken away from the sepulcher. Not where they have laid him. She runs and comes to Simon Peter, and to the other disciple whom Jesus loved, and says to them, They have taken away the Lord out of the sepulcher, and we know where they have laid him.

Now a garden was in the place where he was crucified, and in the garden a new sepulcher in which no man was yet laid.

Therefore because of the Jews' Preparation (because the sepulcher was near) they laid Jesus there. Therefore she runs and comes to Simon Peter, and to the other disciple whom Jesus loved, and says to them, They have taken away the Lord out of the sepulcher, and we know where they have laid him.

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20:3 Peter therefore went forth, and the other disciple, and they went toward the sepulcher.

20:4 And the two men ran together, and the other disciple ran ahead quicker than Peter and came first to the sepulcher.

20:5 And after stooping down, he sees the linen cloths lying, yet he entered not.

20:6 Simon Peter therefore comes following him, and he entered into the sepulcher. And he sees the linen cloths lying, but wrapped up in one place separately.

20:7 Therefore then the other disciple who came first to the sepulcher, also entered in, and he saw and believed.
20:9 For they had not yet known the scripture that he must rise from the dead.

20:10 So the disciples departed again to themselves.

20:11 But Mary had stood outside near the sepulcher weeping. So, as she wept, she stooped down to the sepulcher.

20:12 And she sees two heavenly agents in white, sitting, one at the head and one at the feet, where the body of Jesus was lain.

20:13 And those men say to her, Woman, why weep thou? She says to them, Because they have taken away my Lord, and I know not where they have laid him.
And having said these things, she turned backward, and sees Jesus standing. And she had not known that it is Jesus.

Jesus says to her, Woman, why weep thou? Whom seekest thou? That woman, supposing that he is the gardener, says to him, Sir, if thou have taken him, tell me where thou hast laid him, and I will take him away.

Jesus says to her, Mary. After turning around, that woman says to him, Rabboni, which says, Teacher.

Jesus says to her, Do not touch me, for I have not yet ascended to my Father. But go to my brothers, and say to them, I ascend to my Father and your Father, and to my God and your God.
Mary Magdalene comes informing the disciples that she has seen the Lord, and he spoke these things to her.

Therefore being evening that day, the first day of the week, and the doors having been shut where the disciples were who assembled because of fear of the Jews, Jesus came and stood in the midst, and says to them, Peace to you. And after saying this, he breathed on them, and says to them, Receive ye Holy Spirit. And having said this, he showed them his hands and side. His disciples therefore rejoiced when they saw the Lord.

Mary Magdalene comes informing the disciples that she has seen the Lord, and he spoke these things to her.

Therefore being evening that day, the first day of the week, and the doors having been shut where the disciples were who assembled because of fear of the Jews, Jesus came and stood in the midst, and says to them, Peace to you. And after saying this, he breathed on them, and says to them, Receive ye Holy Spirit. And having said this, he showed them his hands and side. His disciples therefore rejoiced when they saw the Lord.

Mary Magdalene comes informing the disciples that she has seen the Lord, and he spoke these things to her.

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If ye forgive the sins of any, they are forgiven them. If ye retain of any, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

But Thomas, one of the twelve, was not with them when Jesus came. For he had not believed.


20:25 ΘΩΜΑΣ ΔΕ ΕΙΣ ΕΚ ΤΩΝ ΔΩΔΕΚΑ Ο ΛΕΓΟΜΕΝΟΣ ΔΙΔΥΜΟΣ ΟΥΚ ΗΝ ΜΕΤ ΑΥΤΩΝ ΟΤΕ ΗΛΘΕΝ Ο ΙΗΣΟΥΣ

The other disciples therefore said to him, He has seen the Lord. But he said to them, Unless I may see the mark of the nails in his hands, and put my finger into the mark of the nails, and put my hand into his side, I will not believe.

And after eight days his disciples were again inside, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst, and said, Peace to you.

20:28 Thomas answered and said to him, My Lord and my God.


20:28 ΚΑΙ ΑΠΕΚΡΙΘ 661 [V/ADL/3S] ΘΩΜΑΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΩ ΘΕΟΣ ΜΟΥ ΚΑΙ ΘΕΟΣ ΜΟΥ

20:29 Jesus says to him, Because thou have seen me, thou have believed. Blessed are those who have not seen, and have believed.


20:29 ΛΕΓΕΙ ΑΥΤΩ ΑΙΗΣΟΥΣ ΟΤΙ ΕΝΟΡΑΚΑΣ ΜΕ ΠΙΣΤΕΥΕΥΚΑΣ ΜΑΚΑΡΙΟΙ ΕΙ ΜΗ ΑΠΟ ΙΝΟΥ ΚΑΙ ΠΙΣΤΕΥΣΑΝΤΕΣ

20:30 And indeed therefore many other signs Jesus did in the presence of his disciples, which are not written in this book.


20:30 ΠΟΛΛΑ ΜΕΝ ΟΥΝ ΚΑΙ ΑΛΛΑ ΣΗΜΕΙΑ ΕΙΠΕΙΣΘΕΝ Ο ΙΗΣΟΥΣ ΕΝΟΠΙΟΝ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ Α ΟΥΚ ΕΣΤΙΝ ΓΕΓΡΑΜΜΕΝΑ ΕΝ ΤΩ ΒΙΒΛΙΩ ΤΟΥΤΩ

20:31 But these are written, so that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name.


20:31 ΤΑΥΤΑ ΔΕ ΓΕΓΡΑΜΜΕΝΑ ΙΝΑ ΠΙΣΤΕΥΣΑΝΤΕΣ ΟΙ ΙΗΣΟΥΣ ΕΣΤΙΝ Ο ΧΡΙΣΤΟΣ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΚΑΙ ΙΝΑ ΠΙΣΤΕΥΣΑΝΤΕΣ ΖΩΗ ΕΧΘΕ ΕΝ ΤΩ ΕΝ ΟΝΟΜΑΤΙ ΑΥΤΟΥ
After these things Jesus manifested himself again to his disciples at the sea of Tiberias. And he revealed himself this way.

21:1 After these things Jesus manifested himself again to his disciples at the sea of Tiberias. And he revealed himself this way.

21:2 There were together, Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other men of his disciples.

21:3 Simon Peter says to them, I am going to harvest fish. They say to him, We also go with thee. They went forth, and straightway entered into the boat. And in that night they caught nothing.

21:4 But having now become morning, Jesus stood on the shore. However the disciples had not seen that it was Jesus.

21:5 Therefore Jesus says to them, Children, have ye anything eatable? They answered him, No.

21:6 And he said to them, Cast the net on the right side of the boat, and ye will find. Therefore they cast, and they were no longer able to draw it for the magnitude of fishes.

21:7 That disciple therefore whom Jesus loved says to Peter, It is the Lord. So when Simon Peter heard that it is the Lord, he tied the coat around himself (for he was undressed), and threw himself into the sea.

21:8 And the other disciples came in the skiff (for they were not far from the land, but about two hundred cubits off), dragging the net of the fishes.

21:9 So when they came to the land, they saw a fire of coals set, and fish laying on it, and bread.
21:10 Jesus says to them, Bring the fishes that ye now caught.

21:10 Εἶπεν οὖν ὁ Ἰησοῦς οἱ ἑτεροὶ ἀπὸ τῶν ὑπερθύρων οὖν ἐπισάζατε πιπερόν καὶ τοσοῦτον οὖν ἐπισάζατε ψῦχων ὁ Κυρίος οὖν ἐπίστευτε οὐδεὶς ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ ἔγερξεν αὐτὸς ἐκ τῶν οὐρανῶν καὶ ἀπεδέχθη αὐτὸς τοῖς ὑπερθύρων οὖν εἴδετε ὅτι οὗτος ἐγερθείς ἐκ τῶν οὐρανῶν ἐστιν Ἰησοῦς Χριστός ὁ Κυρίος; Ὅτι τοις μαθηταῖς αὐτοῦ νῦν ἐπεβηκαί αὐτοῖς ἐκ τῶν ὑπερθύρων.
So when they ate breakfast, Jesus says to Simon Peter, Simon, son of Jonah, do thou love me more than these things? He says to him, Yea, Lord. Thou know that I love thee. He says to him, Feed my lambs.

He says to him again a second time, Simon, son of Jonah, do thou love me? Peter was grieved because he said to him the third time, Do thou love me? And he said to him, Lord, thou know me, Yea, Lord. Thou know that I love thee. He says to him, Feed my sheep.

So when they ate breakfast, Jesus says to Simon Peter, Simon, son of Jonah, do thou love me? Peter was grieved because he said to him the third time, Do thou love me? And he said to him, Lord, thou know me, Yea, Lord. Thou know that I love thee. He says to him, Feed my sheep.

Truly, truly, I say to thee, When thou were younger, thou girded thyself, and walked where thou would, but when thou become old, thou will stretch forth thy hands, and another will gird thee, and carry thee where thou do not want.
21:18 And this he said, signifying by what kind of death he will glorify God. And after saying this, he says to him, Follow me.

21:19 But Peter, having turned around, sees the disciple whom Jesus loves, following, who also leaned near his chest at the supper, and said, Lord, who is the man betraying thee?

21:20 Having seen this man, Peter says to Jesus, Lord, and what of this man?

21:21 Jesus says to him, If I want him to remain until I come, what is it to thee? Follow thou me.

21:22 This saying therefore went forth among the brothers, that that disciple does not die. And yet Jesus did not say to him, that he does not die, but, If I want him to remain until I come, what is it to thee?
21:23 This is the disciple who testifies about these things, and who wrote these things. And we know that his testimony is true.

21:24 This is the disciple who testifies about these things, and who wrote these things. And we know that his testimony is true.

21:25 And there are also many other things, as many as Jesus did, which if they would be written every one, I suppose not even the world itself to make room for the books being written. Truly.
to whom he also presented himself living, after his suffering, by many infallible proofs, being seen by them during forty days, and speaking the things about the kingdom of God.

And being assembled together, he commanded them not to depart from Jerusalem, but to wait for the promise of the Father, Which, he said, ye heard from me.

Because John indeed immersed in water, but ye will be immersed in Holy Spirit after not many of these days.

Indeed therefore having come together, they questioned him, saying, Lord, do thou restore the kingdom to Israel at this time?

And he said to them, It is not for you to know times or seasons, which the Father established in his own authority.
But ye will receive the power of the Holy Spirit that comes upon you. And ye will be witnesses to me both in Jerusalem, and in all Judea and Samaria, and as far as of the extremity of the earth.

And having said these things, as they were watching, he was taken up, and a cloud received him from their eyes.

And while they were gazing at his going into the sky, behold, two men had also stood by them in white apparel, and they were watching him as he was taken up by a cloud from their eyes.

And while they were gazing at his going into the sky, behold, two men had also stood by them in white apparel, and they were watching him as he was taken up by a cloud from their eyes.
Then they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem having a sabbath day journey.

And when they came in, they went up into the upper floor where they were lodging, including, Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Thomas, Matthew and James the son of Alphaeus, and Simon the Zealot, and Judas son of James.

And in those days, Peter, having stood up in the midst of the disciples (and there was a multitude of names at the same place, about a hundred twenty), he said...
1:16 Men, brothers, it was necessary for this Scripture to be fulfilled, which the Holy Spirit foretold through the mouth of David about Judas, who became a guide to those who arrested Jesus,


1:17 because he was numbered with us, and received a share of this ministry.


1:18 (Indeed therefore this man obtained a field from the reward of his unrighteousness, and having become headlong, he burst open in the middle and all his bowels gushed out.


1:19 And it became known to all those dwelling at Jerusalem, so as to call that field in their own dialect, Akeldama, that is, The field of blood.)


1:20 For it is written in the book of Psalms, Let his habitation become desolate, and let no man be dwelling in it, and, Let another take his office.

It is necessary therefore, of the men who accompanied us during all the time during which the Lord Jesus went in and went out among us,

having begun from the immersion of John to the day that he was taken up from us, for which the Lord Jesus went in and went out among us,

And having prayed, they said, Thou, Lord, knowing the hearts of all men, show which of these two thou hast chosen.

And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.

And having prayed, they said, Thou, Lord, knowing the hearts of all men, show which of these two thou hast chosen.

to take the place in this ministry and apostleship from which Judas transgressed to go to his own place.
And they gave their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

KAI EDWKAN KLHROUS AUTWN KAI EPESEN O KLHROS EPI MATQIAN KAI SUGKATEYHFISQH META TWN ENDEKA APOSTOLWN

And while fulfilling the day of Pentecost, they were all together at the same place.

And suddenly there developed a sound from the sky as of a forceful wind moving, and it filled the entire house where they were sitting.

And there appeared to them dividing tongues, as of fire, and they settled upon each one of them.

And they were all filled of Holy Spirit, and began to speak with other tongues, as the Spirit gave them to declare.
Now there were dwelling at Jerusalem, Jews, devout men from every nation under heaven.

And the sound of this that happened brought the multitude together. And it was bewildered because each one heard them speaking in his own language.

And they were amazed and marveled, saying to each other, Behold, are not all these men who speak Galileans? And how do we each hear our own language in which we were born?

And they were amazed and marveled, saying to each other, Behold, are not all these men who speak Galileans?

And how do we each hear our own language in which we were born?
and Phrygia and Pamphylia, Egypt and the parts of Libya along Cyrene, and those Roman aliens, including Jews and proselytes,

Cretes and Arabians, we hear them speaking in our tongues the great things of God.

And they were all amazed, and were perplexed, others saying to others, Whatever does this intend to be?

But others, mocking said, They are filled of wine.

But Peter having stood up with the eleven, raised his voice and spoke out to them, saying, Jewish men, and all who dwell at Jerusalem, be this known to you, and listen to my sayings.
For these men are not drunken, as ye suppose, for it is the third hour of the day.

But this is that which was spoken through the prophet Joel:

And it will be in the last days, says God, I will pour out from my Spirit upon all flesh. And your sons and your daughters will prophesy, and your young men will see visions, and your elders will dream dreams.
2:20 The sun will be changed into darkness, and the moon into blood, before that great and wonderful day of Lord comes.

2:20 THEO 3588 (T/NSM) SUN HLIOS 2246 (N/NSM) WILL BE CHANGED METAΣΤΡΑΦΗΣΕΤΑΙ 3444 (V/RPP/3S) INTO EIΣ 1519 (PREP) DARKNESS ΣΚΟΤΟΣ 4655 (N/ASN) AND KAI 2532 (CONJ) THA H 3588 (T/NSF) MOON ΣΕΛΗΝΗ 4582 (N/NSM) INTO EIΣ 1519 (PREP) BLOOD AIMA 129 (N/ASN) BEFORE PIN 4250 (ADV) THAT H 3739 (PR/DSF) THA THN 3588 (T/ASF) GREAT ΜΕΓΑΛΗΝ 3173 (A/ASF) AND KAI 2532 (CONJ) THA THN 3588 (T/ASF) WONDERFUL ΕΠΙΦΑΝΗ 2016 (A/ASF) DAY ΗΜΕΡΑΝ 2250 (N/ASF) OF LORD KURIY 2962 (N/GSM) TO COME ΕΛΘΕΙΝ 2064 (V/2AAP)

2:20 O HLIOS METAΣΤΡΑΦΗΣΕΤΑΙ EIΣ ΣΚΟΤΟΣ KAI H ΣΕΛΗΝΗ EIΣ AIMA PIN H ELΘΕΙN THN ΗΜΕΡΑΝ KURIY THN ΜΕΓΑΛΗΝ KAI ΕΠΙΦΑΝΗ

2:21 And it will be, that every man, whoever may call on the name of Lord will be saved.

2:21 AND KAI 2532 (CONJ) IT WILL BE ΕΣΤΑΙ 2071 (V/FXI/3S) EVERY PIΣ 3956 (A/NSM) WHO OΣ 3739 (PR/NSM) EVER AN 302 (PR) MAY CALL ON ΕΠΙΚΑΛΕΣΘΑΙ 1941 (V/AMS/3S) THE ΤΟ 3588 (T/ASN) NAME ONOMA 3686 (N/NSM) OF LORD KURIY 2962 (N/GSM) WILL BE SAVED ΣΩΘΗΣΕΤΑΙ 4982 (V/FPI/3S)

2:21 KAI EΣΤΑΙ PIΣ OΣ AN ΕΠΙΚΑΛΕΣΘΑΙ TO ONOMA KURIY ΣΩΘΗΣΕΤΑΙ

2:22 Men, Israelites, hear ye these words. Jesus the Nazarene, a man shown by God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know,

2:22 MEN ANDRES 435 (N/VPM) ISRAELITES ΙΣΡΑΗΛΙΤΑΙ 2475 (N/VPM) HEAR YE AKOUSATE 191 (V/AAM/2P) THESE TOYTOUTS 5128 (PD/AMP) THOS TOYTOS 3588 (T/AMP) WORDS LOGOY 3056 (N/APM) JEHOUSHUA IHΣOYN 2424 (N/ASM) THOTON 3588 (T/ASM) NAZARENE ΝΑΖΩΡΑΙΟΝ 3480 (N/ASM) MAN ANDARAP 435 (N/ASM) SHOWN ΑΙΟΔΕΔΕΙΓΜΕΝΟΝ 584 (V/RPP/ASM) BY API 575 (PREP) THO TOYT 3588 (T/GSM) GOD THEOS 2316 (N/GSM) AMONG EIΣ 1519 (PREP) YOU YMAS 5209 (PP/2AP) BY MIRACLES ΔΥΝΑΜΕΣΙΝ 1411 (N/PDF) AND KAI 2532 (CONJ) WONDERS TERAΣΙΝ 5059 (N/PDP) AND KAI 2532 (CONJ) SIGNS ΣΗΜΕΙΟΙΣ 4592 (N/PDPN) WHICH OIS 3739 (PR/PDN) THO O 3588 (T/NSM) GOD THEOS 2316 (N/NSM) DID ΕΠΙΟΗΣΕΝ 4160 (V/2AAP/DSF) BY DI 1223 (PREP) HIM AYTOUT 846 (PP/GSM) IN EN 1722 (PREP) MIDST ΜΕΣΩ 3319 (A/DSN) OF YOU YMWN 5216 (PP/2GP) AS KATHOS 2531 (ADV) YOURSELVES AYTOUT 846 (PT/PNM) ALSO KAI 2532 (CONJ) YE KNOW ΟΙΔΑΤΕ 1492 (V/RAI/2P)

2:22 ANDRES ISRAHALITAI AKOUSATE TOUS LOGOUS TOYTOUTS IHSOYN TON NASWAIRON ANDARAPI APIO TOU THEOU AIODEDEIGMENON EIS YMAS DYNAMESISIN KAI TERAISON KAI SMEIIOIS IOS EPIOHSEN DI AYTOUT O THEOS EN MESOY YMWN KATHOS KAI AYTOUT OIDATE

2:23 this man, having been designated (by the purpose and foreknowledge of God) a man delivered up, ye, having taken by lawless hands, killed, having crucified,

2:23 THIS TOYTONT 5128 (PD/AMP) HAVING BEEN DESIGNATED OΡΙΣΜΕΝΗ 3724 (V/RPP/DSF) BY THA TH 3588 (T/DSF) PURPOSE BOULH 1012 (N/DSP) AND KAI 2532 (CONJ) FOREKNOWLEDGE ΠΡΟΓΝΩΣΕΙ 4268 (N/DSF) OF THO TOYT 3588 (T/GSM) GOD THEOS 2316 (N/GSM) DELIVERED UP EKDOTONT 1560 (A/ASM) HAVING TAKEN LABONTES 2983 (V/2AAP/NPM) BY DI 1223 (PREP) LAWLESS ANOMWN 459 (A/GPM) HANDS XEIΡΩΝ 5495 (N/GPF) YE KILLED ANEILEITE 337 (V/2AAP/2P) HAVING CRUCIFIED ΠΡΟΣΠΗΣΑΝΤΕΣ 4362 (V/2AAP/2P)

2:23 TOYTONT TH OΡΙΣΜΕΝΗ BOULH KAI PROGNOSEI TOU THEOU EKDOTON LABONTES DIA XEIΡΩΝ ANOMWN PROSPIΣΑΝΤΕΣ ANEILEITE

2:24 whom God raised up, having loosed the pangs of death, because it was not possible for him to be held by it.

2:24 WHOM ON 3739 (PR/ASM) THO O 3588 (T/NSM) GOD THEOS 2316 (N/NSM) RAISED UP ΑΝΕΣΤΗΣΕΝ 450 (V/2AAP/3S) HAVING
For David speaks for him: I beheld the Lord always before me, because he is at my right hand, so that I may not be moved.

Because of this my heart rejoiced, and my tongue was glad. And moreover my flesh will also rest in hope.

Because thou will not leave my soul in Hades, nor will thou give thy Holy man to see decay.

Thou made known to me the paths of life. Thou will fill me of joy with thy countenance.

Men, brothers, being permitted to speak to you with openness about the patriarch David, that he both perished and was buried, and his sepulcher is with us to this day.
2:29 Andrews also echoes Ezekiel's vision of Messiah's ascension, assuring that God had sworn with an oath, to raise the Christ from the fruit of his loins according to flesh to sit upon his throne.

2:30 Being therefore a prophet, and knowing that God had sworn with an oath, to raise the Christ from the fruit of his loins according to flesh to sit upon his throne.

2:31 Having foreseen this, he spoke about the resurrection of the Christ, that his soul was not left behind in Hades, nor did his flesh see decay.

2:32 This Jesus, God raised up, of which we are all witnesses.

2:33 Therefore, exalted by the right hand of God, and having received the promise of the Holy Spirit from the Father, he poured out this that ye now see and hear.
Says λέγει 3004 {V/PAI/3S} θο ὁ 3588 {T/NSM} Lord κύριος 2962 {N/NSM} said εἶπεν 2036 {V/AAI/3S} to θο ὁ 3588 {T/DSM} Lord κύριος 2962 {N/DSM} of μόι 3450 {PP/1GS} sit θο το θαού 2521 {V/PNM/2S} at έκ 1537 {PREP} right hand δεξιῶν 1188 {A/GPM} of μόι 3450 {PP/1GS}.

2:34 οὐ γὰρ δαυίνει εἰς τοὺς οὐρανούς λέγει δὲ αὐτοῖς εἶπεν ο κύριος τῷ κύριῳ μόι καθοῦ εἰκ δεξιῶν μόι.

2:35 until I place thine enemies a footstool of thy feet.

2:36 Therefore let all the house of Israel know assuredly, that God has made him, this Jesus whom ye crucified, both Lord and Christ.

2:38 And Peter said to them, Repent ye, and be immersed each of you in the name of Jesus Christ for the remission of sins, and ye will receive the gift of the Holy Spirit.

2:39 For the promise is to you, and to your children, and to all those in afar, as many as Lord our God may call.
And with many more other words he testified and exhorted them, saying, Be saved from this crooked generation.

Indeed therefore those who received his word gladly, were immersed. And there were added in that day about three thousand souls.

And they were continuing steadfastly in the apostles doctrine, and in fellowship, and in the breaking of bread, and the prayers.

And fear developed in every soul. And many wonders and signs occurred through the apostles.

And all who believed were together, and had all things common.
And they sold properties and possessions, and divided them to all, according as any man had need.

Now at the same time Peter and John were going up into the temple, at the hour of prayer, to ask charity from those who entered into the temple, called Beautiful, to partake of nourishment in gladness and evenness of heart, to continue steadfastly daily, with one accord in the temple, and breaking bread from house to house, they partook of nourishment in gladness and evenness of heart.

praising God, and having favor with the whole populace. And the Lord was adding to the church daily those being saved.

Now at the same time Peter and John were going up into the temple, at the hour of prayer, the ninth.

And a certain man, being lame from his mother's belly, was carried, whom they laid daily at the gate of the temple, called Beautiful, to ask charity from those who entered into the temple,
3:2 ΚΑΙ ΤῈΣ ἈΝΗΡ ΧΩΛΟΣ ΕΚ ΚΟΙΛΙΑΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΥΠΑΡΧΟΝ ΕΒΑΣΤΑΖΕΤΟ ΟΝ ΕΤΙΘΟΥΝ ΚΑΘ ΗΜΕΡΑΝ ΠΡΟΣ ΤΗΝ ΘΥΡΑΝ ΤΟΥ ΙΕΡΟΥ ΤΗΝ ΛΕΓΟΜΕΝΗΝ ΩΡΑΙΑΝ ΤΟΥ ΑΙΤΕΙΝ ΕΛΕΗΜΟΣΥΝΗΝ ΠΑΡΑ ΤΩΝ ΕΙΣΙΠΟΡΕΥΟΜΕΝΩΝ ΕΙΣ ΤΟ ΙΕΡΟΝ

3:3 who, having seen Peter and John intending to go into the temple, asked charity.

3:4 And Peter, having gazed intently at him, with John, said, Look at us.

3:5 And he gave attention to them expecting to receive something from them.

3:6 But Peter said, No silver and gold exists to me, but what I have, this I give thee. In the name of Jesus Christ the Nazarene, rise up and walk.

3:7 And after taking him by the right hand, he lifted him up. And immediately his feet and his ankles were strengthened.

3:8 And leaping up, he stood and walked. And he entered with them into the temple, walking, and leaping, and praising God.
And all the people saw him walking and praising God,

And they recognized him, that this was the man who sat for charity at the Beautiful Gate of the temple. And they were filled of astonishment and amazement at that which happened to him.

And as the lame man was healed and John in the porch that is called Solomon's, amazed.
The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his Boy Jesus, whom ye actually delivered up, and denied him in the presence of Pilate who preferred to release that man.

And faith through him has given him this complete soundness in the presence of you all.

But ye denied the Holy and Righteous, and asked for a man, a murderer to be granted to you.

And ye killed the Pathfinder of life, whom God raised from the dead, of which we are witnesses.

And by faith in his name, this man whom ye see and know, his name has made strong. And faith through him has given him this complete soundness in the presence of you all.
And now, brothers, I know that ye did it from ignorance, as also your rulers. Ye shall hear him in all things, as many as he might speak to you. God spoke through the mouth of all his holy prophets from the age. Refreshing may come from the presence of the Lord. And he may send Christ Jesus who has been pre-ordained for you, and be converted in order to wipe away your sins, so that times of refreshing may come from the presence of the Lord. For Moses indeed said to the fathers, Lord our God will raise up a prophet for you, from your brothers, like me. Ye shall hear him in all things, as many as he might speak to you. But this way God fulfilled what things were foretold, through the mouth of all his prophets, the Christ was to endure. Therefore Oyn Kai Epistrefate Ies to eilelithesi hain umwn ta amartias opoas an eisodin kairoi anapsyxeos apo iapsoiyy ou kuriou. And he may send Christ Jesus who has been pre-ordained for you, and be converted in order to wipe away your sins, so that times of refreshing may come from the presence of the Lord. For Moses indeed said to the fathers, Lord our God will raise up a prophet for you, from your brothers, like me. Ye shall hear him in all things, as many as he might speak to you.
And every soul, whichever it will be, if it will not hear that prophet will be utterly destroyed from the people.

And also all the prophets from Samuel and those in succession, as many as spoke, also proclaimed these days.

Ye are sons of the prophets, and of the covenant that God made for our fathers, saying to Abraham, And in thy seed all the patriarchies of the earth will be blessed.

To you first, having raised up his Boy Jesus, God sent him blessing you, in turning away each man from your evils.
And as they spoke to the people, the priests and the captain of the temple and the Sadducees approached them,

being greatly annoyed because of their teaching the people, and proclaiming in Jesus the resurrection of the dead.

And they threw hands on them, and put them in custody for the morrow, for it was now evening.

But many of those who heard the word believed, and the number of the men became about five thousand.

And it came to pass on the morrow, to be assembled in Jerusalem, their rulers, and elders, and scholars,
and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the high priestly family.

Then Peter being filled with Holy Spirit, said to them, Rulers of the people, and elders of Israel, be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom ye crucified, whom God raised from the dead, by this, this man stands here healed, of the high priestly family.

And after placing them in the midst, they inquired, By what power, or in what name, have ye done this?

Then Peter being filled with Holy Spirit, said to them, Rulers of the people, and elders of Israel, if we are examined today about a good deed, of a feeble man, by what this man has been healed.

And if we are examined today about a good deed, of a feeble man, by what this man has been healed, we are not able to answer him concerning any thing by reason.

But how shall we say, for we have been taught to do this: for now both the dead are made alive.
4:11 This is the stone that was rejected by you who build, which became into the head of the corner.

4:12 And salvation is not in any other man, for there is no other name under the heaven, that has been given among men, by which we must be saved.

4:13 Now when they saw the boldness of Peter and John, and having perceived that they are illiterate and uneducated men, they marveled. And they recognized them, that they had been with Jesus.
4:16 saying, What will we do to these men? For that indeed a notable sign has happened by them, is apparent to all who dwell in Jerusalem, and we cannot deny it.

4:17 But that it may not spread on further among the people, let us threaten them with threats to speak no longer in this name, to not one man.

4:18 And having called them, they commanded them entirely, not to utter nor to teach in the name of Jesus.

4:19 But Peter and John having replied to them, they said, Whether it is right in the sight of God to hearken to you rather than God, judge ye.
4:21 And they, having further threatened, released them, finding nothing how they might punish them, because of the people. Since all glorified God for that which happened.

4:22 For the man was more than forty years old on whom this sign of healing had occurred.

4:23 And after being released, they went to their own men, and reported as many things as the chief priests and the elders said to them.

4:24 And those who heard lifted up a voice to God with one accord, and said, Thou Master, the God who made the heaven and the earth, and all things in them.

4:25 He who said through the mouth of thy boy David, Why do the nations rage, and the peoples meditate vain things?
4:25 THO O 3588 {T/NPM} WHO SAID ΕΠΙΩΝ 3004 {V/2AAP/NSM} THROUGH ΔΙΑ 1223 {PREP} MOUTH ΣΤΟΜΑΤΟΣ 4750 {N/GSN} OF BOY ΠΑΙΔΟΣ 3816 {N/GSM} OF THEE ΣΟΥ 4675 {PP/2GS} DAVID ΔΑΥΙΔ 1138 {N/PRI} THAT ΙΝΑ 2443 {CONJ} WHY ΤΙ 5101 {PLASN} NATIONS ΕΘΝΗ 1484 {N/NPN} RAGE ΕΦΥΡΕΞΑΕΝ 5433 {V/AAP/3P} AND ΚΑΙ 2532 {CONJ} PEOPLES ΛΑΟΙ 2992 {N/NPM} MEDITATE ΕΜΕΛΕΘΗΣΑΝ 3191 {V/2AAM/3P} VAIN KENA 2756 {A/APN}

4:26 The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ.

4:26 THOS ΟΙ 3588 {T/NPM} KINGS ΒΑΣΙΛΕΙΟΣ 935 {N/NPM} OF ΤΗΣ ΤΗΣ 3588 {T/GSM} EARTH ΓΗΣ 1093 {N/GSN} STOOD UP ΠΑΡΕΣΤΗΣΑΝ 3936 {V/AAP/3P} AND ΚΑΙ 2532 {CONJ} THOS ΟΙ 3588 {T/NPM} RULERS ΑΡΧΟΝΤΕΣ 758 {N/NPM} WERE GATHERED TOGETHER ΣΥΝΗΧΘΗΣΑΝ 4863 {V/AAP/3P} IN ΕΠΙ 1909 {PREP} THE ΤΟ 3588 {T/ASN} SAME ΑΥΤΟ 846 {PP/ASN} AGAINST ΚΑΤΑ 2596 {PREP} THO ΤΟΥ 3588 {T/GSM} LORD ΚΥΡΙΟΥ 2962 {N/GSM} AND ΚΑΙ 2532 {CONJ} AGAINST ΚΑΤΑ 2596 {PREP} THO ΤΟΥ 3588 {T/GSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM} OF HIM ΑΥΤΟΥ 846 {PP/2GS} PARESTHSAN ΟΙ ΒΑΣΙΛΕΙΟΣ ΤΗΣ ΓΗΣ ΚΑΙ ΟΙ ΑΡΧΟΝΤΕΣ ΣΥΝΗΧΘΗΣΑΝ ΕΠΙ ΤΟ ΑΥΤΟ ΚΑΤΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΚΑΤΑ ΤΟΥ ΧΡΙΣΤΟΥ ΑΥΤΟΥ

4:27 For in truth, against thy holy Boy Jesus, whom thou anointed, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, in their threats, and grant to thy bondmen with all boldness to speak thy word, and against his Christ.

4:27 FOR ΓΑΡ 1063 {CONJ} IN ΕΠΙ 1909 {PREP} TRUTH ΛΑΛΘΕΙΑΣ 225 {N/GSM} AGAINST ΕΠΙ 1909 {PREP} THO ΤΟΝ 3588 {T/2AS} HOLY ΑΓΙΟΝ 40 {A/GSM} BOY ΠΑΙΔΑ 3816 {N/AAM} OF ΤΗΣ ΣΟΥ 4675 {PP/2GS} JEHOVASHU AIHΣΟΥΝ 2424 {N/ASM} WHOM ΟΝ 3739 {PR/ASM} THOU ANOINTED ΕΧΡΙΣΑΣ 5548 {V/AAP/2S} BOTH ΤΕ 5037 {PRT} HEROD ΗΡΩΔΗΣ 2264 {N/NPM} AND ΚΑΙ 2532 {CONJ} PONTIUS ΠΟΝΤΙΟΣ 4194 {N/NPM} PILATE ΠΙΛΑΤΟΣ 4091 {N/NPM} WITH ΣΥΝ 4862 {PREP} GENTILES ΕΘΝΕΣΙΝ 1484 {N/2AP} AND ΚΑΙ 2532 {CONJ} PEOPLE ΛΑΟΙΣ 2992 {N/2AP} OF ISRAEL ΙΣΡΑΗΛ 2474 {N/2AP} WERE GATHERED TOGETHER ΣΥΝΗΧΘΗΣΑΝ 4863 {V/AAP/3P}

4:27 ΣΥΝΗΧΘΗΣΑΝ ΓΑΡ ΕΠΙ ΛΑΛΘΕΙΑΣ ΕΠΙ ΤΟΝ ΑΓΙΟΝ ΠΑΙΔΑ ΣΟΥ ΗΣΟΥΝ ΟΝ ΕΧΡΙΣΑΣ ΗΡΩΔΗΣ ΤΕ ΚΑΙ ΠΟΝΤΙΟΣ ΠΙΛΑΤΟΣ ΣΥΝ ΕΘΝΕΣΙΝ ΚΑΙ ΛΑΟΙΣ ΙΣΡΑΗΛ

4:28 to do as many things as thy hand and thy purpose predetermined to happen.

4:28 TO DO ΠΟΙΗΣΑΙ 4160 {V/AAN} AS MANY AS ΟΣΑ 3745 {PR/ASP} ΗΣΟΥΝ 3588 {T/NPS} HAND ΧΕΙΡ 5495 {N/2N} OF ΤΗΣ ΣΟΥ 4675 {PP/2GS} AND ΚΑΙ 2532 {CONJ} THA Η 3588 {T/NPS} PURPOSE ΒΟΥΛΑΙ 1012 {N/2N} OF ΤΗΣ ΣΟΥ 4675 {PP/2GS} PREDETERMINED ΠΡΟΡΙΣΕΙΑΝ 4309 {V/AAP/3S} TO HAPPEN ΓΕΝΕΣΘΑΙ 1096 {V/2ADN}

4:28 ΠΟΙΗΣΑΙ ΟΣΑ Η ΧΕΙΡ ΣΟΥ ΚΑΙ Η ΒΟΥΛΗ ΣΟΥ ΠΡΟΡΙΣΕΙΑΝ ΓΕΝΕΣΘΑΙ

4:29 And now, Lord, look upon their threats, and grant to thy bondmen with all boldness to speak thy word,

4:29 AND ΚΑΙ 2532 {CONJ} THES ΤΑ 3588 {T/2NS} NOW ΝΥΝ 3568 {ADV} LORD ΚΥΡΙΕ 2962 {N/VSM} LOOK ΕΠΙΔΕ 1896 {V/2AAP/2S} UPON ΕΠΙ 1909 {PREP} ΤΑΣ 3588 {T/2NS} THREATS ΑΠΕΙΔΑΣ 547 {N/AAP} OF ΤΗΣ ΑΥΤΩΝ 846 {PP/GPM} AND ΚΑΙ 2532 {CONJ} GRANT ΔΟΣ 1325 {V/AAP/2S} TO THOS ΤΟΙΣ 3588 {T/2DP} BONDMAINS ΔΟΥΛΟΙΣ 1401 {N/2DP} OF ΤΗΣ ΣΟΥ 4675 {PP/2GS} WITH ΜΕΤΑ 3326 {PREP} ALLELES ΧΕΙΡΙΣΑΣ 3954 {A/GSM} BOLDNESS ΠΑΡΡΗΣΙΑΣ 3954 {N/GSM} TO SPEAK ΛΑΛΕΙΝ 2980 {V/PAN} THO ΤΟΝ 3588 {T/2AS} WORD ΛΟΓΟΝ 3056 {N/2SM} OF ΤΗΣ ΣΟΥ 4675 {PP/2GS}

4:29 ΚΑΙ ΤΑ ΝΥΝ ΚΥΡΙΕ ΕΠΙΔΕ ΕΠΙ ΤΑΣ ΑΠΕΙΔΑΣ ΑΥΤΩΝ ΚΑΙ ΔΟΣ ΤΟΙΣ ΔΟΥΛΟΙΣ ΣΟΥ ΜΕΤΑ ΠΑΡΡΗΣΙΑΣ ΠΑΣΗΣ ΛΑΛΕΙΝ ΤΟΝ ΛΟΓΟΝ ΣΟΥ

4:30 by thy stretching forth thy hand for healing, and signs and wonders to happen through the name of thy holy Boy Jesus.

4:30 BY EN 1722 {PREP} THE ΤΩ 3588 {T/2NS} TO STRETCH FORTH ΕΚΤΕΙΝΕΙΝ 1614 {V/PAN} THEE ΣΕ 4571 {PP/2AS} ΘΑ ΘΗΝ 3588 {T/2NS} HAN ΧΕΙΡΑ 5495 {N/2N} OF ΤΗΣ ΣΟΥ 4675 {PP/2GS} FOR ΕΠΙ 1519 {PREP} HEALING ΙΑΣΙΝ 2392 {N/2N} AND ΚΑΙ 2532 {CONJ} SIGNS ΣΗΜΕΙΑ 4592 {N/2N} AND ΚΑΙ 2532 {CONJ} WONDERS ΤΕΡΑΤΑ 5059 {N/2N} TO HAPPEN ΓΕΝΕΣΘΑΙ 1096
And when they prayed, the place in which they were assembled was shaken, and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

And the multitude of those who believed were of one heart and soul. And not even one man said that anything of the things that was possessed by him was his own, but all things were common to them.

And with great power the apostles gave back the testimony of the resurrection of the Lord Jesus, and great grace was upon them all.

For not even any needy was among them, for as many as were owners of lands or houses, selling, they brought the proceeds of the things that were sold,
and placed them at the apostles' feet. And it was distributed to each, according as any man had need.

And Joses, who was surnamed by the apostles, Barnabas (which is, being translated, son of encouragement), a Levite, a Cypriot by nationality,

having sold a field that was possessed by him, brought the money and placed it at the apostles' feet.

But a certain man named Ananias, with Sapphira his wife, sold property, and kept back from the price, his wife also having joint awareness. And having brought a certain part, he placed it at the apostles' feet.

But Peter said, Ananias, why did Satan fill thy heart for thee to lie to the Holy Spirit, and to keep back from the price of the land?

5:4 While it remained, did it not remain to thee? And after it was sold, it was in thine authority. Why is it that thou have placed this matter in thy heart? Thou have not lied to men, but to God.


5:4 OUXI MENON ΣΟΙ EMENEN ΚΑΙ ΠΡΑΘΕΝ εν ΤΗ ΣΗ ΕΞΟΥΣΙΑ ΥΠΗΡΧΕΝ ΤΙ ΟΤΙ ΕΘΟΥ εν ΤΗ ΚΑΡΔΙΑ ΣΟΥ to PRAGMA TOYTO OUK EPEXUSO ANTHROPOIS ALLA TO THEO

5:5 And Ananias hearing these words, after falling down he expired. And great fear developed in all who heard these things.


5:5 AKOYON ΔΕ O ANANIAS TOUS LOGOUΣ TOYTOYS PIESOΝ EPEXUSO KAI EGENETO PHOBOΣ MEΓAΣ ΕΠΙ PANTAS TOYΣ AKOYONTAS TAYTA

5:6 And after rising the young men wrapped him, and having carried him out they buried him.


5:6 ANASANTANTEΣ ΔΕ ΟΙ NEOTEROI ΣΥΝΕΣΤΕΙΛΑΝ AYTON KAI EXENEIGKANTEΣ ΘΑΨΑΝ

5:7 And it came to pass after an interval of three hours, his wife also came in, not knowing that which happened.


5:7 EGENETO ΔΕ ΩΣ ORΩΝ ΤΡΙΟΝ DIASUTHMA KAI Η ΓΥΝΗ AYTOY MH EIDYIA TO GEΓONOS EIΣΗΛΘΕΝ

5:8 And Peter responded to her, Tell me whether ye sold the land for so much. And she said,
Yes, for so much.

5:8 and δὲ 1161 {CONJ} Θεῷ 3588 {T/NSM} ΠΕΤΡΟΣ 4074 {N/NSM} responded ἀπεκρίθη 611 {V/ADI/3S} to her αὐτή 846 {PP/DSF} τῇ εἰπῇ 2036 {V/2AAIM/2S} μενοί 3427 {PP/1DS} οἱ 1487 {COND} ye sold ἀπεδόθη 591 {V/2AAIM/2P} οἱ τῷ 3588 {T/NSN} Λανδὴ 5564 {N/ASN} for so much τοῦ θούτου 5118 {PD/GSN} and δὲ 1161 {CONJ} θαὴ 3588 {T/NSN} said εἰπεν 2036 {V/2AAI/3S} ἵνα 3483 {PRF} for so much τοῦ θούτου 5118 {PD/GSN}

5:9 But Peter said to her, How is it that it was agreed by you to challenge the Spirit of Lord? Behold, the feet of those who buried thy husband are at the door, and they will carry thee out.

5:10 And immediately she fell down at his feet and expired. And after coming in the young men found her dead, and having carried her out, they buried her by her husband.
5:13 But of the rest no man dared join them, but the people magnified them.

5:14 And more who believe were added to the Lord, multitudes both of men and women,

5:15 so as to bring the feeble to the thoroughfares, and to place them on cots and mats, so that while coming, the shadow of Peter might at the least overshadow some of them.

5:16 And also the populace of the cities round about came together to Jerusalem bringing the feeble, and those tormented by unclean spirits, who were all healed.

5:17 But after rising up, the high priest and all those with him (being the sect of the Sadducees) were filled of envy.
But an agent of Lord opened the prison doors by night, and after leading them out, he said,

Go ye, and after standing in the temple, speak to the people all the sayings of this Life.

But the subordinates who came did not find them in the prison. And having returned, they reported,
the doors, but after opening, we found no man inside.

5:24 Now when they heard these words, the high priest, and the captain of the temple, and the chief priests, were perplexed about them, whatever this would become.

5:25 But a certain man who arrived, reported to them, Behold, the men whom ye put in the prison are standing in the temple and teaching the people.

5:26 Then after departing, the captain with the subordinates brought them, not with violence, for they feared the men in the temple and teaching the people.
5:28 saying, Did we not command by an order for you not to teach in this name? And behold, ye have filled Jerusalem of your doctrine, and intend to bring upon us this man's blood.

5:29 And Peter and the apostles having answered, they said, We must obey God rather than men.

5:30 The God of our fathers raised up Jesus, whom ye murdered, having hung on a tree.

5:31 God exalted this man with his right hand, a Pathfinder and a Savior to give repentance to Israel and remission of sins.
And when they heard this, they were as being split with a saw, and wanted to annihilate them.

But after standing up in the council, a certain Pharisee named Gamaliel, a law teacher, esteemed by all the people, commanded to make the apostles be outside a little while.

And he said to them, Men, Israelites, take heed to yourselves what ye are going to do against these men.

For before these days Theudas rose up saying himself to be somebody, to whom a number of men, about four hundred, bonded themselves, who was killed. And all, as many as were persuaded by him, were dispersed and developed into nothing.

But before these days Theudas rose up saying himself to be somebody, to whom a number of men, about four hundred, bonded themselves, who was killed. And all, as many as were persuaded by him, were dispersed and developed into nothing.

After this man Judas the Galilean rose up in the days of the registration, and drew a considerable crowd behind him. That man was also destroyed, and all, as many as were persuaded by him, were scattered.
And now I say to you, keep away from these men, and let them go, because if the project or this work is from men, it will be overthrown,

But if it is from God, ye cannot overthrow it, and perhaps ye may be found to be fighting against God.
And every day, in the temple and from house to house, they ceased not teaching and preaching good news, Jesus, the Christ.

Now in those days, the disciples being multiplied, there developed a murmuring of the Hellenists against the Hebrews because their widows were neglected in the daily assistance.

Therefore, brothers, seek ye out seven men from you being well reported, full of Holy Spirit and of wisdom, whom we may appoint over this need.

But we will continue steadfastly in prayer, and in the service of the word.
And the word was pleasing before all the multitude. And they chose Stephen, a man full of faith and of Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte, a citizen of Antioch,

And men whom they placed before the apostles. And having prayed, they laid hands upon them.

And the word of God increased, and the number of the disciples multiplied greatly in Jerusalem, and a large company of the priests were obedient to the faith.

And Stephen, full of faith and power, did great wonders and signs among the people.

But some of those from the synagogue called Libertines, and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, rose up disputing with Stephen.
6:10 And they were not able to withstand the wisdom and the spirit by which he spoke.

6:11 Then they instigated men who said, We have heard him speaking blasphemous sayings against Moses and God.

6:12 And they incited the people, and the elders, and the scholars. And after approaching, they seized him, and brought him to the council.

6:13 And they put forward false witnesses who said, This man does not cease speaking blasphemous sayings against the holy place, and the law.

6:14 For we have heard him saying that this Jesus the Nazarene will destroy this place, and will change the customs that Moses delivered to us.
And all who sat in the council, having gazed upon him, saw his face like a face of a heavenly agent.

And the high priest said, Are these things so?

And he said, Men, brothers, and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran. Then after coming out of the land of the Chaldeans, he dwelt in Haran. And from there, after his father died, God resettled him in this land in which ye now dwell.
7:4 And he gave him no inheritance in it, not even a footstep. And he promised to give it to him for a possession, and to his seed after him, although there was no child by him.

7:5 And he gave him the covenant of circumcision. And so he begot Isaac, and circumcised him the eighth day. And Isaac begot Jacob, and Jacob the twelve patriarchs.

7:6 And God spoke thus: His seed would be alien in a foreign land, and they would enslave and mistreat them four hundred years.
And the patriarchs, being envious, sold Joseph into Egypt. And God was with him,

And during the second time Joseph was made known to his brothers, and Joseph's race became manifest to Pharaoh.

And delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh king of Egypt. And he appointed him governor over Egypt and his entire house. And the patriarchs, being envious, sold Joseph into Egypt. And God was with him,
And Joseph having sent forth, he summoned Jacob his father. And all his kinfolk, in souls, were seventy-five.

And Jacob went down into Egypt, and he perished, he and our fathers.

And they were carried into Shechem, and laid in the sepulcher that Abraham bought for five pente 4002 [N/NUI] for us.

But as the time of the promise approached that God swore to Abraham, the people grew and multiplied in Egypt, and multiplied in Egypt, their sons were seventy-five. This man, who cunningly victimized our race, mistreated our fathers to make their time of promise approach that God swore to Abraham, the people grew and multiplied in Egypt, and multiplied in Egypt, their sons were seventy-five. This man, who cunningly victimized our race, mistreated our fathers to make their time of promise approach that God swore to Abraham, the people grew and multiplied in Egypt, and multiplied in Egypt, their sons were seventy-five.
infants be placed outside in order not to keep alive.

7:20 During which time Moses was born (and he was well-formed by God) who was reared three months in his father's house.

7:21 And when he was exposed, Pharaoh's daughter took him away, and reared him for a son to herself.

7:22 And Moses was reared in all the wisdom of the Egyptians, and he was mighty in his words and deeds.

7:23 But when a forty year time span was fulfilled by him, it came into his heart to go help his brothers, the sons of Israel.

7:24 And after seeing a certain man suffering wrong, he defended him, and did vengeance for the man being oppressed, having smitten the Egyptian.
And he presumed his brothers understood that, by his hand, God was giving them salvation, but they did not understand.

7:25 And on the next day he was seen by them as they fought, and he was reconciling them for peace, having said, Men, ye are brothers. Why is it that ye wrong each other?

7:26 But the man doing wrong to his neighbor thrust him away, having said, Who appointed thee a ruler and a judge over us? Do thou not want to kill me, as thou killed the Egyptian yesterday?

7:27 Do thou not want to kill me, as thou killed the Egyptian yesterday?
And forty years having been fulfilled, an agent of Lord appeared to him in the wilderness of Mount Sinai in a flame of fire of a bush.

Having looked, I saw the oppression of my people in Egypt, and I heard their groaning, and I came down to deliver them. And now come, I will send thee into Egypt.

And when Moses looked, he wondered at the sight. And as he approached to examine, a voice of Lord came to him, saying:

And I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. But Moses, who developed trembling, dared not examine.

And forty years having been fulfilled, an agent of Lord appeared to him in the wilderness of Mount Sinai in a flame of fire of a bush. And the Lord said to him, Put off the shoes from thy feet, for the place on which thou stand art holy ground.

And when Moses looked, he wondered at the sight. And as he approached to examine, a voice of Lord came to him, saying:

I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. But Moses, who developed trembling, dared not examine.

Has my people in Egypt groaned, and I will send thee into Egypt. And I will be with thee, and will give thee rest.
7:35 This Moses whom they refused, having said, Who appointed thee a ruler and a judge? This man God sent, a ruler and a liberator by the hand of the heavenly agent who appeared to him in the bush.

7:36 This man brought them forth after performing wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.
To whom our fathers did not want to become obedient, but they thrust away, and turned back in their heart to Egypt,

They made a calf in those days, and offered up sacrifice to the idol, and rejoiced in the works of their hands.

And they made a calf in those days, and offered up sacrifice to the idol, and rejoiced in the works of their hands.

But God turned, and gave them over to serve the host of heaven, just as it is written in the book of the prophets, Did ye offer to me slain beasts and sacrifices forty years in the wilderness, O house of Israel?
And ye took up the tabernacle of Moloch, and the star of your god Remphan, the images that ye made to worship them. And I will deport you beyond Babylon.

But Solomon built him a house.

Which also our fathers, having received in succession, brought in with Joshua into the possession of the nations whom God drove out from the presence of our fathers, until the days of David.

who found favor in the sight of God. And he asked to find a habitation for the God of Jacob.

But Solomon built him a house.
7:48 However the Most High does not dwell in man-made temples, just as the prophet says,

7:48 **However** ΑΛΛ 235 [CONJ] ΘΟ 3588 [T/NSM] **Most High** ΨΥΣΙΣΤΟΣ 5130 [A/NSM/S] **dwell for me?** says Lord. **Or what** is the place of my rest?

7:49 **The heaven is to me a throne, and the earth a footstool of my feet. What house will ye build for me?** says Lord. **Or what is the place of my rest?**


7:50 **Did not my hand make all these things?**

7:50 **Not** ΟΥΞΙ 3780 [PRT/ ]; **hand** ΧΕΙΡ 5495 [N/NSM] **of me** MOY 3450 [PP/IGS] **make** ΕΙΠΟΙΗΣΕΝ 4160 [V/PAI/3S] **all** ΠΑΝΤΑ 3956 [N/DPN] **these** ΤΑΥΤΑ 5023 [PP/APN]

7:50 **Oyxi** Η ΧΕΙΡ ΜΟΥ ΕΙΠΟΙΗΣΕΝ ΤΑΥΤΑ ΠΑΝΤΑ

7:51 **Ye** stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit. **As your fathers, ye also.**

7:51 **Ye** stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit. **As your fathers, ye also.**

7:52 **Which of the prophets did your fathers not persecute? And they killed those who foretold about the coming of the Righteous man, of whom ye now have become betrayers and murderers,**


7:53 **who received the law at directions of heavenly agents, and did not keep it.**
7:54 Now when they heard these things, they were split with a saw in their hearts, and they gnashed their teeth against him.


7:54 AKOYONTES ΔΕ TAYTA DIΕΠΡΙΟΝΤΟ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΑΥΤΩΝ ΚΑΙ ΕΒΡΥΧΩΝ ΤΟΥΣ ΟΔΟΝΤΑΣ ΕΠΙ ΑΥΤΟΝ

7:55 But being full of Holy Spirit, having gazed into heaven, he saw the glory of God, and Jesus standing at the right hand of God.


7:55 ΥΠΑΡΧΩΝ ΔΕ ΠΛΗΡΗΣ ΠΝΕΥΜΑΤΟΣ ΑΓΙΟΥ ΑΤΕΝΗΣΑΣ ΕΙΣ ΤΟΝ ΟΥΡΑΝΟΝ ΕΙΔΕΝ ΔΟΞΑΝ ΘΕΟΥ ΚΑΙ ΙΗΣΟΥΝ ΕΣΤΩΤΑ ΕΚ ΔΕΞΙΩΝ ΤΟΥ ΘΕΟΥ

7:56 And he said, Look, I see the heavens opened, and the Son of Man standing at the right hand of God.


7:56 ΚΑΙ ΕΠΙΕΝ ΙΔΟΥ ΘΕΩΡΩ ΤΟΥΣ ΟΥΡΑΝΟΥΣ ΑΝΕΩΓΜΕΝΟΥΣ ΚΑΙ ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΕΚ ΔΕΞΙΩΝ ΕΣΤΩΤΑ ΤΟΥ ΘΕΟΥ

7:57 But they, having cried out in a great voice, held their ears shut, and rushed upon him with one accord.


7:57 ΚΡΑΞΑΝΤΕΣ ΔΕ ΦΩΝΗ ΜΕΓΑΛΗ ΣΥΝΕΣΧΩΝ ΤΑ ΟΤΑ ΑΥΤΩΝ ΚΑΙ ΟΡΜΗΣΑΝ ΟΜΟΘΥΜΑΔΟΝ ΕΠΙ ΑΥΤΟΝ

7:58 And having expelled him out of the city, they stoned him. And the witnesses laid down their garments beside the feet of a young man called Saul.

And they stoned Stephen, who was calling and saying, Lord Jesus, receive my spirit.

And having knelt down, he cried out in a great voice, Lord, place not this sin to them. And after saying this, he slept.

And Saul was approving the killing of him. And on that day there developed a great persecution against the church at Jerusalem. And they were all scattered throughout the regions of Judea and Samaria, except the apostles.

And devout men arranged to bury Stephen, and they made great lamentation over him.

But Saul was ravaging the church, entering from house to house. Dragging both men and women, he gave them over to prison.
8:3 But the \(\text{ΔΕ} \ 1161\ \{\text{CONJ}\} \ \text{SAUL} \ \Sigma\ ΑΥΛΟΣ \ 4569 \ \{\text{N/NSM}\} \ \text{was ravaging} \ \text{ΕΛΥΜΑΙΝΕΤΟ} \ 3075 \ \{\text{V/IN/3S}\} \ \text{THA} \ \text{ΤΗΝ} \ 3588 \ \{\text{T/ASF}\} \ \text{church} \ \text{ΕΚΚΛΗΣΙΑΝ} \ 1577 \ \{\text{N/ASF}\} \ \text{entering} \ \text{ΕΙΣΙΠΟΡΕΥΟΜΕΝΟΣ} \ 1531 \ \{\text{V/PMP/NSM}\} \ \text{according} \ \text{to} \ \text{ΚΑΤΑ} \ 2596 \ \{\text{PREP}\} \ \text{THOS} \ \text{ΤΟΥΣ} \ 3588 \ \{\text{T/PM}\} \ \text{HOUSES} \ \text{ΟΙΚΟΥΣ} \ 3624 \ \{\text{N/APM}\} \ \text{dragging} \ \text{ΣΥΡΩΝ} \ 4951 \ \{\text{V/VAP/NSM}\} \ \text{both} \ \text{TE} \ 5037 \ \{\text{PRET}\} \ \text{men} \ \text{ΑΝΔΡΑΣ} \ 435 \ \{\text{N/APM}\} \ \text{and} \ \text{ΚΑΙ} \ 2532 \ \{\text{CONJ}\} \ \text{women} \ \text{ΓΥΝΑΙΚΑΣ} \ 1135 \ \{\text{N/APF}\} \ \text{he gave over} \ \text{ΠΑΡΕΔΙΔΟΥ} \ 3860 \ \{\text{V/IAI/3S}\} \ \text{to} \ \text{ΕΙΣ} \ 1519 \ \{\text{PREP}\} \ \text{prison} \ \text{ΦΥΛΑΚΗΝ} \ 5438 \ \{\text{N/ASF}\}.

8:4 Indeed therefore those who were scattered abroad passed through proclaiming the good-news, the word.

8:5 And Philip, who went down to a city of Samaria, proclaimed the Christ to them.

8:6 And the multitudes unanimously heeded the things that were spoken by Philip during their listening and seeing the signs that he did.

8:7 For of many of those who had unclean spirits, they came out, crying in a great voice. And many who were paralyzed, and who were lame, were healed.

8:8 And there became great joy in that city.

8:9 But a certain man in the city, Simon by name, was formerly practicing sorcery, and fascinating the nation of Samaria, saying himself to be some great man,
8:10 to whom they gave heed, from small to great, saying, This man is the great power of God.

8:11 And they heeded him, because he fascinated them for a considerable time with the sorceries.

8:12 But when they believed Philip preaching good news, they took up the kingdom of God and the name of Jesus Christ, they were immersed, both men and women.
8:14 ἈΚΟΥΣΑΝΤΕΣ δὲ οἱ ἐν ἹΕΡΟΣΟΛΥΜΟΙ ἈΠΟΣΤΟΛΟΙ ΟΤΙ ΔΕΔΕΚΤΑΙ Η ΣΑΜΑΡΕΙΑ ΤΟΝ ΔΟΓΩΝ ΤΟΥ ΘΕΟΥ ἈΠΕΣΤΕΙΛΑΝ ΠΡΟΣ ΑΥΤΟΥΣ ΤΟΝ ΠΕΤΡΟΝ ΚΑΙ ἩΛΑΝΝΗΝ

8:15 who, when they came down, prayed for them, so that they might receive Holy Spirit,

8:16 for it was not yet fallen upon any of them. They were only immersed in the name of the Christ Jesus.

8:17 Then they laid hands on them, and they received Holy Spirit.

8:18 Now when Simon saw that the Holy Spirit was given through the laying on of the apostles' hands, he brought money to them,

8:19 saying, Give me also this power, so that on whomever I lay hands, he may receive Holy Spirit.

8:20 But Peter said to him, Thy silver with thee, may it be for destruction, because thou
thought to obtain the gift of God by money.

8:20 But He said, "Peter, Simon, do you think that I came to obtain the gift of God with money?"

8:21 But Peter said, "Simon, you are a son of the devil! From the beginning you have been working for the evil one.

8:22 Repent, therefore, from this evil, and beg God, if perhaps the thought of your heart may come upon you.

8:23 For I perceive that you are in the gall of bitterness and the bond of unrighteousness.

8:24 And when he had answered, Simon said, "Beg you to the Lord for me, so that none of which you have spoken may come upon me.

8:25 And the apostles, therefore, returned to Jerusalem, and preached the good-news in many villages of the Samaritans.
8:26 And an agent of Lord spoke to Philip, saying, Arise, and go toward the south to the road that goes down from Jerusalem to Gaza. This is a desolate region.

8:27 And after rising, he went. And behold a man, an Ethiopian, a eunuch, a high official of Candace the queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship.

8:28 And after running near, Philip heard him reading the prophet Isaiah. And he said, Do thou also really understand the things that thou read? And he was returning, and sitting in his chariot, and reading the prophet Isaiah.

8:29 And the Spirit said to Philip, Go near, and be joined to this chariot.
And he said, For how can I unless some man may guide me? And he encouraged Philip, after coming to sit, with him.

Now the passage of the Scripture that he was reading was this: He was led as a sheep to slaughter, and as a lamb, before shearing him, thus he opened not his mouth.

In his lowly condition his justice was taken away. And who will describe his generation, because his life was taken from the earth? After running near, to sit with him.

And having answered, the eunuch said to Philip, I ask thee, about whom does the prophet say this, about himself, or about some other man?
8:35 And Philip having opened his mouth, and having begun from this Scripture, he preached the good-news to him—the man Jesus.


8:36 And as they went on the way, they came to some water, and the eunuch says, Look, water! What prevents me to be immersed?


8:37 [This verse in not in the majority of the manuscripts.]

8:38 And he commanded the chariot to stand still. And they both went down into the water, both Philip and the eunuch, and he immersed him.


8:39 And when they came up out of the water, Spirit of Lord caught away Philip, and the eunuch saw him no more, for he went on his way rejoicing.


8:40 But Philip was found at Azotus. And passing through all the cities he preached the good-news until he came to Caesarea.

But Saul, still breathing threat and slaughter against the disciples of the Lord, after going to the high priest,

9:1 BUT ΔΕ 1161 {CONJ} ΘΟ 3588 {T/NSM} ΣΑΟΥΛ 4549 {N/PRI} ΣΑΟΥΛΟΣ 4569 {N/NSM} STIL ETI 2089 {ADV} BREATHING ΕΠΙΝΕΩΝ 1709 {V/PAP/NSM} THREAT ΑΠΕΙΛΗΣ 547 {N/GSF} AND ΚΑΙ 2532 {CONJ} SLAUGHTER ΦΟΝΟΥ 5408 {N/GSM} AGAINST ΕΙΣ 1519 {PREP} THOS TOUS 3588 {T/APM} DISCIPLES ΜΑΘΗΤΑΣ 3101 {N/APM} OF ΤΟΥ ΤΟΥ 3588 {T/GSM} LORD ΚΥΡΙΟΥ 2962 {N/GSM} AFTER GOING ΠΡΟΣΕΛΘΩΝ 4343 {V/2AAP/NSM} TO ΘΟ ΤΩ 3588 {T/DSM} HIGH PRIEST ΑΡΧΙΕΡΕΙ 749 {N/DSM} HE REQUESTED ΥΠΙΣΤΟΛΑΣ 1992 {N/APF} FROM ΠΑΡ 3844 {PREP} HIM ΑΥΤΟΥ 846 {PP/GSM} FOR ΕΙΣ 1519 {PREP} DAMASCUS ΔΑΜΑΣΚΟΝ 1154 {N/ASF} TO ΠΡΟΣ 4314 {PREP} THAS ΤΑΣ 3588 {T/APF} SYNAGOGUES ΣΥΝΑΓΩΓΑΣ 4864 {N/APF} SO THAT ΟΠΩΣ 3704 {ADV} IF ΕΑΝ 1437 {COND} HE FOUND ΕΥΡΗ 2147 {V/2AAS/3S} ANY ΤΙΝΑΣ 5100 {PX/APM} WHO WERE ΟΝΤΑΣ 5607 {V/PXP/APM} OF ΤΗΣ ΤΟΥ 3588 {T/GSM} WAY ΟΔΟΥ 3598 {N/GSM} BOTH ΤΕ 5037 {PRT} MEN ΆΝΔΡΑΣ 435 {N/APM} AND ΚΑΙ 2532 {CONJ} WOMEN ΓΥΝΑΙΚΑΣ 1135 {N/APF} HE MIGHT BRING ΑΓΑΘΗ 71 {V/2AAP/NSM} BOUND ΕΔΕΜΕΝΟΥΣ 1210 {V/RPP/APM} TO ΕΙΣ 1519 {PREP} JERUSALEM ΙΕΡΟΥΣΑΛΗΜ 2419 {N/PRI} AND on going, it came to pass for him to approach Damascus. And suddenly there shone around him a light out of heaven.

9:3 AND DE ΤΩ 3588 {T/DSN} TO GO ΠΟΡΕΥΕΣΘΑΙ 4198 {V/PNN} IT CAME TO PASS ΕΓΕΝΕΤΟ 1096 {V/2ADI/3S} ΗΣΗΣΟΥΘΑΙ 154 {V/AMI/3S} LETTERS ΕΠΙΣΤΟΛΑΣ 1992 {N/APF} FROM ΠΑΡ 3844 {PREP} HIM ΑΥΤΟΥ 846 {PP/GSM} FOR ΕΙΣ 1519 {PREP} DAMASCUS ΔΑΜΑΣΚΟΝ 1154 {N/ASF} TO ΠΡΟΣ 4314 {PREP} THAS ΤΑΣ 3588 {T/APF} SYNAGOGUES ΣΥΝΑΓΩΓΑΣ 4864 {N/APF} ΑΝΙΣ ΟΠΩΣ 3704 {ADV} IF ΕΑΝ 1437 {COND} ΗΕ ΕΥΡΗ 2147 {V/2AAS/3S} ΑΝΥ ΤΙΝΑΣ 5100 {PX/APM} WHO WERE ΟΝΤΑΣ 5607 {V/PXP/APM} ΟΙΚΗΣ ΤΗΣ ΤΟΥ 3588 {T/GSM} WAY ΟΔΟΥ 3598 {N/GSM} BOTH ΤΕ 5037 {PRT} MEN ΆΝΔΡΑΣ 435 {N/APM} AND ΚΑΙ 2532 {CONJ} WOMEN ΓΥΝΑΙΚΑΣ 1135 {N/APF} ΗΕ ΜΙΓ ΑΓΑΘΗ 71 {V/2AAP/NSM} BOUND ΕΔΕΜΕΝΟΥΣ 1210 {V/RPP/APM} TO ΕΙΣ 1519 {PREP} JERUSALEM ΙΕΡΟΥΣΑΛΗΜ 2419 {N/PRI}

9:4 And after falling to the ground, he heard a voice saying to him, Saul, Saul, why do thou persecute me?

9:5 And he said, Who are thou, Lord? And the Lord said, I am Jesus whom thou persecute.
But arise, and enter into the city, and it will be told thee what thou must do.

And he was three days not seeing, and did not eat or drink. But arise, and enter into the city, and it will be told thee what thou must do.

And the men who traveled with him had stopped, speechless, indeed hearing the voice, but seeing no man.

And Saul arose from the ground. And when his eyes were opened, he saw no man. But they brought him into Damascus, leading him by the hand.

And he was three days not seeing, and did not eat or drink.

Now there was a certain disciple in Damascus, named Ananias, and the Lord said to him in a vision, Ananias. And said Him, Behold me, Lord.
And the Lord said to him, After rising, go into the street called Straight, and seek in the house of Judas, a man named Saul of Tarsus, for behold, he is praying.

But Ananias answered, Lord, I have heard from many about this man, how many evil things he did to thy sanctified at Jerusalem.

And he saw in a vision a man named Ananias who came in and laid a hand on him, so that he might receive sight.

But the Lord said to him, Go, because this man is a chosen vessel to me, to bear my name before Gentiles and kings, and sons of Israel.
For I will give him a glimpse of how many things it is necessary for him to suffer for my name.

And Saul, the Lord, he who appeared to thee on the road on which thou came, has sent me. For I will give him a glimpse of how many things it is necessary for him to suffer for my name. 

And Ananias departed and entered into the house. And having laid hands on him he said, Brother Saul, the Lord, who appeared to thee on the road on which thou came, has sent me. And straightaway he was immersed.

And straightaway there fell from his eyes, like scales, and he looked up. And immediately he was filled with the Holy Spirit.

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And all those who heard were amazed, and said, Is this not the man who destroyed those in Jerusalem who call on this name? And he has come here for this, so that he might bring them bound to the chief priests.

But Saul was strengthened more, and was confounding the Jews who dwell at Damascus, proving that this is the Christ.

But after considerable days were fulfilled, the Jews plotted to destroy him, and watched the gates both day and night so that they might destroy him.

But the disciples, after taking him by night, let him down through the wall, having lowered him in a hamper.
And when Saul arrived in Jerusalem, he attempted to join with the disciples, and they all feared him, not believing that he is a disciple.

But Barnabas having taken him, he brought him to the apostles. And he related to them how he saw the Lord on the road, and that he spoke to him, and how he spoke boldly at Damascus in the name of Jesus.

But when the brothers knew it, they brought him down to Caesarea, and sent him away to Tarsus.
Indeed therefore the congregations throughout the whole of Judea and Galilee and Samaria had peace, being edified. And, going in the fear of the Lord and in the encouragement of the Holy Spirit, they were multiplied.

And it came to pass, Peter, passing through all parts, to also come down to the sanctified congregation of the Lord at Lydda.

And he found there a certain man named Aeneas, who was paralyzed, laying on a bed for eight years.

And Peter said to him, Aeneas, Jesus the Christ heals thee. Arise and make thy bed. And straightway he arose.

And all those dwelling at Lydda and Sharon who saw him, turned to the Lord.
Now at Joppa there was a certain disciple named Tabitha, which, being translated, is called Dorcas. This woman was full of good works and charities that she did.

And in those days, having been ill, she happened to die. And after washing her, they laid her in an upper chamber.

And since Lydda is near Joppa, the disciples, having heard that Peter is in it, they sent two men to him, exhorting him not to delay to go through to them.

And after rising, Peter went with them, whom, after coming, they brought into the upper chamber. And all the widows stood by him weeping, and exhibiting the coats and garments, as many things as Dorcas made being with them.
But Peter, having sent them all out, having knelt down, he prayed. And having turned to the body, he said, Tabitha, arise. And the woman opened her eyes. And when she saw Peter, she sat up.

And having given her a hand, he raised her up. And after calling the sanctified and the widows, he presented her alive.

And it became known throughout the whole of Joppa, and many believed in the Lord.

And it came to pass for him to remain considerable days at Joppa with a certain Simon, a tanner.

Now a certain man was in Caesarea, Cornelius by name, a centurion of the band called Italian,
10:2 a devout man, and fearing God with all his house, and doing many charities for the people, and beseeching God always.

10:3 He saw plainly in a vision about the ninth hour of the day, an agent of God coming in to him, and saying to him, Cornelius.

10:4 And after gazing at him, and having become afraid, he said, What is it, Lord? And he said to him, Thy prayers and thy charities have come up for a memorial before God.

10:5 And now send men to Joppa and summon Simon, who is surnamed Peter.

10:6 This man lodges with a certain Simon, a tanner, whose house is beside the seaside.
And when the heavenly agent speaking to Cornelius departed, having called two of his housemen, and a devout soldier of those who personally served him, went up upon the housetop to pray, about the sixth hour. Now on the morrow, while those men were traveling and approaching the city, Peter went up upon the housetop to pray, about the sixth hour.

And he became very hungry and wanted to eat. While those men prepared, a trance fell upon him. And he sees heaven opened, and a certain descending to him, like a great sheet bound at four corners, and being lowered to the earth, in which were all the four-footed things of the earth, and the wild beasts, and the
creeping things, and the birds of the sky.

And a voice came to him, After rising, Peter, kill and eat.

But Peter said, Not so, Lord, because I have never eaten anything profane or unclean.

And a voice again for a second time, What God has cleansed, thou shall not make profane.

And this happened thrice, and again the vessel was taken up into heaven.

Now while Peter was bewildered in himself whatever the vision which he saw might be, that lo, the men who were sent from Cornelius, having inquired the house of Simon, stood at the gate.


10:13 And a voice came to him, After rising, Peter, kill and eat.

10:14 But Peter said, Not so, Lord, because I have never eaten anything profane or unclean.


10:16 And this happened thrice, and again the vessel was taken up into heaven.

10:17 Now while Peter was bewildered in himself whatever the vision which he saw might be, that lo, the men who were sent from Cornelius, having inquired the house of Simon, stood at the gate.


10:14 AND ΚΑΙ ΕΓΕΝΕΤΟ ΦΩΝΗ ΠΡΟΣ ΑΥΤΟΝ ΑΝΑΣΤΑΣ ΠΕΤΡΕ ΘΥΣΙΟΝ ΚΑΙ ΦΑΙΓΕ

10:15 But Peter said, Not so, Lord, because I have never eaten anything profane or unclean.


10:17 Now while Peter was bewildered in himself whatever the vision which he saw might be, that lo, the men who were sent from Cornelius, having inquired the house of Simon, stood at the gate.
10:18 AND after calling out they asked whether Simon, who was surnamed Peter, lodges here.

10:18 AND KAI 2532 (CONJ) AFTER CALLING OUT ΦΩΝΗΣΑΝΤΕΣ 5455 (V/AAP/NPM) THEY ASKED ΕΠΙΨΑΝΟΝΤΟ 4441 (V/INF/3P) WHETHER ΕΙ 1487 (COND) SIMON ΣΙΜΩΝ 4613 (N/NSM) ΤΟΥ 3588 (T/NSM) WHO WAS SURNAMED ΕΠΙΚΑΛΟΥΜΕΝΟΣ 1941 (V/PPP/NSM) PETER ΠΕΤΡΟΣ 4074 (N/NSM) LODGES ΞΕΝΙΖΕΤΑΙ 3579 (V/PPP/3S) HERE ΕΝΩΔΕ 1759 (ADV)

10:19 And while Peter thought about the vision, the Spirit said to him, Behold, men seek thee.

10:19 AND ΔΕ 1161 (CONJ) ΤΟΥ 3588 (T/GSM) PETER ΠΕΤΡΟΥ 4074 (N/GSM) WHILE HE THOUGHT ΔΙΕΝΘΥΜΟΥΜΕΝΟΥ 1760 (V/VPP/NPSM) ABOUT ΠΕΡΙ 4012 (PREP) THE TOU 3588 (T/GSM) VISION ΟΡΑΜΑΤΟΣ 3705 (N/GSM) THE TOU 3588 (T/NSN) SPIRIT ΠΝΕΥΜΑ 4151 (N/NSN) SAID ΕΠΕΝ 3004 (V/2AAM/3S) TO HIM ΑΥΤΩ 846 (PP/DSM) BEHOLD ΙΔΟΥ 2400 (V/2AAP/2S) MEN ΑΝΔΡΕΣ 435 (N/NPM) SEEK ΖΗΤΟΥΣΙΝ 2212 (V/PAP/3P) THEE ΣΕ 4571 (V/PAP/3S) 4074 (N/GSM)

10:20 But after rising, go down, and go with them, doubting nothing, because I have sent them.

10:20 BUT ΑΛΛΑ 235 (CONJ) AFTER RISING ΑΝΑΣΤΑΣ 450 (V/2AAP/NPSM) GO DOWN ΚΑΤΑΒΗΘΙ 2597 (V/2AAP/2S) AND KAI 2532 (CONJ) GO ΠΟΡΕΥΟΥ 4198 (V/PNM/2S) WITH ΣΥΝ 4862 (PREP) THEM ΑΥΤΟΙΣ 846 (PP/DPSM) DOUBTING ΔΙΑΚΡΙΝΟΜΕΝΟΣ 1252 (V/VPP/NPSM) NOTHING ΜΗΔΕΝ 3367 (A/ASN) BECAUSE ΔΙΟΤΙ 1360 (CONJ) ΕΙ 1473 (PP/INS) I HAVE SENT ΑΠΕΣΤΑΛΑΚΑ 649 (V/VAPS/1S) THEM ΑΥΤΟΥΣ 846 (PP/APM)

10:21 And having gone down to the men, Peter said, Behold, I am he whom ye seek. What is the cause for which ye are here?

10:21 AND ΔΕ 1161 (CONJ) HAVING GONE DOWN ΚΑΤΑΒΑΣ 2597 (V/2AAP/NPSM) TO ΠΡΟΣ 4314 (PREP) THOS ΤΟΥΣ 3588 (T/APM) MEN ΑΝΔΡΑΣ 435 (N/APM) ΠΕΤΡΟΣ 4074 (N/NPSM) SAID ΕΠΕΝ 2036 (V/2AAM/3S) BEHOLD ΙΔΟΥ 2400 (V/2AAP/2S) Ι ΕΙΩ 1473 (PP/INS) AM ΕΙΜΙ 1510 (V/2AXIS) WHOM ΟΝ 3739 (PR/ASM) YE SEEK ΖΗΤΕΙΤΕ 2212 (V/PAP/2P) WHAT ΤΙΣ 5101 (PP/NSF) ΤΗ ΣΕ 3588 (T/NSN) CAUSE ΑΙΤΙΑ 156 (N/NSF) FOR ΔΙ 1223 (PREP) WHICH ΗΝ 3739 (PR/ASF) YE ARE HERE ΠΑΡΕΣΤΕ 3918 (V/PAP/2P)

10:22 And they said, Cornelius, a centurion, a righteous man, and fearing God, and being well testified by the whole nation of the Jews, was divinely warned by a holy agent to summon thee to his house, and to hear sayings from thee.

10:22 AND ΔΕ 1161 (CONJ) THOS ΟΙ 3588 (T/NSN) SAID ΕΠΙΝ 2036 (V/2AAM/3P) CORNELIUS ΚΟΡΝΗΛΙΟΣ 2883 (N/NSM) CENTURION ΕΚΑΤΟΝΤΑΡΧΗΣ 1543 (N/NSN) RIGHTEOUS ΔΙΚΑΙΟΣ 1342 (A/NSM) MAN ΑΝΗΡ 435 (N/NSM) AND KAI 2532 (CONJ) FEARING ΦΟΒΟΥΜΕΝΟΣ 5399 (V/VPP/NPSM) THO ΤΟΝ 3588 (T/ASM) GOD ΘΕΟΝ 2316 (N/NSM) AND ΤΕ 5037 (PRT) BEING WELL TESTIFIED ΜΑΡΤΥΡΥΜΕΝΟΣ 3140 (V/PPP/NSM) BY ΥΠΟ 5259 (PREP) THE TOU 3588 (T/NSN) WHOLE ΟΔΟY 3650 (A/NSM) NATION ΕΘΝΟΥΣ 1484 (N/NSN) OF THOS ΤΩΝ 3588 (T/GPM) JEWISH ΙΟΥΔΑΙΩΝ 2453 (A/GPM) WAS DIVINELY WARNED ΕΧΡΗΜΑΤΙΣΘΗ 5537 (V/VAPS/3P) BY ΥΠΟ 5259 (PREP) HOLY ΑΓΙΟΥ 40 (A/NSM) AGENT ΑΓΓΕΛΟΥ 32 (N/NSM) TO SUMMON ΜΕΤΑΠΕΜΨΑΣΑΘΕΑΙ 3343 (V/ADN) THEE ΣΕ 4571 (PP/2AS) ΤΟ ΕΙΣ 1519 (PREP) THO ΤΟΝ 3588 (T/ASM) HOUSE ΟΙΚΟΝ 3624 (N/NSM) OF HIM ΑΥΤΟΥ 846 (PPP/DSM) AND KAI 2532 (CONJ) TO HEAR ΑΚΟΥΣΑΙ 191 (V/AAN) SAYINGS ΠΙΣΤΑ 4487 (N/APM) FROM ΠΑΡΑ 3844 (PREP) THEE ΣΟΥ 4675 (PP/2GS)
So, having invited them in, he lodged them. And on the morrow Peter went forth with them, and certain of the brothers from Joppa went with him.

And on the morrow they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and close friends.

And when it came about for Peter to enter, Cornelius, having met him, after falling down at his feet, worshiped.

But Peter lifted him up, saying, Stand up. I am also myself a man.

And as he conversed with him, he went in and found many who came together.
to visit with a foreign man, and yet God demonstrated to me not to call one man profane or unclean.


10:28 ΕΦΗ ΤΕ ΠΡΟΣ ΑΥΤΟΥΣ ΥΜΕΙΟΣ ΕΠΙΣΤΑΣΘΟΣ ΩΣ ΑΘΕΜΙΤΟΝ ΕΙΣΤΙΝ ΑΝΑΠΙ ΙΟΥΔΑΙΟΣ ΚΟΛΑΣΘΑΙ Η ΠΡΟΣΕΡΧΕΘΑΙ ΑΛΛΟΦΥΛΩ ΚΑΙ ΕΜΟΙ Ο ΘΕΟΣ ΕΙΔΕΙΞΕΝ ΜΗΔΕΝΑ ΚΟΙΝΟΝ Η ΑΚΑΘΑΡΣΙΟΝ ΛΕΙΓΕΙΝ ΑΝΘΡΩΠΙΟΝ

10:29 And so I came without objection when summoned. I ask therefore for what matter ye summoned me.


10:29 ΔΙΟ ΚΑΙ ΑΝΑΝΤΙΠΡΗΤΩΣ ΗΛΘΩΝ ΜΕΤΕΠΕΜΨΑΣΘΕΙΣ ΠΥΝΘΑΝΟΜΑΙ ΟΥΝ ΤΙΝΙ ΛΟΓΟΤΕ ΜΕΤΕΠΕΜΨΑΣΘΕΙΣ ΜΕ

10:30 And Cornelius said, Four days ago I was fasting until this hour, and the ninth hour praying in my house. And behold, a man stood before me in bright apparel.


10:30 ΚΑΙ Ο ΚΟΡΝΗΛΙΟΣ ΕΦΗ ΑΠΟ ΤΕΤΑΡΤΗΣ ΗΜΕΡΑΣ ΜΕΧΡΙ ΤΑΥΤΗΣ ΤΗΣ ΩΡΑΣ ΗΜΗΝ ΝΗΣΤΕΥΩΝ ΚΑΙ ΤΗΝ ΕΝΑΘΝ ΩΡΑΝ ΠΡΟΣΕΥΧΟΜΕΝΟΣ ΕΝ ΤΩ ΟΙΚΩ ΜΟΥ ΚΑΙ ΙΔΟΥ ΑΝΗΡ ΕΣΤΙΝ ΕΝΩΠΙΟΝ ΜΟΥ ΕΝ ΕΣΘΗΤΙ ΛΑΜΠΡΑ

10:31 And he says, Cornelius, thy prayer was heard, and thy charities are remembered before God.


10:31 ΚΑΙ ΦΗΣΙΝ ΚΟΡΝΗΛΙΕ ΕΙΣΗΚΟΥΣΙ ΣΟΥ Η ΠΡΟΣΕΥΧΗ ΚΑΙ ΑΙ ΕΛΕΗΜΟΣΥΝΑΙ ΣΟΥ ΕΜΝΗΣΘΕΙΑΝ ΕΝΩΠΙΟΝ ΘΟΥ ΘΕΟΥ

10:32 Send therefore to Joppa, and summon Simon, who is surnamed Peter. This man lodges in the house of Simon, a tanner, beside the sea, who after coming, will speak to thee.

Immediately therefore I sent to thee, and thou did well having come. Now therefore we are all present in the sight of God, to hear all the things commanded thee by God.

And having opened his mouth, Peter said, In truth, I am overwhelmed that God is not partial,

but in every nation, he who fears him, and works righteousness, is acceptable to him.

The word that he sent forth to the sons of Israel, preaching good-news, peace by Jesus Christ (this man is Lord of all),

ye know, the word having occurred throughout the whole of Judea beginning from Galilee after the immersion that John preached—
10:38 Jesus of Nazareth—who how God anointed him with Holy Spirit and with power, who passed through doing good, and healing all those who were oppressed by the devil, because God was with him.

10:39 And we are witnesses of all that he did both in the country of the Jews, and in Jerusalem, whom also they killed, having hung on a tree.

10:40 This man God raised up the third day, and granted him to become manifest, not to all the people, but to witnesses who were previously chosen by God, to us, who ate and drank with him after he arose from the dead.
10:42 And he commanded us to preach to the people, and to solemnly testify that this is the man designated by God, judge of the living and the dead.

10:42 καὶ ἐνετόνωσεν δῷ ἁμαρτύρημα πάσης προκειμένης ὑπὸ τοῦ θεοῦ ἡμῖν οἵτινες συνεφαγόμεν καὶ συγνεπιομένης αὐτῷ μετὰ το ἀναστηναί αὐτὸν ἐκ νεκρῶν.

10:42 And he commanded us to preach to the people, and to solemnly testify that this is the man designated by God, judge of the living and the dead.

10:43 To this man all the prophets testify, that every man who believes in him, to receive remission of sins through his name.

10:43 πρὸς τὸν ἀυτὸν πάντας οἱ προφῆται μαρτυροῦσιν ὅτι ὁ πίστευον εἰς αὐτὸν ἀφέσιν ἁμαρτιῶν λαβεῖ.
10:47 Can any man forbid the water for these not to be immersed, who have received the Holy Spirit as we also?


10:47 ΜΗΤΙ ΤΟ ΥΔΡΩΡ ΚΩΛΥΣΑΙ ΔΥΝΑΤΑΙ ΤΙΣ ΤΟΥ ΜΗ ΒΑΠΤΙΣΘΩΝΑΙ ΤΟΥΤΟΥΣ ΟΙΤΙΝΕΣ ΤΟ ΠΙΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΕΛΑΒΟΝ ΚΑΘΩΣ ΚΑΙ ΗΜΕΙΣ

10:48 And he commanded them to be immersed in the name of the Lord. Then they asked him to remain some days.


10:48 ΠΡΟΣΕΣΤΑΞΕΝ ΤΕ ΑΥΤΟΥΣ ΒΑΠΤΙΣΘΩΝΑΙ ΕΝ ΤΟ ΟΝΟΜΑΤΙ ΤΟΥ ΚΥΡΙΟΥ ΤΟΤΕ ΗΡΩΤΗΣΑΝ ΑΥΤΟΝ ΕΠΙΜΕΙΝΑΙ ΗΜΕΡΑΣ ΤΙΝΑΣ

11:1 Now the apostles and the brothers who were in Judea heard that the Gentiles also received the word of God.


11:1 ΗΚΟΥΣΑΝ ΔΕ ΟΙ ΑΠΟΣΤΟΛΟΙ ΚΑΙ ΟΙ ΑΔΕΛΦΟΙ ΟΙ ΟΝΤΕΣ ΚΑΤΑ ΤΗΝ ΙΕΡΟΣΟΛΥΜΑ ΟΤΙ ΚΑΙ ΤΑ ΕΘΝΗ ΕΔΕΞΑΝΤΟ ΤΟΝ ΛΟΓΟΝ ΤΟΥ ΘΕΟΥ

11:2 And when Peter came up to Jerusalem, the men of circumcision contended against him,


11:2 ΚΑΙ ΟΤΕ ΑΝΕΒΗ ΠΕΤΡΟΣ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΔΕΚΚΡΙΝΟΝΤΟ ΠΡΟΣ ΑΥΤΟΝ ΟΙ ΕΚ ΠΕΡΙΤΟΜΗΣ

11:3 saying, Thou went in to uncircumcised men, having also eaten with them.


11:3 ΛΕΓΟΝΤΕΣ ΟΤΙ ΠΡΟΣ ΑΝΔΡΑΣ ΑΚΡΟΒΥΣΤΙΑΝ ΕΞΟΝΤΑΣ ΕΙΣΗΛΘΕΣ ΚΑΙ ΣΥΝΕΦΑΓΕΣ ΑΥΤΟΙΣ

11:4 But when Peter began, he expounded to them in order, saying,

I was in the city of Joppa praying, and in a trance I saw a vision, a certain container descending, as a great sheet being lowered from heaven by four corners, and it came as far as me, and the wild beasts, and the creeping things, and the birds of the sky.

I heard a voice saying to me, Having risen, Peter, kill and eat. Having gazed at which, I was examining. And I saw the four footed things of the earth, and the wild beasts, and the creeping things, and the birds of the sky.

And I heard a voice saying to me, Having risen, Peter, kill and eat.

But I said, Not so, Lord, because nothing profane or unclean has ever entered into my mouth.

But a voice answered me for a second time out of heaven, What God has cleansed, thou shall not make profane.
And this happened thrice, and all were drawn up again into heaven.

And behold, immediately three men stood at the house in which I was, who were sent from Caesarea to me.

And the Spirit told me to go with them, doubting nothing. And these six brothers also went with me, and we entered into the man's house.

And he informed us how he saw the heavenly agent in his house, who stood and said to him, Send forth men to Joppa, and summon Simon, the man surnamed Peter, from Caesarea to me.

And he said to me, he who will speak sayings to thee, by which thou wilt be saved, thou and all thy house.
And as I began to speak, the Holy Spirit fell on them, just as also on us at the beginning.

11:15 And the word to none except Jews only. Against Stephen passed through as far as Phoenicia and Cyprus and Antioch, speaking the word. Indeed therefore those who were scattered abroad from the persecution that occurred against Stephen passed through as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews only. And I remembered the saying of Lord, how he said, John indeed immersed in water, but what power was I to hinder God? If then God gave to them the identical gift as also to us who believed in the Lord Jesus Christ, but what power was I to hinder God?

11:16 And I remembered the saying of Lord, how he said, John indeed immersed in water, but ye will be immersed in Holy Spirit.

11:17 If then God gave to them the identical gift as also to us who believed in the Lord Jesus Christ, but what power was I to hinder God?

11:18 And when they heard these things, they relaxed and glorified God, saying, Then God has granted to the Gentiles repentance to life. And as I began to speak, the Holy Spirit fell on them, just as also on us at the beginning. And when they heard these things, they relaxed and glorified God, saying, Then God has granted to the Gentiles repentance to life.
11:20 And some of them were men, Cyprians and Cyrenians, who, having come to Antioch, spoke to the Hellenists, preaching good-news, the Lord Jesus.

11:21 And the hand of Lord was with them, and a great number who believed turned to the Lord.

11:22 And the word about them was heard in the ears of the church at Jerusalem, and they dispatched Barnabas to pass through as far as Antioch, who, having arrived, and having seen the grace of God, rejoiced. And he encouraged all, with purpose of heart, to remain in the Lord.

11:23 who, having arrived, and having seen the grace of God, rejoiced. And he encouraged all, with purpose of heart, to remain in the Lord.

11:24 Because he was a good man, and full of Holy Spirit and of faith. And a considerable multitude was added to the Lord.
And Barnabas departed to Tarsus to seek Saul,

Now in these days prophets came down from Jerusalem to Antioch. And it came to pass a whole year for them to be assembled in the congregation, and to teach a considerable multitude, and to call the disciples Christians, first at Antioch.

And when he found him, he brought him to Antioch. And it came to pass a whole year for them to be assembled in the congregation, and to teach a considerable multitude, and to call the disciples Christians, first at Antioch.

And one of them named Agabus, after standing up, signified by the Spirit there was going to be a great famine in the whole world, which also happened under Claudius Caesar.

The disciples, as any man prospered, determined, each of them regarding aid, to send to the brothers who dwell in Judea.
11:30 which also they did, having sent it to the elders by the hand of Barnabas and Saul.

12:1 Now about that time Herod the king threw on hands to harm some of those from the church.

12:2 And he killed James the brother of John with the sword.

12:3 And after seeing that it was pleasing the Jews, he proceeded to arrest Peter also (and those were the days of unleavened bread),

12:4 whom, having also arrested, he put in prison, having delivered to four quaternions of soldiers to guard him, intending after the Passover to bring him forth to the people.

12:5 Indeed therefore Peter was kept in the prison, but fervent prayer was being made by the church to God for him.
12:5 Indeed men 3303 {PRT} therefore OYN 3767 {CONJ} THO O 3588 {T/NSM} PETER PETROS 4074 {N/NSM} was kept ETHREITO 5083 {V/IPS/3S} IN EN 1722 {PREP} THA TH 3588 {T/DSF} PRISON FYLAKH 5438 {N/DSF} BUT DE 1161 {CONJ} FERVENT EKTEHNHIS 1618 {AN/NSF} PRAYER PIROSEUXH 4335 {N/NSF} was HN 2258 {V/XIXI/3S} being made GINOMENH 1096 {V/VAN/PNSF} BY YIO 5259 {PREP} THA THIS 3588 {T/GSF} CHURCH EKKHALSIA 1577 {N/GSF} TO PROS 4314 {PREP} THO TON 3588 {T/ASM} GOD THEON 2316 {N/ASM} FOR IYIPER 5228 {PREP} HIM AYTOUTH 846 {PP/GSM}.

12:5 O MHN OYNY PETROUS ETHREITO EN T H FYLAKH PIRSEUXH DE HN EKTEHNH GINOMENH YIO THS EKKHALSIA PPO TON THEON IYIPER AYTOUTH.

12:6 And when Herod was about to bring him forth, that night Peter was sleeping between two soldiers, bound by two chains. And guards in front of the door guarded the prison.

12:6 AND DE 1161 {CONJ} WHEN OTE 3753 {ADV} THO O 3588 {T/NSM} HEROD HPRODHIS 2264 {N/NSM} WAS ABOUT EMMELLEN 3195 {V/VIAI/3S} TO BRING FORTH PROAEIN 4254 {V/VPAN} HIM AYTOUTH 846 {PP/ASM} THAT EKEINH 1565 {PD/DSF} THA TH 3588 {T/DSF} NIGHT NYKTI 3571 {N/DNS} THO O 3588 {T/NSM} PETER PETROS 4074 {N/NSM} WAS HN 2258 {V/XIXI/3S} SLEEPING KOIMOMENOS 2837 {V/VPNS/NSM} BETWEEN METASEY 3342 {ADV} TWO DEYO 1417 {N/NUI} SOLDIERS STRATIOUTWN 4757 {N/GPM} BOUND DEDEMMENOS 1210 {V/VPPNSM} BY TWO DUSIN 1417 {N/DNP} CHAINS ALUSESIN 254 {N/DNP} AND TE 5037 {PRG} GUARDS FYLAKES 5441 {N/NPM} IN FRONT PRO 4253 {PREP} OF THA THS 3588 {T/GSF} DOOR THYRAS 2374 {N/GSF} GUARDED ETHROYN 5083 {V/VIAI/3P} THA THN 3588 {T/ASF} PRISON FYLAKHN 5438 {N/ASF}.

12:6 OTE DE EMMELLEN AYTOUN PROAEIN O HPRODHE TH NYKTI EKEINH HN O PIETROS KOIMOMENOS METASEY DYO STRATIOUTWN DEDEMENOS ALUSESION DUSIN FYLAKES TE PRO THS THYRAS ETHROYN THN FYLAKHN.

12:7 And behold, an agent of Lord stood near, and light shone in the room. And after striking the side of Peter, he raised him up, saying, Get up quickly. And his chains fell off from his hands.

12:7 AND KAI 2532 {CONJ} BEHOLD IDOU 2400 {V/VAAI/2S} AGENT AGGELOS 32 {N/NSM} OF LORD KUPIOU 2962 {N/GSM} STOOD NEAR EPAISTH 2186 {V/VAAI/3S} AND KAI 2532 {CONJ} LIGHT FOS 5547 {N/NSN} SHONE ELAMYLON 2989 {V/VIAI/3S} IN EN 1722 {PREP} THA THI 3588 {T/DSF} ROOM IOKHMATI 3612 {N/DNS} AND DE 1161 {CONJ} AFTER STRIKING PATASEAS 3960 {V/VAAP/NSM} THA THN 3588 {T/ASF} SIDE PIAEYPAN 4125 {N/ASF} OF THO TOUTO 3588 {T/GSM} PETER PETROS 4074 {N/GSM} HE RAISED UP EGIEPEN 1453 {V/VIAI/3S} HIM AYTOUTH 846 {PP/ASM} SAYING LEHTON 3004 {V/VAP/NSM} GET UP ANASTA 450 {V/VAAI/2S/NSM} IN EN 1722 {PREP} HASTE TAXEI 5034 {N/DNS} AND KAI 2532 {CONJ} THAS AI 3588 {T/NPF} CHAINS ALUSEIS 254 {N/NPF} OF HIM AYTOUTH 846 {PP/GSM} FELL OFF XEISPEISON 1601 {V/VAAI/3P} FROM EK 1537 {PREP} THAS TON 3588 {T/GPF} HANDS XEIRON 5495 {N/GPF}.

12:7 KAI IDOU AGGELOS KYRIOU EPAISTH KAI PHOS ELAMISON EN TO IOKHMATI PATASEAS DE THA PIAEYPAN TOU PETER HEGIEPIN AYTOUN LEHTON ANASTA EN THA KAI XEISPEION AYTOUTH AI ALUSEION EK TON XEIRON.

12:8 And the agent said to him, Gird thyself, and tie on thy sandals. And he did so. And he says to him, Throw on thy garments, and follow me.

12:8 AND TE 5037 {PRG} THO O 3588 {T/NSM} AGENT AGGELOS 32 {N/NSM} SAID EIPEIN 2036 {V/VAAI/3S} TO PROS 4314 {PREP} HIM AYTOUTH 846 {PP/ASM} GIRD THYSELF PIRIZOOSAI 4024 {V/VAMM/2S} AND KAI 2532 {CONJ} TIE ON UPIODHSAI 5265 {V/VAMM/2S} THES TA 3588 {T/APPN} SANDALS SANKALDAIA 4547 {N/APN} OF THEE SOY 4675 {PP/2GS} AND DE 1161 {CONJ} HE DID EPHIESEN 4160 {V/VIAI/3S} SO OYTOUS 3779 {ADV} AND KAI 2532 {CONJ} HE SAYS LEIHE 3004 {V/VAAI/3S} TO HIM AYTOUTH 846 {PP/GSM} THROW ON PIRIBALOY 4016 {V/AVBM/2S} THE TO 3588 {T/ASN} GARMENT IMATMENT 2440 {N/NSN} OF THEE SOY 4675 {PP/2GS} AND KAI 2532 {CONJ} FOLLOW AKOLOUWATCHI 190 {V/VPAI/2S} ME MOI 3427 {PP/I1DS}.

12:8 EPIPE IN TE O AGGELOS PROS AYTOUN PIRIZOOSAI KAI UPIODHSAI TA SANKALDAI SOW EPHIESEN DE OYTOUS KAI LEIHE AYTOUT PIRIBALOY TO IMATION SOY KAI AKOLOUWATCHI MOI.

12:9 And after going out, he followed him. And he had not seen that the thing happening by the heavenly agent was true, but presumed to see a vision.

12:9 AND KAI 2532 {CONJ} AFTER GOING OUT ESELEOTHON 1831 {V/VAAI/2S} HE FOLLOWED NKOLOUWATCHI 190 {V/VIAI/3S} HIM.
And when they passed a first and a second watch, they came to the iron gate, the one leading to the city, which opened spontaneously to them. And after going out, they advanced one street. And straightaway the agent withdrew from him.

And when Peter came to himself, he said, Now I know truly, that Lord dispatched his agent to me. And going out, they went into the house of Mary the mother of John, surnamed Mark, where a considerable were gathered and praying.

And when Peter knocked the door of the gate, a servant girl named Rhoda came to hearken.

12:14 And after recognizing Peter's voice, she did not open the gate for joy, but having run in, she reported Peter was standing in front of the gate.

12:15 And they said to her, Thou are mad. But she insisted to have it so. But they said, It is his heavenly agent.

12:16 But Peter continued knocking, and when they opened, they saw him, and were astonished.

12:17 But after motioning to them with the hand to be silent, he described to them how the Lord brought him out of the prison. And he said, Report these things to James, and to the brothers. And having departed, he went to a different place.

12:18 But having become day, there was no small stir among the soldiers what then became of
Peter.


12:19 And Herod, who sought for him, and not having found, having examined the guards, he commanded them to be led away. And going down from Judea to Caesarea, he remained there.

12:20 NOW Herod was angry at the Tyrians and Sidonians. But they came with one accord to Herod, having arrayed himself in royal apparel, and having sat on the tribunal, he made an oration to them. Because of the monarchy, their country was sustained from the king's bedchamber.
And immediately an agent of Lord struck him, because he did not give glory to God. And after becoming worm-eaten, he expired.

But the word of God grew and multiplied.

And Barnabas and Saul turned back in Jerusalem after fulfilling the service, also having taken along John who was surnamed Mark.

Now there were some men from the congregation that was in Antioch, prophets and teachers, including Barnabas, and Simeon called Niger, and Lucius the Cyrenian, and Manaen reared with Herod the tetrarch, and Saul.

And while they were serving the Lord, and fasting, the Holy Spirit said, Separate to me...
Then, having fasted and prayed and laid their hands on them, they sent them away.

Indeed therefore these men, having been sent forth by the Holy Spirit, went down to Seleucia, and from there they sailed for Cyprus.

And after becoming in Salamis, they proclaimed the word of God in the synagogues of the Jews, and they also had John for a helper.

And after going through the island as far as Paphos, they found a certain sorcerer, a Jewish false prophet, whose name was Bar-jesus.

Who was with the proconsul, Sergius Paulus, an intelligent man. This man, having summoned Barnabas and Saul, sought to hear the word of God.
13:8 But Elymas the sorcerer (for so his name is opposed) is seeking to deviate the proconsul from the faith.


13:9 But Saul (the man is also Paul) having been filled with Holy Spirit, and having gazed on him,


13:10 said, O man full of all deceit and all recklessness, thou son of the devil, thou enemy of all righteousness, will thou not cease distorting the straight ways of Lord?


13:11 And now, behold, a hand of Lord is upon thee, and thou will be blind, not seeing the sun until a time. And immediately there fell on him gloom and darkness, and going around he sought hand-guides.


13:12 Then the proconsul, who saw that which happened, believed, being astonished at the doctrine of the Lord.
Now those around Paul, having departed from Paphos, they came to Perga in Pamphylia. But John, having departed from them, returned to Jerusalem.

And they, having passed through from Perga, arrived at Antioch of Pisidia, and after entering into the synagogue on the sabbath day, they sat down.

And after the reading of the law and the prophets the synagogue rulers sent to them, saying, Men, brothers, if there is among you a word of exhortation for the people, speak.

And Paul having stood up, and having motioned with the hand, he said, Men, Israelites, and those who fear God, listen.
13:17 The God of this people Israel chose our fathers, and raised up the people during the sojourn in the land of Egypt. And with a lofty arm he brought them out of it.

13:18 And for about a forty-year time he was patient with them in the wilderness.

13:19 And having destroyed seven nations in the land of Canaan, he allotted their land to them.

13:20 And after these things he gave them judges about four hundred and fifty years until Samuel the prophet.

13:21 And afterward they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years.
And having removed him, he raised up David for a king to them, also about whom he said, when he testified, I have found David the son of Jesse, a man according to my heart, who will do all my purposes.

John having earlier proclaimed, before his coming presence, the immersion of repentance to Israel.

And as John was fulfilling his course, he said, Whom do ye suppose me to be? I am not, but behold, he comes after me of whom I am not worthy to loose the shoes of his feet.

Men, brothers, sons of the race of Abraham, and those among you who fear God, to you the word of this salvation was sent.
13:27 For those who dwell in Jerusalem, and their rulers, not having known this and the voices of the prophets being read at every sabbath, they fulfilled, having condemned him.

13:28 And not having found one cause of death in him, they asked for Pilate to kill him.

13:29 And when they completed all the things written about him, having taken him down from the tree, they laid him in a tomb.

13:30 But God raised him from the dead,

13:31 who was seen for more days by those who came up with him from Galilee to Jerusalem, who are witnesses of him to the people.
And we proclaim good-news to you: the promise to the fathers, which happened because God has fulfilled this to us their children, having raised up Jesus,

as also it is written in the second psalm, Thou are my Son, today I have begotten thee.

And because he raised him from the dead, no longer going to return to decay, he has spoken this way: I will give to you the faithful holy things of David.

Therefore also he says in another, Thou will not give thy Holy Man to see decay.

For indeed David, who served his own generation in the plan of God, became aslepp, and was added near his fathers, and saw decay.

But he whom God raised up saw no decay.
13:38 Be it known to you therefore, men, brothers, that through this man remission of sins is proclaimed to you.

13:38 BE IT KNOWN YE WOULD, NO, NOT BELIEVE, IF SOME MAN SHOULD FULLY NARRATE IT TO YOU.

13:39 And from all things of which ye could not be made righteous by the Law of Moses, in this man every man who believes is made righteous.

13:39 AND AS THEY WERE ABLE TO HEAR THE PROPHETS, WHICH IS SPOKEN IN THE PROPHETS, LEST THAT WHICH IS SPoken SHOULd COME UPON YOU.

13:40 Watch therefore, lest that which is spoken in the prophets should come upon you:

13:41 Behold, ye scoffers, and wonder, and perish, because I work a work in your days, which you would, no, not believe, if some man should fully narrate it to you.

13:42 And as they went out from the synagogue of the Jews, the Gentiles urged that these sayings be spoken to them the next sabbath.
Now after the synagogue was dismissed, many of the Jews and of the devout proselytes followed Paul and Barnabas, who, while conversing, persuaded them to continue in the grace of God.

And on the coming sabbath almost all the city was assembled to hear the word of God.

But when the Jews saw the multitudes, they were filled of envy, and contradicted the things spoken by Paul, contradicting and slandering.

But having spoken boldly, Paul and Barnabas said, It was necessary for the word of God to be spoken first to you, but since ye thrust it away, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.

For so the Lord has commanded us: I have placed thee for a light of Gentiles, for thee to follow Paul and Barnabas, who, while conversing, persuaded them to continue in the grace of God.
13:47 For the word of the Lord was spread abroad through the whole region.

13:48 And hearing this, the Gentiles were glad and glorified the word of the Lord. And as many as were appointed for eternal life believed.

13:49 And the word of the Lord was spread abroad through the whole region.

13:50 But the Jews incited the religious women, and the prominent women, and the principle men of the city, and raised up a persecution against Paul and Barnabas. And they threw them out of their boundaries.

13:51 But after shaking off the dust of their feet against them, they came to Iconium.

13:52 And the disciples were filled with joy and Holy Spirit.
And it came to pass in Iconium according to the same thing, for them to enter into the synagogue of the Jews, and to speak so as for a great quantity to believe, both of Jews and Greeks.

Indeed therefore they remained a considerable time speaking boldly in the Lord—him testifying to the word of his grace, granting signs and wonders to occur by their hands.

But the disobedient Jews aroused the souls of the Gentiles, and made them evil against the brothers.

Indead therefore they remained a considerable time speaking boldly in the Lord—him testifying to the word of his grace, granting signs and wonders to occur by their hands.

But the majority of the city was divided, and verily there were those with the Jews, and those with the apostles.
And as a violent movement developed, both of the Gentiles and of the Jews, with their rulers, to denounce and to stone them,

And as a violent movement developed, both of the Gentiles and of the Jews, with their rulers, to denounce and to stone them,

having become aware of it, they fled to the cities of Lycaonia, Lystra, and Derbe, and the neighboring region.

And there they were preaching the good-news.

And a certain man was sitting in Lystra, disabled in his feet, being a cripple from his mother's belly, who had never walked.

This man was listening to Paul speaking, who, having gazed at him, and having seen that he has faith to be healed,

said with a great voice, Stand correctly on thy feet. And he leaped up and walked.
And the multitudes who saw what Paul did, lifted up their voice, speaking Lycaonian, The gods came down to us, having become like men.

And they actually called Barnabas, Zeus, and Paul, Hermes, because he was the man who led the word.

But when the apostles, Barnabas and Paul, heard, having torn their garments, they rushed into the crowd, crying out

and saying, Men, why are ye doing these things? We also are men of like nature with you, proclaiming good-news to you, to turn from these vain things to the living God, who made the heaven and the earth and the sea, and all the things in them,
14:16 who in the generations that have passed all the nations to go in their own ways,

14:17 although he did not leave himself without evidence, doing good and giving you rains from heaven and fruitful seasons, filling our hearts of food and gladness.

14:18 And saying these things, they scarcely restrained the multitudes not to sacrifice to them.

14:19 But Jews came from Antioch and Iconium. And having persuaded the crowds, and having stoned Paul, they dragged him out of the city, after presuming him to be dead.
But the disciples having surrounded him, after rising, he came into the city. And on the morrow he departed with Barnabas to Derbe.

And when they spoke the word in Perga, they went down to Attalia,
KAI AALHESANTEES EN PEPTHI TON DOGON KATEBHESAN EIS ATTALIEIAN

AND FROM THERE THEY SAILED TO ANTIOTH, FROM WHERE THEY WERE DELIVERED TO THE GRACE OF GOD FOR THE WORK THAT THEY FULLFILLED.

AND FROM THERE KAKEIQEN THEY SAILED TO EIS ANTIOTH FROM WHERE THEY WERE DELIVERED TO THE GRACE OF GOD FOR THE WORK THAT THEY FULLFILLED.

And after arriving, and after gathering the assembly together, they reported as many things as God did with them, and that he opened a door of faith to the Gentiles.

And they remained there no little time with the disciples.

And certain men, who came down from Judea, taught the brothers, Unless ye will be circumcised in the custom of Moses, ye cannot be saved.

Therefore, no small dissension and debate having developed with Paul and Barnabas against them, they appointed Paul and Barnabas, and some other men from them, to go up to Jerusalem to the apostles and elders in Jerusalem about this issue.

Therefore OYN 3767 {CONJ} NO OUK 3756 {PRT/N} LITTLE OALION 3641 {N/ASM} TIME XPONON 5550 {N/ASM} WITH SYN 4862 {PREP} THOS TOUS 3588 {T/DPM} DISCIPLES MAOHTAIS 3101 {N/DPM}

15:1 And certain men, who came down from Judea, taught the brothers, Unless ye will be circumcised in the custom of Moses, ye cannot be saved.

Therefore OYN 3767 {CONJ} NO OUK 3756 {PRT/N} SMALL OALIGHES 3641 {N/ASF} DISSENISSION STAIOES 4714 {N/DSF} AND KAI 2532 {CONJ} DEBATE ZHHTHEIES 2214 {N/DSF} HAVING DEVELOPED GENOMENHS 1096 {V/2ADP/GSF} WITH THO T O 3588 {T/DSM} PAUL PAILW 3972 {N/DSM} AND KAI 2532 {CONJ} THO T O 3588 {T/DSM} BARNABAS BARNABA 921 {N/DSM}
Indeed therefore, having been helped for the trip by the congregation, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles. And they caused great joy to all the brothers.
15:7 And when much debate occurred, Peter having risen up, he said to them, Men, brothers, ye know that from past days among us, God chose the Gentiles to hear through my mouth the word of the good-news, and to believe.

15:8 And God, who knows the heart, testified to them, having given them the Holy Spirit, just also to us.

15:9 And he made not one distinction between both us and them, having purified their hearts by faith.

15:10 Now therefore why do ye challenge God, to place a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

15:11 But through the grace of the Lord Jesus, we believe to be saved, in the same way as those men also.
15:11 AND THE MULTITUDE KEPT SILENCE, AND THEY HEARD BARNABAS AND PAUL DESCRIBING HOW MANY SIGNS AND WONDERS GOD DID AMONG THE GENTILES THROUGH THEM.

15:12 AND AFTER THEY WERE QUIET, JAMES ANSWERED, SAYING, MEN, BROTHERS, HEAR ME.

15:13 AND DE 1161 {CONJ} AFTER META 3326 {PREP} THEM AYTOUΣ 846 {PP/AM} THE TO 3588 {T/ASN} TO BE QUIET SIGHΣAI 4601 {V/AAN} JAMES IAKΩΒΟΣ 2385 {N/NSM} ANSWERED ΑΠΕΚΡΙΘΗ 611 {V/ADI/3S} SAYING ΛΕΓΩΝ 3004 {V/PAP/NSM} MEN ΑΝΔΡΕΣ 435 {N/VPM} BROTHERS ΑΔΕΛΦΟΙ 80 {N/APN} HEAR AKOUΣATE 191 {V/VAM/2P} ME MOY 3450 {PP/GSM} META DE TO SIGHΣAI AYTOUΣ ΑΠΕΚΡΙΘΗ IAKΩΒΟΣ ΛΕΓΩΝ ANDΡΕΣ ΑΔΕΛΦΟΙ ΑΚΟΥΣΑΤΕ MOY

15:14 SIMEON DESCRIBED HOW GOD FIRST CAME TO HELP, TO TAKE FROM THE GENTILES A PEOPLE FOR HIS NAME.

15:15 AND TO THIS THE WORDS OF THE PROPHETS AGREE, AS IT IS WRITTEN, IT IS

15:16 AFTER THESE THINGS I WILL RETURN, AND I WILL REBUILD THE TABERNACLE OF DAVID THAT HAS FALLEN. AND I WILL REBUILD THE THINGS OF IT THAT HAVE BEEN DEMOLISHED, AND I WILL RESTORE IT,
so that the rest of men might seek the Lord, and all the Gentiles who are turning to God, whom my name is called upon them, says the Lord, who does these things.

Therefore I judge not to trouble those from the Gentiles who are turning to God, but to write to them, to abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood.

Therefore I judge not to trouble those from the Gentiles who are turning to God, but to write to them, to abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood.

For Moses from generations past, has from city to city those who preach him, being read in the synagogues on every sabbath.
15:22 Then it was decided by the apostles and the elders, with the whole assembly, to send 
men chosen from them to Antioch with Paul and Barnabas, namely, Judas called Barsabbas, 
and Silas, leading men among the brothers,

15:23 after writing by their hand these things: The apostles, and the elders, and the brothers, 
to those down in Antioch and Syria and Cilicia, to the brothers of the Gentiles, greeting.

15:24 Since we have heard that certain men who went out from us have troubled you with 
words, disturbing your souls, saying to be circumcised, and to keep the law, to whom we did 
not command,
men who have given over their lives for the name of our Lord Jesus Christ.

We have therefore sent Judas and Silas, themselves also declaring the same things by speech.

For it was decided by the Holy Spirit, and by us, to lay upon you not one greater burden than these necessary things:

to abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication, keeping yourselves from which, ye will do well. Be strong.

Indeed therefore after being dismissed, they came to Antioch, and having gathered the multitude together, they delivered the letter.

And after reading it, they rejoiced for the encouragement.

15:32 And Judas and Silas, being themselves also prophets, exhorted the brothers by much speech, and strengthened them.


15:33 And after spending some time, they were dismissed with peace from the brothers to the apostles.

15:33 And after spending some time, they were dismissed with peace from the brothers to the apostles.


15:34 But Paul and Barnabas continued in Antioch, teaching and preaching good-news, the word of the Lord, with many others also.

15:34 But Paul and Barnabas continued in Antioch, teaching and preaching good-news, the word of the Lord, with many others also.

15:35 ΑΝΑΓΝΩΝΤΕΣ ΔΕ EXΑΡΗΣΑΝ ΕΙΠΙ ΤΗ ΠΑΡΑΚΛΗΣΕΙ

15:35 ΠΟΙΗΣΑΝΤΕΣ ΔΕ ΧΡΟΝΟΝ ΑΠΕΛΥΘΗΣΑΝ ΜΕΤ ΕΙΡΗΝΗΣ ΑΠΟ ΤΩΝ ΑΔΕΛΦΩΝ ΠΡΟΣ ΤΟΥΣ ΑΠΟΣΤΟΛΟΥΣ

15:35 And after some days Paul said to Barnabas, After returning, surely we could help our brothers in every city in which we proclaimed the word of the Lord, how they fare.

15:35 And after some days Paul said to Barnabas, After returning, surely we could help our brothers in every city in which we proclaimed the word of the Lord, how they fare.

15:36 And Barnabas wanted to take along John called Mark.
15:37 And the apostles Barnabas and Paul wanted to take along with them John Mark, but others wanted not to bring along, because he had withdrawn from them to their journey from Pamphylia, and had not gone with them to the work.

15:38 But Paul thought it not worthy to bring along this man who withdrew from them from Pamphylia, and not having gone with them to the work.

15:39 Therefore a provocation developed, so as for them to separate from each other, and Barnabas to sail for Cyprus, after taking Mark.

15:40 But Paul, having selected Silas, went forth after being delivered to the grace of God by the brothers.

15:41 And he passed through Syria and Cilicia, encouraging the congregations.

16:1 And he came to Derbe and to Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain faithful Jewish woman, but of a Greek father,
16:2 who was well reported of by the brothers at Lystra and Iconium.

16:3 Paul wanted this man to go forth with him. And having taken him, he circumcised him because of the Jews who were in those regions, for they had all seen that his father was a Greek.
having come toward Mysia, they attempted to go toward Bithynia. And the Spirit did not allow them.

After passing by Mysia, they came down to Troas.

And a vision appeared to Paul during the night. A certain Macedonian man was standing, imploring him, and saying, After crossing over into Macedonia, help us.

And after seeing the vision, straightway we sought to go forth into Macedonia, concluding that the Lord called us to preach the good-news to them.

Therefore, having launched from Troas, we took a straight course to Samothrace, and the next day to Neapolis,
16:12 and from there to Philippi, which is a principle city of the district of Macedonia colony. And we were in the same city remaining some days.


16:12 EKEIOTHEN TE EIS PHILOIPPOUS HTTIS EKTHTH PIRITH THES MERIDOS THES MAKEDONIAS POLEIS KOLWNEIA HMEM DE EN AYTTH TH PILEI DIATRIBONTES HMEPAS TINAS

16:13 And on the sabbath day we went outside the city beside a river, where it was customary for prayer to be. And having sat down, we spoke to the women who came together.


16:13 THH TE HMEPA TON SABBATON EISELAHMOMN EXO THES POLEWS PAPA POTAMON OY ENUMIZETO PROSEUXH EINAI KAI KAI THES KAIANTES EALALOUMEN TAIHS SYNELOOUSAIHS GYNAIEIN

16:14 And a certain woman named Lydia, a seller of purple of the city of Thyatira, a woman who worshipped God, was listening, whose heart the Lord opened to heed the things being spoken by Paul.


16:14 KAI TIS GYNH ONOMATI LUDIA PORPHYROPOLIAIS POLEWS OYATEIRWN SEBOMENH THON THEON HKOYEN HES O KYRIOS DIHNOISEN THN KARDAIAN PROSEXEIN TOIS HALALOUMENOIS YPIO TOY PAILOY

16:15 And when she was immersed, and her household, she urged us, saying, If ye have judged me to be faithful to the Lord, after coming into my house, remain. And she constrained us.

And it came to pass, as we were going to prayer, for a certain servant girl having a spirit of divination to meet us, who brought her masters much business by soothsaying.

This woman having followed Paul and us was crying out, saying, These men are bondmen of the most High God, who proclaim to us the way of salvation.

And she did this on many days. But Paul, after being exasperated, and having turned, he said to the spirit, I command thee in the name of Jesus Christ to come out of her. And it came out the same hour.

But when their masters saw that the hope of their business was gone, having seized Paul and Silas, they dragged them into the marketplace to the rulers.
And after bringing them to the magistrates, they said, These men, being Jews, disturb our city,

and proclaim customs that are not permitted for us to receive nor to do, being Romans.

And the multitude rose up together against them. And the magistrates, having torn off their clothes, commanded to beat them with rods.

And having laid many blows upon them, they cast them into prison, having ordered the jailor to guard them securely.

who, having received such an order, threw them into the inner prison, and fastened their feet in the stocks.
Now toward midnight Paul and Silas, while praying, were singing praises to God, and
the prisoners were listening to them.

And suddenly a great earthquake occurred, so as for the foundations of the prison to
shake. And immediately all the doors were opened, and the bonds of all the men were
unfastened.

But Paul cried out in a great voice, saying, Do nothing harmful to thyself, for we are all
here.
And after divesting himself outside, he said, Sirs, what must I do so that I may be saved?

But when it became day, the magistrates sent out the police, saying, Release those men.

And they said, Believe in the Lord Jesus, and thou will be saved, thou and thy household.

And they spoke the word of the Lord to him, and to all those in his house.

And having brought them into his house, he set out a table, and rejoiced, having believed in God with all his house.

And after bringing them in that hour of the night, he washed from the stripes, and was immediately immersed, he and all those of him, immediately.

And when it became day, the magistrates sent out the police, saying, Release those men.

And having brought them into his house, he set out a table, and rejoiced, having believed in God with all his house.
16:36 And the jailer reported these words to Paul: The magistrates may be released so that ye may be released. Now therefore after coming out, go in peace.

16:37 But Paul said to them, Having beaten us publicly, uncondemned men, being Romans, they cast us into prison, and now they thrust us out privately? Certainly not, but after coming, they shall lead us out.

16:38 And the police reported these sayings to the magistrates, and they were afraid when they heard that they were Romans.
Now after passing through Amphipolis and Apollonia, they came to Thessalonica where there was a synagogue of the Jews.

Now after passing through Amphipolis and Apollonia, they came to Thessalonica where there was a synagogue of the Jews.

17:2 And according to Paul's custom, he went in to them, and for three sabbaths he discoursed with them from the Scriptures.

17:3 explaining and pointing out that it was necessary for the Christ to suffer, and to rise from the dead, and, This Jesus, whom I proclaim to you, is the Christ.

And among some of them were persuaded, and joined with Paul and Silas, and of the devout Greeks a great quantity, and of the prominent women not a few.
But the disobedient Jews having taken along certain evil men of the marketplaces, and having gathered a mob, were rioting the city. And having stood by the house of Jason, they sought to bring them out to the populace.

And after taking bond from Jason and the other men, they released them.
17:10 And the brothers straightway sent both Paul and Silas away to go as far as to the night to Berea, who, when they arrived, went into the synagogue of the Jews.

17:11 But these were more noble than those in Thessalonica, who received the word with all willingness, examining the Scriptures daily, if it has these things this way.
Silas and Timothy remained there.


17:14 **ΕΥΘΕΩΣ ΔΕ TOTE ΤΟΝ ΠΑΥΛΟΝ ΕΞΑΠΕΙΣΤΕΙΑΝ ΟΙ ΑΔΕΛΦΟΙ ΠΟΡΕΥΕΣΘΑΙ ΩΣ ΕΞΙΠ ΘΗΝ ΘΑΛΑΣΣΑΝ ΥΠΙΜΕΝΕΝ ΔΕ Ο ΤΕ ΣΙΛΑΣ ΚΑΙ Ο ΤΙΜΟΘΕΟΣ ΕΚΕΙ**

17:15 And those who brought Paul led him as far as Athens. And after taking a command for Silas and Timothy, that they should come to him quickly, they departed.


17:15 And also some of the Epicurean and Stoic philosophers encountered him. And some of those who worshiped, and in the marketplace every day with those who happened by.


17:15 And those who brought Paul led him as far as Athens. And after taking a command for Silas and Timothy, that they should come to him quickly, they departed.

17:16 But while Paul waited for them in Athens, his spirit was aroused within him, seeing the city being completely idolatrous.


17:17 Indeed therefore he was discoursing in the synagogue with the Jews, and with those who worship, and in the marketplace every day with those who happened by.


17:18 And also some of the Epicurean and Stoic philosophers encountered him. And some said, Whatever does this babbler want to say? But others, He seems to be a proclaimer of strange deities, because he brought the good-news—Jesus and the resurrection.
17:18 And having taken them, they brought him to the Areopagus, saying, Can we understand what this new doctrine is, being spoken by thee?

17:19 For passing through and examining your religious objects, I also found an altar on which had been engraved, TO AN UNKNOWN GOD. Whom therefore ye worship you as deity-fearing in all things.


17:19 ΕΠΙΠΑΒΟΜΕΝΟΙ ΤΕ ΑΥΤΟΥ ΕΙΠΙ ΤΟΝ ΑΡΕΙΟΝ ΠΑΓΟΥ ΗΓΑΓΟΝ ΔΕΙΓΟΝΤΕΣ ΔΥΝΑΜΕΘΑ ΓΝΩΝΑΙ ΤΙΣ Η ΚΑΙΝΗ ΑΥΤΗ Η ΥΠΟ ΣΟΥ ΛΑΛΟΥΜΕΝΗ ΔΙΔΑΧΗ

17:20 For thou bring some surprising things to our ears. Therefore, we want to know whatever these things aim to be.


17:20 ΞΕΝΙΖΟΝΤΑ ΓΑΡ ΤΙΝΑ ΕΙΣΦΕΡΕΙΣ ΕΙΣ ΤΑΣ ΑΚΟΑΣ ΗΜΩΝ BOΥΛΟΜΕΘΑ ΟΥΝ ΓΝΩΝΑΙ ΤΙ ΑΝ ΘΕΟΛΙ ΤΑΥΤΑ ΕΙΝΑΙ

17:21 Now all the Athenians, and the foreigners who dwell alien there, were at leisure in nothing else, than to tell or to hear something new.


17:21 ΑΘΗΝΑΙΟΙ ΔΕ ΠΑΝΤΕΣ ΚΑΙ ΟΙ ΕΠΙΔΗΜΗΜΟΥΝΤΕΣ ΞΕΝΟΙ ΕΙΣ ΟΥΔΕΝ ΕΤΕΡΟΝ ΕΥΚΑΙΡΟΥΝ Η ΔΕΙΓΕΙΝ ΤΙ ΚΑΙ ΑΚΟΥΕΙΝ ΚΑΙΝΟΤΕΡΟΝ

17:22 And having stood in the middle of the Areopagus, Paul said, Athenian men, I perceive you as deity-fearing in all things.


17:22 ΣΤΑΘΕΙΣ ΔΕ Ο ΠΑΥΛΟΣ ΕΝ ΜΕΣΩ ΤΟΥ ΑΡΕΙΟΥ ΠΑΓΟΥ ΕΦΗ ΑΝΔΡΕΙΣ ΑΘΗΝΑΙΟΙ ΚΑΤΑ ΠΑΝΤΑ ΩΣ ΔΕΙΣΙΔΑΙΜΟΝΕΣΤΕΡΟΥΣ ΥΜΑΣ ΘΕΟΡΩ

17:23 For, passing through and examining your religious objects, I also found an altar on which had been engraved, TO AN UNKNOWN GOD. Whom therefore ye worship unknowingly, him I proclaim to you.
17:23 For having determined prescribed times, and the limits of their occupancy, they dwell not in temples made with hands, nor is he served by the hands of men, as needing anything, since he himself gives to all life, and breath, with all things.

17:24 The God who made the world and all things in it, he, being Lord of heaven and earth, dwells not in temples made with hands, although being not far from each one of us.

17:25 nor is he served by the hands of men, as needing anything, since he himself gives to all life, and breath, with all things.

17:26 And he made from one blood every nation of men to dwell upon all the face of the earth, having determined prescribed times, and the limits of their occupancy.

17:27 to search for the Lord, if indeed perhaps they might grope for him and find him, although being not far from each one of us.
17:28 For in him we live, and move, and exist, as also some of the performers from you have said, For of him we are also offspring.

17:28 **FOR** ΓΑΡ 1063 {CONJ} **IN** EN 1722 {PREP} ἩΜΙ ΑΥΤΩ 846 {PP/DSM} **WE LIVE** ΖΩΜΕΝ 2198 {V/PAI/1P} **AND** ΚΑΙ 2532 {CONJ} **MOVE** ΚΙΝΟΥΜΕΘΑ 2795 {V/PPI/1P} **AND** ΚΑΙ 2532 {CONJ} **EXIST** ΕΞΕΜΕΝ 2070 {V/PXI/1P} AS ὩΣ 5613 {ADV} **ALSO** ΚΑΙ 2532 {CONJ} **SOME** ΤΙΝΕΣ 5100 {PX/NPM} **OF THOS** ΤΩΝ 3588 {T/GSM} **PERFORMERS** ΠΟΙΗΤΩΝ 4163 {N/GPM} **FROM** ΚΑΘ 2596 {PREP} **YOU** ΥΜΑΣ 5209 {PP/2AP} **HAVE SAID** ΕΙΡΗΚΑΣΙΝ 2046 {V/RAI/3P/ATT} **FOR** ΓΑΡ 1063 {CONJ} **OF THO TOY** 3588 {T/GSM} **WE ARE** ΕΞΕΜΕΝ 2070 {V/PXI/1P} **ALSO** ΚΑΙ 2532 {CONJ} **OFFSPRING** ΓΕΝΟΣ 1085 {N/NSN}

17:28 **EN** ΑΥΤΩ ΓΑΡ ΖΩΜΕΝ ΚΑΙ ΚΙΝΟΥΜΕΘΑ ΚΑΙ ΕΞΕΜΕΝ ὩΣ ΚΑΙ ΤΙΝΕΣ ΤΩΝ ΚΑΘ ΥΜΑΣ ΠΟΙΗΤΩΝ ΕΙΡΗΚΑΣΙΝ ΤΟΥ ΓΑΡ ΚΑΙ ΓΕΝΟΣ ΕΞΕΜΕΝ

17:29 Being therefore offspring of God, we ought not think the Divine to be like gold, or silver, or stone handiwork of the skill and thought of man.

17:29 **BEING** ΥΠΑΡΧΟΝΤΕΣ 5225 {V/PAP/NPM} **THEREFORE** ΟΥΝ 3767 {CONJ} **OFFSPRING** ΓΕΝΟΣ 1085 {N/NSN} **OF THO TOY** 3588 {T/GSM} **GOD** ΘΕΟΥ 2316 {N/GSM} **WE OUGHT** ΘΕΙΟΛΟΜΕΝ 3784 {V/PAI/1P} **NOT** ΟΥΚ 3756 {PRT/N} **TO THINK** ΝΟΜΙΖΕΙΝ 3543 {V/PAN} **THE** TO 3588 {T/ASN} **DIVINE** ΘΕΙΟΝ 2304 {A/ASN} **TO BE** ΕΙΝΑΙ 1511 {V/PXN} **LIKE** ΟΜΟΙΟΝ 3664 {A/ASM} **GOLD** ΧΡΥΣΩ 5557 {N/DSM} **OR** Η 2228 {PR} **STONE** ΑΡΙΓΥΡΩ 3037 {N/DSM} **HANDIWORK** ΧΑΡΑΓΜΑΤΙ 5480 {N/NDSM} **OF SKILL** ΤΕΧΝΗΣ 5078 {N/GSM} **AND** ΚΑΙ 2532 {CONJ} **THOUGHT** ΕΝΘΥΜΗΣΕΩΣ 1761 {N/GSF} **OF MAN** ΑΝΘΡΩΠΟΥ 444 {N/GSM}

17:29 **ΓΕΝΟΣ ΟΥΝ ΥΠΑΡΧΟΝΤΕΣ ΤΟΥ ΘΕΟΥ ΟΥΚ ΘΕΙΟΛΟΜΕΝ ΝΟΜΙΖΕΙΝ ΧΡΥΣΩ Η ΑΡΙΓΥΡΩ Η ΑΝΘΡΩΠΟΥ ΤΟΥ ΘΕΙΟΝ ΕΙΝΑΙ ΟΜΟΙΟΝ**

17:30 Indeed therefore having overlooked the times of ignorance, God now commands for all men everywhere to repent.

17:30 **INDEED** ΜΕΝ 3303 {PRT} **THEREFORE** ΟΥΝ 3767 {CONJ} **HAVING OVERLOOKED** ΥΠΕΡΙΔΩΝ 5237 {V/AAP/NSM} **THOS** ΤΟΥΣ 3588 {T/APM} **TIMES** ΧΡΟΝΟΥΣ 5550 {N/NSM} **OF** ΤΑ ΘΗΣ 3588 {T/GSF} **IGNORANCE** ΑΓΝΟΙΑΣ 52 {N/GSF} **ΤΟ** 3588 {T/NSM} **GOD** ΘΕΟΣ 2316 {N/NSM} **THES** ΤΑ 3588 {T/APM} **NOW** ΝΥΝ 3568 {ADV} **COMMANDS** ΠΑΡΑΓΓΕΛΕΙΑΙ 3853 {V/PAI/3S} **FOR ALL** ΠΑΣΙΝ 3956 {A/DMPS} **THOS** ΤΟΙΣ 3588 {T/DMPS} **MEN** ΑΝΘΡΩΠΟΙΣ 444 {N/DMPS} **EVERYWHERE** ΠΑΝΤΑΧΟΥ 3837 {ADV} **TO REPENT** ΜΕΤΑΝΟΕΙΝ 3340 {V/PAP}

17:30 **ΤΟΥΣ** ΜΕΝ ΟΥΝ ΧΡΟΝΟΥΣ ΤΗΣ ΑΓΝΟΙΑΣ ΥΠΕΡΙΔΩΝ Ο ΘΕΟΣ ΤΑ ΝΥΝ ΠΑΡΑΓΓΕΛΕΙΑΙ ΤΟΙΣ ΑΝΘΡΩΠΟΙΣ ΠΑΣΙΝ ΠΑΝΤΑΧΟΥ ΜΕΤΑΝΟΕΙΝ

17:31 Because he appointed a day during which he is going to judge the world in righteousness by whom he appointed, having provided assurance to all men because he raised him from the dead.

17:31 **BECAUSE** ΔΙΟΤΙ 1360 {CONJ} **HE APPOINTED** ΕΣΤΗΣΕΝ 2476 {V/AAI/3S} **DAY** ΗΜΕΡΑΝ 2250 {N/ASF} **DURING** ΕΝ 1722 {PREP} **WHICH** Η 3739 {PR/DSF} **HE IS GOING** ΜΕΛΕΕΙ 3195 {V/PAI/3S} **TO JUDGE** ΚΡΙΝΕΙΝ 2919 {V/PAN} **THA** ΘΗΝ 3588 {T/ASF} **WORLD** ΟΙΚΟΥΜΕΝΗΝ 3625 {N/NSF} **IN** ΕΝ 1722 {PREP} **RIGHTeousness** ΔΙΚΑΙΟΣΥΝΗ 1343 {N/DSF} **BY** ΕΝ 1722 {PREP} **MAN** ΑΝΔΡΙ 435 {N/DSM} **WHOM** Ω 3739 {PR/DSF} **HE APPOINTED** ΩΡΙΣΕΝ 3724 {V/AAI/3S} **HAVING PROVIDED** ΠΑΡΑΣΧΩΝ 3930 {V/2AAP/NSM} **ASSURANCE** ΠΙΣΤΙΝ 4102 {N/ASF} **TO ALL** ΠΑΣΙΝ 3956 {A/DMPS} **BECAUSE** ΗΕ ΑΝΑΣΤΗΣΑΣ 450 {V/PAI/3S} **FROM** ΕΚ 1537 {PREP} **DEAD** ΝΕΚΡΩΝ 3498 {A/GPM}

17:31 **ΔΙΟΤΙ ΕΣΤΗΣΕΝ ΗΜΕΡΑΝ ΕΝ Η ΜΕΛΑΕΙ ΚΡΙΝΕΝ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΕΝ ΑΝΔΡΙ Ω ΩΡΙΣΕΝ ΠΙΣΤΙΝ ΠΑΡΑΣΧΩΝ ΠΑΣΙΝ ΑΝΑΣΤΗΣΑΣ ΑΥΤΟΝ ΕΚ ΝΕΚΡΩΝ**

17:32 But when they heard the resurrection of the dead, of course they mocked, but others said, We will hear thee again about this.

17:32 **BUT** ΔΕ 1161 {CONJ} **WHEN THEY HEARD** ΑΚΟΥΣΑΝΤΕΣ 191 {V/AAI/3S} **RESURRECTION** ΑΝΑΣΤΑΣΙΝ 386 {N/ASF} **OF** ΝΕΚΡΩΝ 3498 {A/GPM} **THOS** ΟΙ 3588 {T/NPM} **OF COURSE** ΜΕΝ 3303 {PRT} **THEY MOocked** ΕΧΕΙΛΕΥΑΖΟΝ 5512
And so Paul departed from among them.

But some men, having joined with him, believed, among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

And after these things Paul having separated from Athens, he came to Corinth.

And after finding a certain Jew named Aquila, a man of Pontus by origin, who recently came from Italy, and his wife Priscilla, because Claudius arranged for all the Jews to separate from Rome, he came to them.

And because he was of the same craft, he abode with them, and was working, for they were of the tentmakers craft.
And he was discoursing in the synagogue every sabbath, and was persuading Jews and Greeks.

And when both Silas and Timothy came down from Macedonia, Paul was being held by the Spirit, fully testifying to the Jews, Jesus the Christ. When they opposed and slandered him, having shaken off his clothes, he said to them, Your blood is upon your heads. I am clean. From henceforth I will go to the Gentiles.

And having departed from there, he went into a certain man named Justus, who worships God, whose house was adjoining the synagogue.

And Crispus, the synagogue ruler, believed in the Lord with his whole household. And many of the Corinthians who heard believed, and were immersed.
18:9 And the Lord spoke to Paul by a vision at night, Fear not, but speak, and be not silent,

because I am with thee, and no man will lay upon thee to harm thee, because many people are for me in this city.

18:10 And the Lord spoke to Paul by a vision at night, Fear not, but speak, and be not silent, because I am with thee, and no man will lay upon thee to harm thee, because many people are for me in this city.

18:11 And he remained a year and six months, teaching the word of God among them.

18:12 But Gallio being proconsul of Achaia, the Jews with one accord attacked Paul and brought him to the judgment seat,
But when Paul was going to open his mouth, Gallio said to the Jews, If therefore indeed it were some crime or evil reckless deed, O ye Jews, I would have tolerated you according to the matter.

But Paul, who still remained considerable days with the brothers, having separated, sailed away to Syria (and with him Priscilla and Aquila), having shaved his head in Cenchrea, for he had a vow.

But Paul, who still remained considerable days with the brothers, having separated, sailed away to Syria (and with him Priscilla and Aquila), having shaved his head in Cenchrea, for he had a vow.
And he came to Ephesus and left behind those there, but having entered into the synagogue himself, he discoursed with the Jews. But he separated from them, having said, I must definitely keep the coming feast at Jerusalem, but I will return again to you, God willing. And he launched from Ephesus.

And when they asked him to remain on more time with them, he did not consent, but some of them, having gone up and greeted the church, he went down to Caesarea, having gone up and greeted the church, he went down to Antioch.

And after spending some time, he departed, passing through the region of Galatia and Phrygia, successively, strengthening all the disciples.
Now a certain Jew named Apollos, an Alexandrian by origin, an eloquent man, came to Ephesus, being mighty in the scriptures.

This was a man who was instructed in the way of the Lord. And being fervent in the Spirit, he was speaking and teaching accurately the things about the Lord, knowing only the immersion of John.

And when he intended to pass through into Achaia, the brothers wrote, having encouraged the disciples to receive him, who, when he arrived, assisted much those who believed through the grace.
For he forcibly refuted the Jews in public, demonstrating by the scriptures Jesus to be the Christ.

And it came to pass while Apollos was at Corinth, for Paul, having passed through the upper regions, to come to Ephesus. And having found some disciples,

he said to them, Did ye receive Holy Spirit when ye believed? And they said to him, But we have not even heard if there is a Holy Spirit.

And he said to them, Into what then were ye immersed? And they said, Into John's immersion.

And Paul said, John indeed immersed an immersion of repentance, saying to the people that they should believe in him who was coming after him, that is, in Jesus, the Christ.
And when they heard this, they were immersed in the name of the Lord Jesus. And Paul having laid hands on them, the Holy Spirit came on them, and they spoke in tongues, and prophesied. And after entering into the synagogue, he spoke boldly for three months, discoursing and persuading the things about the kingdom of God. And when some were hardened and disobedient, speaking evil of the Way before the multitude, having withdrawn from them, he separated the disciples, discoursing daily in the school of a certain Tyrannus. But when some were hardened and disobedient, speaking evil of the Way before the multitude, having withdrawn from them, he separated the disciples, discoursing daily in the school of a certain Tyrannus.
19:10 And this happened for two years, so as for all those dwelling in Asia to hear the word of the Lord Jesus, both Jews and Greeks.

19:10 And the period of two years had not yet expired, when some Jews of Asia, attired as sojourners, proclaimed in the Synagogue at Ephesus, Jesus over those who had the evil spirits, saying, We adjure you by Jesus whom Paul proclaims. We are unable to speak to them. Incapacitated and to free their infirmities from them, and the evil spirits to go out from them.

19:11 And God was doing extraordinary miracles by the hands of Paul,

19:11 And as for even bring handkerchiefs or aprons from his skin to those who were incapacitated and to free their infirmities from them, and the evil spirits to go out from them.

19:12 But some of the wandering Jewish exorcists attempted to name the name of the Lord Jesus over those who had the evil spirits, saying, We adjure you by Jesus whom Paul proclaims.
And there were some sons of Sceva, a Jewish chief priest, seven doing this.

19:14 And fear fell upon them all, and the name of the Lord Jesus was magnified.

19:15 And having answered, the evil spirit said, I know Jesus and I recognize Paul, but who are ye?

19:16 And the man in whom was the evil spirit, leaping on them, and having overpowered them, he prevailed against them, so as for them to flee out of that house naked and wounded.

19:17 And this became known to all, both Jews and Greeks, to those who dwell at Ephesus. And fear fell upon them all, and the name of the Lord Jesus was magnified.

19:18 And many of those who have believed came, confessing, and reporting their practices.
And a considerable number of those who practiced magical things, having brought their books together, burned them in the sight of all. And they counted the price of them, and found it fifty thousand pieces of silver.

Thus the word of the Lord was growing mightily and was prevailing.

Now when these things were fulfilled, Paul decided in the spirit, after passing through Macedonia and Achaia, to go to Jerusalem, having said, After becoming there, I must also see Rome.

And having sent into Macedonia two of those who help him, Timothy and Erastus, he himself stayed in Asia for a while.

And about that time there developed no small stir about the Way.
For a certain silversmith named Demetrius, who makes silver shrines of Artemis, brought no little work to the craftsmen,

And ye see and hear, that not only at Ephesus, but almost in all Asia, this man Paul, having persuaded them, turned away a considerable multitude, saying that there are no gods made by hands.

And not only is this our part liable to come into disrepute, but also the temple of the great goddess Artemis is going to be regarded for nothing, and also her magnificence be brought no little work to the craftsmen,

For a certain silversmith named Demetrius, who makes silver shrines of Artemis, brought no little work to the craftsmen,
And when they heard this, having become full of wrath, they cried out, saying, The great Artemis of Ephesians.

And the whole city was filled with the confusion. And they rushed with one accord into the theatre, having seized Gaius and Aristarchus, Macedonians, traveling companions of Paul.

And when Paul wanted to enter in to the crowd, the disciples did not let him.

And also some of the Asian officers, being their friends, having sent to him, implored him not to give himself into the theatre.
And they urged forward Alexander out of the multitude, having put him forward from the Jews. And Alexander having waved his hand, wanted to make a defense to the crowd. 

But after recognizing that he was a Jew, one voice developed from them all, crying out for about two hours, The great Artemis of Ephesians. 

And when the town clerk calmed the multitude, he says, Ephesian men, now who is the man who does not know the city of the Ephesians being temple-guardian of the great goddess Artemis? And they urged forward Alexander out of the multitude, having put him forward The great Artemis of Ephesians.

Therefore these things being undeniable, ye ought to be restrained, and do nothing rash.

For ye brought these men, who are neither sacrilegious nor blaspheming your goddess.
Indeed therefore if Demetrius, and the craftsmen with him, have a matter against any man, forums are brought, and there are proconsuls. Let them accuse each other.

And if ye seek anything about other things, it will be decided in the assembly within law.

For we are also in danger to be accused about the uproar today, there being no cause about which we can give account of this commotion.

And having said these things, he dismissed the assembly.

And after the uproar ceased, Paul having summoned the disciples and having embraced them, he departed to go into Macedonia.
And having passed through those parts, and having exhorted them with many words, he came into Greece.

And they having spent three months there, and a conspiracy having developed against him by Jews, intending to go up into Syria, a decision developed to return through Macedonia.

And there accompanied him as far as Asia, Sopater a Berean, and of the Thessalonians, Aristarchus and Secundus, and Gaius a Derbean, and Timothy, and the Asians, Tychicus and Trophimus.

These men, who went ahead, awaited us at Troas.

And we sailed away from Philippi after the days of unleavened bread, and came to them at Troas within five days, where we stayed seven days.
20:7 And upon the first day of the week, the disciples having come together to break bread, Paul discoursed with them, intending to depart on the morrow. And he prolonged his speech until midnight.

20:8 And there were considerable lights in the upper floor where we were gathered together.

20:9 And a certain young man named Eutychus sitting in the window, being carried away by deep sleep (Paul discoursing on more), being carried away by sleep, he fell down below from the third floor, and was taken up dead.

20:10 But Paul having come down, he fell on him, and having embraced him he said, Be not troubled, for his life is in him.
considerable time, until dawn, thus he departed.

And they brought the boy alive, and were not a little comforted.

But we, having gone ahead to the ship, went up to Assos, intending from there to take up Paul, for so it was arranged, he himself intending to go on foot.

And when he met with us at Assos, having taken him up, we came to Mitylene.

And having sailed from there on the next day, we arrived opposite Chios, and the next day we came near to Samos. And having remained in Trogyllium, on the following day we came to Mile tus.

For Paul determined to sail past Ephesus, so that he might not happen to lose time in Asia. For he was hastening, if it were possible, for him to become at Jerusalem the day of
And from Miletus having sent to Ephesus, he summoned the elders of the congregation.

And when they came to him, he said to them, Ye know, from the first day in which I stepped in Asia, how I became with you all the time, serving the Lord with all humility, and many tears and trials that befell me by the conspiracies of the Jews.

How I kept back nothing of these things that are beneficial, not to inform you, and to teach you in public, and from house to house,
testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus.

And now behold, I, bound in the spirit, am going to Jerusalem, not knowing the things that will happen to me in it, but I make nothing of the matter, nor do I hold my life precious to myself, so as to fully complete my course with joy, and the ministry that I received from the Lord Jesus, to solemnly testify the good-news of the grace of God.

And now behold, I have seen that ye will no longer see my face, ye all among whom I passed through preaching the kingdom of God.
20:25 and Kai 2532 {CONJ} now Nyn 3568 {ADV} Behold ΙΔΟΥ 2400 {V/2AAM/2S} Ι ΕΓΩ 1473 {PP/INS} have seen ΟΙΔΑ 1492 {V/R/AI/1S} THAT OTI 3754 {CONJ} no longer ΟΥΚΕΤΙ 3765 {ADV} will ye see ΘΕΣΘΕ 3700 {V/FD1I2P} THE TO 3588 {T/ASN} face προσώπον 4383 {N/ASN} of me moj 3450 {PP/IGS} ye ymeis 5210 {PP/2NP} all παντες 3956 {A/NPM} among en 1722 {PREP} whom οις 3739 {PP/DPM} I passed through διὰ θληθον 1330 {V/2AI/1S} preaching ΚΗΡΥΞΩΝ 2784 {V/PAP/NPM} that θν 3588 {T/ASF} kingdom βασιλειαν 932 {N/ASF} of the toy 3588 {T/GSM} blood αιματος 129 {N/NSN} of all παντων 3956 {A/GPM}

20:26 therefore I solemnly declare to you this day, that I am clean from the blood of all men.

20:26 therefore διοτι 1360 {CONJ} I SOLEMNLY DECLARE μαρτυρομαι 3143 {V/PNI/1S} to you ymin 5213 {PP/2DP} in en 1722 {PREP} that θη 3588 {T/DSF} day ημερα 2250 {N/DSF} today ημερον 4594 {ADV} that οτι 3754 {CONJ} I ΕΓΩ 1473 {PP/INS} clean καθαρος 2513 {A/NPM} from απο 575 {PREP} the toy 3588 {T/GSM} blood αιματος 129 {N/NSN} of all παντων 3956 {A/GPM}

20:26 διοτι μαρτυρομαι ymin en η ημερα ημερα οτι καθαρος ΕΓΩ απο τοy αιματος παντων

20:27 for I did not withdraw from declaring to you the whole plan of God.

20:27 for γαρ 1063 {CONJ} not ου 3576 {V/PRT/N} did I withdraw τη υπετειλαμην 5288 {V/AM1I1S} not η μη 3361 {PRT/N} the toy 3588 {T/GSM} to declare αναγιειαι 312 {N/GSM} to you ymin 5213 {PP/2DP} that θη 3588 {T/ASF} whole παςαν 3956 {A/ASF} plan θηλην 1012 {N/ASF} of the toy 3588 {T/GSM} blood αιματος 129 {N/NSN} of all παντων 3956 {A/GPM}

20:27 ου γαρ υπετειλαμην τοy μη αναγιειαι ymin παςαν θηλην θου βολην τοy θεου

20:28 take heed therefore to yourselves, and to all the flock, among which the Holy Spirit placed you guardians, to tend the church of the Lord and God, which he purchased by his own blood.

20:28 take heed προσεξετε 4337 {V/PAM/2P} therefore ουν 3767 {CONJ} to yourselves εαυτοις 1418 {PF/3DPM} and kai 2532 {CONJ} to all παντι 3956 {A/DSN} the to 3588 {T/DSN} flock ημινως 4168 {N/DSN} among en 1722 {PREP} which οις 3739 {PR/DSN} the to 3588 {T/TSN} holy αιγιον 40 {A/NSN} the to 3588 {T/TSN} spirit πνευμα 4151 {N/NNSN} placed θετο 5087 {V/2AMI/1S} you ymas 5209 {PP/2AP} guardians επισκοπους 1985 {N/AMP} to tend ποιμαινειν 4165 {V/PAN} that θη 3588 {T/ASF} church εκκλησιαν 1577 {N/ASF} of the toy 3588 {T/GSM} lord κυριον 2962 {N/GSM} and kai 2532 {CONJ} to God θεου 2316 {N/GSM} which ην 3739 {PR/ASF} he purchased περιεποιησατο 4046 {V/AM1I3S} by δια 1223 {PREP} the toy 3588 {T/GSM} own ιδιου 2398 {A/GSN} blood αιματος 129 {N/NSN}

20:28 προσεξετε ουν εαυτοις και παντι τω πιομινω en ο ymas to πνευμα to αιγιον εθετο επισκοπους ποιμαινειν ην εκκλησιαν του κυριου και θεου ην περιεποιησατο δια του ιδιου αιματος

20:29 I know this, that after my departure grievous wolves will enter in among you, not sparing the flock.

20:29 for γαρ 1063 {CONJ} I ΕΓΩ 1473 {PP/INS} know οιδα 1492 {V/R/AI/1S} this toyto 5124 {PP/ASN} that οτι 3754 {CONJ} after μετα 3326 {PREP} that θη 3588 {T/ASF} departure αφειν 867 {N/ASF} of me moj 3450 {PP/IGS} grievous βαρεις 926 {A/NPM} wolves λυκοι 3074 {N/NPM} will enter εισελευσονται 1525 {V/FD1I3P} among εις 1519 {PREP} you ymas 5209 {PP/2AP} not μη 3361 {PRT/N} sparing θειομοεινοι 5339 {V/PNP/NPM} the toy 3588 {T/GSM} flock πιομινιοι 4168 {N/GSM}

20:29 εγω γαρ οιδα τουτο οτι εισελευσονται μετα θην αφειν μοι λυκοι βαρεις εις ymas μη θειομοεινοι τοy πιομινιοι

20:30 and from you yourselves men will rise up, speaking distorted things, to draw away the disciples after them.

20:30 and kai 2532 {CONJ} from ες 1537 {PREP} you ymωn 5216 {PP/2GP} yourselves εαυτον 846 {PT/GPM} men ανδρες
Therefore watch ye, remembering that for three years, night and day, I did not cease warning each one with tears.

And now brothers, I commit you to God, and to the word of his grace, which is able to build up, and to give you an inheritance among all those who have been sanctified.

I coveted no man's silver, or gold, or apparel.

Ye yourselves know that these hands served my needs, and to those who were with me.

I gave you a glimpse of all things, that so laboring ye ought to aid the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.
And having spoken these things, having knelt down, he prayed with them all.

And there developed considerable weeping of all. And having fallen on Paul's neck, they kissed him much,

sorrowing especially for the word that he had spoken, that they were going to see his face no more. And they accompanied him to the ship.

And when it came to pass to launch us, after being drawn away from them, after going a straight course, we came to Cos, and the next day to Rhodes, and from there to Patara.

And having found a ship crossing over to Phoenicia, having gotten on, we launched.
And having sighted Cyprus, and having left it behind on the left side, we sailed to Syria and came down to Tyre, for there was the ship unloading the merchandise. And when we finished the voyage from Tyre, we came to Ptolemais. And having greeted each other, we went up in the ship, and those men returned to their own things. And when it came to pass for us to finish the days, having gone forth, we were departing, having found disciples we remained there seven days, who said to Paul through the Spirit not to go up to Jerusalem. And when we finished the voyage from Tyre, we came to Ptolemais. And having greeted the brothers, we remained with them one day.


21:10 ΤΟΥΤΩ ΔΕ ΗΣΑΝ ΘΥΓΑΤΕΡΕΙΝ ΠΕΡΩΝΕΙ ΤΕΣΣΑΡΕΣ ΠΡΟΦΗΤΕΥΟΥΣΑΙ 21:11 And having come to us, and having taken Paul's belt, having bound both his feet and hands, he said, The Holy Spirit says these things. Thus the Jews in Jerusalem will bind the man whose belt this is, and will deliver him into the hands of Gentiles.

And when we heard these things, both we and those local men urged him not to go up to Jerusalem.

And Paul answered, What are ye doing, weeping and breaking my heart? For I fare ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus.

And since he was not persuaded, we were quiet, having said, May the will of the Lord happen.

And also the disciples from Caesarea went together with us, bringing a certain Mnason, a Cypriot, an old disciple with whom we would lodge.
And when we came to Jerusalem, the brothers received us gladly.

And on the following day Paul went in with us to James, and all the elders were present.

And having greeted them, he reported one by one what God did among the Gentiles through his ministry.

And when the men heard, they glorified God, having said to him, Thou see, brother, how many thousands there are of the Jews who have believed, and they are all zealots of the law.

And when we came to Jerusalem, the brothers received us gladly.
21:21 When, therefore, the multitude needs to get together, for they will hear that thou have come.

21:22 They will hear Akoüyontaì 191 (V/FDI/3P) THAT ÔTÌ 3754 (CONJ) THOU HAVE COME ἐλαλῆθας 2064 (V/2RAI/1S) FOR ΓΑΡ 1063 (CONJ) THEY WILL HEAR Akoüyontaì 191 (V/FDI/3P) THAT ÔTÌ 3754 (CONJ) THOU HAVE COME ἐλαλῆθας 2064 (V/2RAI/1S)

21:22 Therefore do this that we say to thee. Four men are with us who have a vow on themselves.

21:23 Therefore OYN 3767 (CONJ) DO ΠΟΙΗΣΩΝ 4160 (V/AAM/2S) THIS ΤΟΥΤΟ 5124 (PD/ASN) THAT Ô 3739 (PR/ASN) WE SAY ΛΕΓΟΜΕΝ 3004 (V/PAI/1P) WITH ΣΟΙ 4671 (PP/2DS) FOUR ΤΕΣΣΑΡΕΣ 5064 (N/NPM) MEN ΆΝΔΡΕΣ 435 (N/NPM) ARE ΕΙΣΙΝ 1526 (V/VPN/3P) WITH US ΗΜΙΝ 2254 (PP/1DP) WHO HAVE EXΟΝΤΕΣ 2192 (V/PAP/NPM) VOW ΕΥΧΗΝ 2171 (N/ASP) ON ΕΦ 1909 (PREP) THEMSELVES ΕΑΥΤΩΝ 1438 (PP/3GPM)

21:23 Four men are with us who have a vow on themselves.

21:24 Having taken these, be purified with them. And pay expenses for them, so that they may shave the head. And all may know, that things of which they have been informed about thee, are nothing, but thou thyself also walk orderly, keeping the law.

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21:24 Having taken these, be purified with them. And pay expenses for them, so that they may shave the head. And all may know, that things of which they have been informed about thee, are nothing, but thou thyself also walk orderly, keeping the law.

21:25 And ὙΜῈΝ 2076 (V/PXI/3S) TO GET TOGETHER ΣΥΝΕΛΘΕΙΝ 4905 (V/2AAN) FOR ΓΑΡ 1063 (CONJ) THEY WILL HEAR Akoüyontaì 191 (V/FDI/3P) THAT ÔTÌ 3754 (CONJ) THOU HAVE COME ἐλαλῆθας 2064 (V/2RAI/1S) 21:25 And ὙΜῈΝ 2076 (V/PXI/3S) TO GET TOGETHER ΣΥΝΕΛΘΕΙΝ 4905 (V/2AAN) FOR ΓΑΡ 1063 (CONJ) THEY WILL HEAR Akoüyontaì 191 (V/FDI/3P) THAT ÔTÌ 3754 (CONJ) THOU HAVE COME ἐλαλῆθας 2064 (V/2RAI/1S)

21:25 And about the Gentiles who have believed, we sent word, having decided for them to keep no such thing, except for them to guard against what is sacrificed to idols, and from blood, and from what is strangled, and from fornication.

21:25 And about the Gentiles who have believed, we sent word, having decided for them to keep no such thing, except for them to guard against what is sacrificed to idols, and from blood, and from what is strangled, and from fornication.

21:25 And about the Gentiles who have believed, we sent word, having decided for them to keep no such thing, except for them to guard against what is sacrificed to idols, and from blood, and from what is strangled, and from fornication.

21:26 Then Paul, having taken the men on the following day, having been purified with the following day,
entered into the temple, declaring the fulfillment of the days of purification, until the offering was offered for each one of them.

21:26 \textit{THEN} TOTE 5119 \{ADV\} THEO 3588 \{T/NSM\} PAUL 3972 \{N/NSM\} HAVING TAKEN ΠΑΡΑΛΑΒΩΝ 3880 \{V/2AAP/NSM\} THOΣ 3588 \{T/APM\} MEN ΑΝΔΡΑΣ 435 \{N/APM\} ON THA TH 3588 \{T/DSF\} FOLLOWING EXOMENΗ 2192 \{V/PFP/NSM\} DAY ΗΜΕΡΑ 2250 \{N/DSF\} HAVING BEEN PURIFIED ΑΓΝΙΣΘΕΙΣ 48 \{V/APP/NSM\} WITH ΣΥΝ 4862 \{PREP\} THEM ΑΥΤΟΙΣ 846 \{PP/PPM\} ENTERED ΕΙΣΗΕΙ 1524 \{V/IAI/3P\} INTO ΕΙΣ 1519 \{PREP\} THE ΤΟ 3588 \{T/ASN\} TEMPLE ΙΕΡΟΝ 2411 \{N/ASN\} DECLARING ΔΙΑΓΓΕΛΑΝ 1229 \{V/APP/NSM\} THA THN 3588 \{T/ASF\} FULFILLMENT ΕΚΠΛΗΡΩΣΙΝ 1604 \{N/ASF\} OF ΤΗΣ ΤΙΝ 3588 \{T/GP\} DAYS ΗΜΕΡΩΝ 2250 \{N/GPF\} OF ΤΟ ΤΟΥ 3588 \{T/GSM\} PURIFICATION ΑΓΝΙΣΜΟΥ 49 \{N/GSM\} UNTIL ΕΙΩΣ 2193 \{CONJ\} THAT ΟΥ 3739 \{PR/ASM\} THA Η 3588 \{T/NSN\} OFFERING ΠΡΟΣΦΟΡΑ 4376 \{N/NSF\} WAS OFFERED ΠΡΟΣΗΝΕΧΘΗ 4374 \{V/AP/3S\} FOR ΥΠΕΡ 5228 \{PREP\} EACH ΕΚΑΣΤΟΥ 1538 \{A/GSM\} ONE ΕΝΟΣ 1520 \{N/GSM\} OF THEM ΑΥΤΩΝ 846 \{PP/GPM\}.

21:27 \textit{AND when the seven days were about to be completed}, the Jews from Asia, when they saw him in the temple, stirred up all the people and threw hands on him,

21:27 \textit{AND} ΔE 1161 \{CONJ\} WHEN ΩΣ 5613 \{ADV\} THAS AI 3588 \{T/NPF\} SEVEN ΕΙΠΤΑ 2033 \{N/NUI\} DAYS ΗΜΕΡΑΙ 2250 \{N/NPF\} WERE ABOUT ΕΜΕΛΔΟΝ 3195 \{V/IAI/3P\} TO BE COMPLETED ΣΥΝΤΕΛΕΙΣΘΑΙ 4934 \{V/PPN\} ΤΟΟΙ 3588 \{T/NPF\} JEWISH ΙΟΥΔΑΙΟΙ 2453 \{A/NSM\} FROM ΑΠΟ 575 \{PREP\} THA ΤΗΣ 3588 \{T/GSF\} ΑΣΙΑ ΑΣΙΑΣ 773 \{N/GSF\} WHEN THEY SAW ΘΕΑΣΑΜΕΝΟΙ 2300 \{V/APP/NSM\} HIM ΑΥΤΟΝ 846 \{PP/ASM\} IN ΕΝ 1722 \{PREP\} THE ΤΟ 3588 \{T/DSN\} TEMPLE ΙΕΡΩ 2411 \{N/DSN\} STIRRED UP ΣΥΝΕΧΕΙΑΝ 4797 \{V/IAI/3P\} ALL ΠΑΝΤΑ 3956 \{A/ASM\} HIM ΤΟΝ 3588 \{T/ASM\} PEOPLE ΟΧΛΟΝ 3793 \{N/ASM\} AND ΚΑΙ 2532 \{CONJ\} THREW ON ΕΙΠΕΙΔΑΛΟΝ 1911 \{V/2AAP/3P\} ΤΟΣ ΤΑΣ 3588 \{T/APM\} HANDS ΧΕΙΡΑΣ 5495 \{N/APP\} ON ΕΙΠ 1909 \{PREP\} HIM ΑΥΤΟΝ 846 \{PP/ASM\}.

21:28 crying out, \textit{Men,} Israelites, \textit{help.} This is the man who teaches all men everywhere against the people, and the law, and this place. \textit{And besides he also brought Greeks into the temple, and has defiled this holy place.}

21:28 \textit{Crying out} ΚΡΑΖΟΝΤΕΣ 2886 \{V/APP/NSM\} MEN ΑΝΔΡΕΣ 435 \{N/VPM\} ISRAELITES ΙΣΡΑΗΛΙΤΑΙ 2475 \{N/VPM\} HELP ΒΟΘΕΙΤΕ 997 \{V/PAZ/2P\} THIS ΟΥΤΟΣ 3778 \{PD/NSM\} IS ΕΣΤΙΝ 4519 \{V/PP/3S\} 2076 \{V/PSI/3S\} THEO 3588 \{T/NSM\} MAN ΑΝΘΡΩΠΟΙ 444 \{N/NSM\} THO Ο 3588 \{T/NPM\} WHO TEACHES ΔΙΑΣΚΩΝ 1321 \{V/APP/NSM\} ALL ΠΑΝΤΑΣ 3956 \{A/APM\} EVERYWHERE ΠΑΝΤΑΧΟΥ 837 \{ADV\} AGAINST ΚΑΤΑ 2596 \{PREP\} ΤΟΥ 3588 \{T/GSM\} PEOPLE ΛΑΟΥ 2992 \{N/GSM\} AND ΚΑΙ 2532 \{CONJ\} ΤΟΥ 3588 \{T/GSM\} LAW ΛΑΟΥΜΟΥ 3551 \{N/GSM\} AND ΚΑΙ 2532 \{CONJ\} THIS ΤΟΥΤΟΥ 5127 \{PD/ASM\} ΤΟΥ 3588 \{T/GSM\} PLACE ΤΟΙΠΟΥ 5117 \{N/GSM\} AND ΤΕ 5037 \{PR\} BESIDES ΕΙΣ 2089 \{ADV\} ALSO ΚΑΙ 2532 \{CONJ\} HE BROUGHT ΕΙΣΗΙΓΑΓΕΝ 1521 \{V/2AAP/3S\} GREEKS ΕΛΛΗΝΑΣ 1672 \{N/APM\} INTO ΕΙΣ 1519 \{PREP\} THE ΤΟ 3588 \{T/ASN\} TEMPLE ΙΕΡΟΝ 2411 \{N/ASN\} AND ΚΑΙ 2532 \{CONJ\} HAS DEFILED ΚΕΚΟΙΝΩΚΕΝ 2840 \{V/RAI/3S\} THIS ΤΟΤΟΥ 5126 \{PD/ASM\} ΤΟΥ 3588 \{T/ASM\} HOLY ΑΓΙΟΝ 40 \{A/ASM\} PLACE ΤΟΙΠΟΝ 5117 \{N/ASM\}.

21:29 \textit{For they were men who saw Trophimus the Ephesian in the city with him, whom they supposed that Paul brought into the temple.}

21:29 \textit{For} ΓΑΡ 1063 \{CONJ\} THEY WERE ΗΣΑΝ 2258 \{V/IU/3P\} MEN WHO SAW ΕΩΡΑΚΟΤΕΣ 3708 \{V/RAP/NPM/ATT\} TROPHIMOUS \textit{Trophi}MON 5161 \{N/ASM\} ΤΟΥ ΤΟΥ 3588 \{T/ASM\} EPHESSIAN ΕΦΕΣΙΩΝ 2180 \{A/ASM\} IN ΕΝ 1722 \{PREP\} THA ΤΟΥ 3588 \{T/DSF\} CITY ΠΟΛΕΙ 4172 \{N/DSF\} WITH ΣΥΝ 4862 \{PREP\} HIM ΑΥΤΟΥ 846 \{PP/DSM\} WHOM ΟΝ 3739 \{PR/ASM\} THEY SUPPOSED ΕΝΟΜΙΖΟΝ 3543 \{V/IAI/3P\} THAT ΟΤΙ 3754 \{CONJ\} THO Ο 3588 \{T/NSM\} PAUL ΠΑΥΛΟΣ 3972 \{N/NSM\} BROUGHT ΕΙΣΗΙΓΑΓΕΝ 1521 \{V/2AAP/3S\} INTO ΕΙΣ 1519 \{PREP\} THE ΤΟ 3588 \{T/ASN\} TEMPLE ΙΕΡΟΝ 2411 \{N/ASN\}.
And the whole city was moved, and there developed a running together of the people.

And having taken Paul they dragged him out of the temple, and straightway the doors were shut.

21:35 And it came to pass when the steps (it happened by him to be carried because of the violence of the crowd,


21:35 OTE ΔΕ ΕΓΕΝΕΤΟ ΕΠΙ ΤΟΥΣ ΑΝΑΒΑΘΜΟΥΣ ΣΥΝΕΒΗ ΒΑΣΤΑΖΕΣΘΑΙ ΑΥΤΟΝ ΥΠΟ ΤΩΝ ΣΤΡΑΤΙΩΤΩΝ ΔΙΑ ΤΗΝ ΒΙΑΝ ΤΟΥ ΟΧΛΟΥ

21:36 for the mass of the people followed, crying out, Away with him,


21:36 ΗΚΟΛΟΥΘΕΙ ΓΑΡ ΤΟ ΠΛΗΘΟΣ ΤΟΥ ΛΑΟΥ ΚΡΑΖΩΝ ΑΙΡΕ ΑΥΤΟΝ

21:37 and as Paul was going to be brought into the fort, he says to the chief captain, Is it permitted for me to speak to thee? And he said, Thou know Greek?


21:37 ΜΕΛΑΩΝ ΤΕ ΕΙΣΑΓΕΣΘΑΙ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ Ο ΠΑΥΛΟΣ ΛΕΓΕΙ ΤΩ ΧΙΛΙΑΡΧΩ ΕΙ ΕΞΕΣΤΙΝ ΜΟI ΕΠΕΙΝ ΠΡΟΣ ΣΕ O ΔΕ ΕΦΗ ΕΛΛΗΝΙΣΤΙ ΓΙΝΩΣΚΕΙΣ

21:38 Then thou art not the Egyptian who revolted before these days, and who led out into the wilderness the four thousand men of the Assassins?


21:38 ΟΥΚ ΑΡΑ ΨΥ ΕΙ Ο ΑΙΓΥΠΤΙΟΣ Ο ΠΡΟ ΤΟΥΤΩΝ ΤΩΝ ΗΜΕΡΩΝ ΑΝΑΣΤΑΤΟΣΑΣ ΚΑΙ ΕΞΑΓΑΓΩΝ ΕΙΣ ΤΗΝ ΕΡΗΜΗΝ ΤΟΥΣ ΤΕΤΡΑΚΙΣΧΙΙΟΥΣ ΑΝΔΡΑΣ ΤΩΝ ΣΙΚΑΡΙΩΝ

21:39 But Paul said, I am really a Jewish man of Tarsus of Cilicia, a citizen of no insignificant city. And I beg thee, allow me to speak to the people.
21:39 EIPPEN ΔΕ Ο ΠΑΥΛΟΣ ΕΓΩ ΑΝΘΡΩΠΟΣ ΜΕΝ ΕΙΜΙ ΙΟΥΔΑΙΟΣ ΤΑΡΣΕΥΣ ΤΗΣ ΚΙΛΙΚΙΑΣ ΟΥΚ ΑΣΗΜΟΥ ΠΟΛΕΩΣ ΠΟΛΙΤΗΣ ΔΕΟΜΑΙ ΔΕ ΣΟΥ ΕΠΙΤΡΕΨΟΝ ΜΟΙ ΑΛΛΗΣΑΙ ΠΡΟΣ ΤΟΝ ΛΑΟΝ

21:40 And having permitted him, Paul, having stood on the steps, motioned his hand to the people.

And when a great hush developed, he called out in the Hebrew language, saying,

21:40 AND ΔΕ 1161 |CONJ| HAVING PERMITTED ΕΠΙΤΡΕΨΕΝΤΟΣ 2010 |V/AAP/GSM| ΘΗΜ ΆΙΤΟΥ 846 |PP/GSM| ΘΟΘΟ 3588 |T/NSM| ΠΑΥΛΟΣ 3972 |N/NSM| HAVING STOOD ΕΥΣΤΟΥΣ 2476 |V/RAP/NSM| ΟΝ ΕΠΙ 1909 |PREP| ΤΘΟΣ ΤΟΝ 3588 |T/GPM| STEPS ΑΝΑΒΑΘΜΩΝ 304 |N/GPM| MOTIONED ΚΑΤΕΣΕΙΣΕΝ 2678 |V/AAI/3S| ΤΗΝ ΤΗΝ 3588 |T/GSF| ΗΑΝΔΕΙΡΙ 5495 |N/DSF| ΤΟ ΤΘΩ 5338 |T/GPM| PEOPLE ΛΑΩ 2992 |N/ASM| AND ΔΕ 1161 |CONJ| GREAT ΠΟΛΗΣ 4183 |A/GSF| SILENCE ΣΙΓΗΣ 4602 |N/GSF| WHEN DEVELOPED ΓΕΝΟΜΕΝΗΣ 1096 |V/2ADP/GSF| HE CALLED OUT ΠΡΟΣΕΦΩΝΕΙ 4377 |V/AAI/3S| IN ΤΗΝ ΤΗΝ 3588 |T/GSF| ΗΕΒΡΕΩ ΕΒΡΑΙΔΗ 1446 |N/DSF| LANGUAGE ΔΙΑΛΕΚΤΩ 1258 |N/DSF| SAYING ΛΕΓΩΝ 3004 |V/PAP/NSM|

22:1

Men, brothers, and fathers, hear now my defense to you.

22:2 And having heard that he called out to them in the Hebrew language, they offered more silence. And he says,

22:2 AND ΔΕ 1161 |CONJ| HAVING HEARD ΑΚΟΥΣΑΣΤΕΣ 191 |V/AAM/2P| NOW ΝΥΝΙ 3570 |ADV| ΘΑ ΘΗΣ 3588 |T/GSF| DEFENSE ΑΠΟΛΟΓΙΑΣ 627 |N/GSF| OF ΜΕ ΜΟΥ 3450 |PP/IGS| ΤΟ ΠΡΟΣ 4314 |PREP| ΥΜΑΣ 5209 |PP/2AP|

22:2 ΑΝΔΡΕΣ ΑΔΕΛΦΟΙ ΚΑΙ ΠΑΤΕΡΕΣ ΑΚΟΥΣΑΣΤΕ ΜΟΥ ΤΗΣ ΠΡΟΣ ΥΜΑΣ ΝΥΝΙ ΑΠΟΛΟΓΙΑΣ

22:3 And I am indeed a Jewish man, born in Tarsus of Cilicia, but reared in this city at the feet of Gamaliel, reared accurately in the paternal law, being a zealot of God, as ye all are today.

22:3 ΕΓΩ 1473 |PP/INS| ΑΜ ΕΙΜΙ 1510 |V/PXI/1S| INDEED ΜΕΝ 3303 |PRET| ΙΟΥΔΑΙΟΣ 2453 |A/NSM| ΜΑΝ ΑΝΗΡ 435 |N/NSM| BORN ΓΕΓΕΝΝΗΜΕΝΟΣ 1080 |V/RPP/NSM| IN ΕΝ 1722 |PREP| ΤΑΡΣΟΣ 3972 |N/NSM| ΤΑΡΣΩ 5019 |N/DSF| OF ΤΑ ΤΗΣ 3588 |T/GSF| ΚΙΛΙΚΙΑΣ 2791 |N/GSF| BUT ΔΕ 1161 |CONJ| REARED ΑΝΑΤΕΘΡΑΜΜΕΝΟΣ 397 |V/RPP/NSM| IN ΕΝ 1722 |PREP| ΙΟΥΔΑΙΟΣ 2453 |A/NSM| ΜΑΝ ΑΝΗΡ 435 |N/NSM| BORN ΓΕΓΕΝΝΗΜΕΝΟΣ 1080 |V/RPP/NSM| IN ΕΝ 1722 |PREP| ΤΑΡΣΩ 3588 |T/GSF| ΤΑΡΣΟΣ 5019 |N/DSF| ΤΗΣ 3588 |T/GSF| ΚΙΛΙΚΙΑΣ 2791 |N/GSF| ΗΕΒΡΕΩ 1446 |N/DSF| LANGUAGE ΔΙΑΛΕΚΤΩ 1258 |N/DSF| ΑΥΤΟΙΣ ΜΑΛΛΟΝ 3123 |ADV| SILENCE ΗΣΥΧΙΑΝ 2271 |N/ASF| AND ΚΑΙ 2532 |CONJ| HE SAYS ΦΗΣΙΝ 5346 |V/PXI/3S|

22:3 ΑΚΟΥΣΑΣΤΕΣ ΔΕ ΟΤΙ ΤΗ ΕΒΡΑΙΔΙ ΔΙΑΛΕΚΤΩ ΠΡΟΣΕΦΩΝΕΙ ΑΥΤΟΙΣ ΜΑΛΛΟΝ ΠΑΡΕΣΧΩΝ ΗΣΥΧΙΑΝ ΚΑΙ ΦΗΣΙΝ

22:3 I am indeed a Jewish man, born in Tarsus of Cilicia, but reared in this city at the feet of Gamaliel, reared accurately in the paternal law, being a zealot of God, as ye all are today.
22:4 And I persecuted this Way as far as death, binding and delivering into prisons both men and women.


22:5 As also the high priest testifies about me, and all the senior council, from whom also having received letters to the brothers in Damascus, I was going to bring bound even those who were there to Jerusalem so that they might be punished.


22:6 And there happened to me, while going and approaching Damascus about noon, suddenly to flash forth from heaven a great light around me.


22:7 And I fell to the ground, and heard a voice saying to me, Saul, Saul, why do thou persecute me?


22:8 And I answered, Who are thou, Lord? And he said to me, I am Jesus the Nazarene, whom thou persecute.

And those who were with me indeed saw the light and became afraid, but they heard not the voice of him who spoke to me.

And I said, What shall I do, Lord? And the Lord said to me, After rising, go into Damascus, and there it will be told thee about all things that have been assigned for thee to do.

And as I was not seeing from the splendor of that light, I came into Damascus, being led by hand by those who accompanied me.

And a certain Ananias, a devout man according to the law, having a good report by all the Jews who dwell there,
And he said, The God of our fathers appointed thee to know his will, and to see the Righteous Man, and to hear a voice from his mouth, because thou wilt be a witness for him to all men of the things that thou hast seen and heard.

because thou wilt be a witness for him to all men of the things that thou hast seen and heard.

And now what is it going to be? Having arisen, immerse and wash away thy sins, calling on the name of the Lord.

And it came to pass, my having returned to Jerusalem and while I prayed in the temple, for me to become in a trance.

And I saw him saying to me, Hurry and depart in haste out of Jerusalem, because they will not accept thy testimony about me.
And I said, Lord, they know that I was imprisoning and beating in every synagogue those who believe in thee.

And when the blood of Stephen thy witness was shed, I myself also was standing by, and approving his killing, and keeping the garments of those who killed him.

And he said to me, Depart, because I will send thee far away to Gentiles.

And they heard him until this word. And they lifted up their voice, saying, Away with such a man from the earth, for he is not fit to live.
22:24 the chief captain commanded him be brought into the fort, having said to examine him by scourging, so that he might know for what reason they shouted against him this way.

22:25 And as they stretched him out with the thongs, Paul said to the centurion who stood by, for I am a Roman, and uncondemned.

22:26 And when the centurion heard, having come to the chief captain, he said to him, Tell me if thou art a Roman. And he answered, Of a great sum I obtained this citizenship. And Paul said, But then I was born so.

22:27 And the chief captain having come, he said to him, Tell me if thou are a Roman. And he answered, Yes.
22:29 Straightway therefore those who were about to examine him withdrew from him. And the chief captain was also afraid when he learned that he was a Roman, and because he was bound he set him before them. And having brought Paul down, he set him before them.

22:30 But on the morrow, wanting to know the certainty of why he was accused by the Jews, he loosed him from bonds, and commanded the chief priests and all their council to come. And having brought Paul down, he set him before them.

23:1 And Paul, after looking intently at the council, said, Men, brothers, I have been a citizen in all good conscience to God until this day.

23:2 And the high priest Ananias ordered those who stood by him to strike his mouth.
Then Paul said to him, God is going to smite thee, a whitewashed wall. Thou even sit judging me according to the law, and violating law, thou command me to be struck?

And those who stood by said, Thou revile God's high priest?

And Paul said, I had not known, brothers, that he is a high priest, for it is written, Thou shall not speak ill of a ruler of thy people.

But when Paul ascertained that the one part were Sadducees and the other Pharisees, he cried out in the council, Men, brothers, I am a Pharisee, son of a Pharisee. About the hope and resurrection of the dead I am judged.

And when he said this, there developed a conflict of the Pharisees and Sadducees, and the group was divided.

23:7 ΤΟΤΟΥ ΔΕ ΑΥΤΟΥ ΛΑΛΗΞΑΝΤΟΣ ΕΓΕΝΕΤΟ ΣΤΑΣΙΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΚΑΙ ΤΩΝ ΣΑΔΔΟΥΚΑΙΩΝ ΚΑΙ ΕΣΧΙΣΘΗ ΤΟ ΠΛΗΘΟΣ

23:8 For in fact Sadducees say to be no resurrection nor heavenly agent nor spirit, but Pharisees acknowledge them all.


23:9 And there developed a great clamor. And some of the scholars of the Pharisees part having risen, they argued vehemently, saying, We find nothing wrong in this man. But if a spirit spoke to him, or a heavenly agent, we should not fight against God.

23:9 ΕΓΕΝΕΤΟ ΔΕ ΚΡΑΥΓΗ ΜΕΓΑΛΗ ΚΑΙ ΑΝΑΣΤΑΝΤΕΣ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΤΟΥ ΜΕΡΟΥΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΔΙΕΜΑΧΟΝΤΟ ΛΕΓΟΝΤΕΣ ΟΥΔΕΝ ΚΑΚΟΝ ΕΥΡΙΣΚΟΜΕΝ ΕΝ ΤΟ ΑΝΘΡΩΠΙΝΩ ΤΟΥΤΟΙ ΕΙ ΔΕ ΠΝΕΥΜΑ ΕΛΑΛΗΣΕΝ ΑΥΤῷ Η ΑΓΓΕΛΟΣ ΜΗ ΘΕΟΜΑΧΩΜΕΝ

23:10 And a great conflict having developed, the chief captain, having been alarmed lest Paul might be torn apart by them, commanded the soldiers to go down and take him away from the midst of them, and bring him into the fort.

23:10 ΕΓΕΝΕΤΟ ΔΕ ΚΡΑΥΓΗ ΜΕΓΑΛΗ ΚΑΙ ΑΝΑΣΤΑΝΤΕΣ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΤΟΥ ΜΕΡΟΥΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΔΙΕΜΑΧΟΝΤΟ ΛΕΓΟΝΤΕΣ ΟΥΔΕΝ ΚΑΚΟΝ ΕΥΡΙΣΚΟΜΕΝ ΕΝ ΤΟ ΑΝΘΡΩΠΙΝΩ ΤΟΥΤΟΙ ΕΙ ΔΕ ΠΝΕΥΜΑ ΕΛΑΛΗΣΕΝ ΑΥΤῷ Η ΑΓΓΕΛΟΣ ΜΗ ΘΕΟΜΑΧΩΜΕΝ

23:11 And the following night the Lord, having stood by him, said, Cheer up, Paul, for as thou have testified these things about me at Jerusalem, so thou must testify also at Rome.

23:11 ΕΓΕΝΕΤΟ ΔΕ ΚΡΑΥΓΗ ΜΕΓΑΛΗ ΚΑΙ ΑΝΑΣΤΑΝΤΕΣ ΟΙ ΓΡΑΜΜΑΤΕΙΣ ΤΟΥ ΜΕΡΟΥΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ ΔΙΕΜΑΧΟΝΤΟ ΛΕΓΟΝΤΕΣ ΟΥΔΕΝ ΚΑΚΟΝ ΕΥΡΙΣΚΟΜΕΝ ΕΝ ΤΟ ΑΝΘΡΩΠΙΝΩ ΤΟΥΤΟΙ ΕΙ ΔΕ ΠΝΕΥΜΑ ΕΛΑΛΗΣΕΝ ΑΥΤῷ Η ΑΓΓΕΛΟΣ ΜΗ ΘΕΟΜΑΧΩΜΕΝ
23:11 Τῇ ΔΕ ἐπιούσῃ Νυκτὶ ἐπίστας Αὐτῷ ὁ Κύριος Εἰπών ὁ Θάρσεις Παύλῳ Γὰρ Διεμαρτύρω τὰ πεπὴ ἐμοὺ ἐἰς ἱερούσαλημ ὡς δὲ καὶ εἰς Ῥωμῆν ἐμελθῆ ἐρωτήσασθαι τὸν Παύλον.

23:12 And when it became day, some of the Jews, having made a conspiracy, put themselves under a curse, saying neither to eat nor to drink until they would kill Paul.

23:13 And there were more than forty who made this conspiracy,

23:14 who, having come near to the chief priests and the elders, said, we have put ourselves under a curse, a curse to taste of nothing until we would kill Paul.

23:15 Now therefore ye with the council report to the chief captain that tomorrow he may bring him down to you, as though going to inquire more accurately the things about him. And we, before he comes near, are prepared to kill him.
23:16 But the son of Paul's, having heard of the ambush, having come and entered into the fort, he informed Paul.


23:16 And Paul, having called one of the centurions, said, Take this young man to the chief captain, for he has something to inform him.

23:17 And Paul, having called one of the centurions, said, Take this young man to the chief captain, for he has something to inform him.

23:17 And Paul, having called one of the centurions, said, Take this young man to the chief captain, for he has something to inform him.
Therefore thou should not be persuaded by them, for more than forty men of them wait to ambush him, who have put themselves under an oath, neither to eat nor drink until they have killed him. And now they are ready, expecting the promise from thee.

Indeed therefore the chief captain dismissed the young man, having ordered, Tell no man that thou hast shown these things to me.

And having summoned a certain two of the centurions, he said, Prepare two hundred soldiers that they may go to Caesarea, and seventy horsemen, and two hundred spearmen at the third hour of the night.
23:24 AND the governor, after writing a letter containing this form:

23:25 after writing a letter containing this form:

23:26 This man who was seized by the Jews, and was going to be killed by them, having stood by with the soldiers, I rescued him, having learned that he is a Roman.

23:27 And wanting to know for what reason they accused him, I brought him down to their council,
23:30 And when it was reported to me of a plot going to be against the man by the Jews, I immediately sent him to thee, also having commanded the accusers to speak before thee the things against him. Be strong.


23:31 Indeed therefore, the soldiers, according to that which was precisely arranged for them, having taken Paul, brought him through the night to Antipatris.


23:32 But on the morrow they returned, having allowed the horsemen to depart with him,


23:33 who, after coming to Caesarea and having delivered the letter to the governor, also presented Paul to him.


23:34 And the governor having read it, and having questioned from what province he was, and having found out that he was from Cilicia,
And after five days Ananias the high priest came down with the elders, and a certain orator, Tertullus, who appeared to the governor against Paul.

And when he was called, Tertullus began to accuse him, saying, EXPERIENCING much peace because of thee, and worthy deeds happening to this nation because of thy foresight, that I may not detain thee on more, I entreat thee in thy clemency to hear us briefly.

He said, I will hear thee when thine accusers also will arrive. And he commanded him to be kept in the Praetorium of Herod.

And when he was called, Tertullus began to accuse him, saying, EXPERIENCING much peace because of thee, and worthy deeds happening to this nation because of thy foresight, I will hear thee when thine accusers also will arrive. And he commanded him to be kept in the Praetorium of Herod.

But, that I may not detain thee on more, I entreat thee in thy clemency to hear us briefly.

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And when he was called, Tertullus began to accuse him, saying, EXPERIENCING much peace because of thee, and worthy deeds happening to this nation because of thy foresight, that I may not detain thee on more, I entreat thee in thy clemency to hear us briefly.
24:5 For we have found this man a plague, who even instigates sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes,

24:6 who also attempted to profane the temple, whom also we took,

24:8 from whom thou will be able, having examined him, to learn about all these things of which we accuse him.

24:9 And the Jews also agreed, claiming to have these things this way.

24:10 And when the governor gestured to him to speak, Paul answered, Knowing for many years thou being a judge to this nation, I gladly make a defense of these things about myself,
thou being able to learn that there are for me not more than twelve days from which I went up to worship in Jerusalem.

And they found me neither in the temple disputing against any man, nor making a gang of a group, nor in the synagogues, nor in the city.

Neither can they prove against me of which things they now accuse me.

But this I confess to thee, that according to the Way that they call a sect, so I serve the paternal God, believing all things written according to the law and the prophets, believing all things written according to the law and the prophets.

having hope toward God, which they themselves also await, to come to be a resurrection of the dead, both of the just and unjust.
And in this I fashion myself, having a conscience always non-stumbling before God and men.

Now after more years I came, going to make donations to my nation, and offerings,
during which certain Jews from Asia found me purified in the temple, not with a crowd or with a tumult,
who ought to be here before thee, and to accuse, if they would have anything against me.

Or let these men themselves say what wrongdoing they found in me, having stood before the council,
or about this one voice that I cried out standing among them: About a resurrection of the dead I am judged by you this day.
Now Felix, having heard these things, having known more precisely the things about the Way, he deferred them, having said, When Lysias the chief captain comes down, I will determine the things toward you.

Felix also arranged for the centurion to guard Paul, and to have reduced confinement, and to forbidd none of his own men to serve or to come to him.
He also hoped simultaneously that money would be given him by Paul so that he might free him. And so, summoning him more frequently, he conversed with him.

24:27 But two years having been fulfilled, Felix received a successor, Porcius Festus. And wanting to lay down favors to the Jews, Felix left behind Paul bound.

25:1 Festus therefore having entered into the province, after three days he went up to Jerusalem from Caesarea.

25:2 And the high priest and the principal men of the Jews appeared to him against Paul, and urged him,
25:4 Indeed therefore Festus answered to keep Paul in Caesarea, and he himself was going to go out quickly.

25:5 Therefore he says, Let the able men among you, after coming down together, accuse him if there is anything in this man.

25:6 And after remaining among them more than ten days, having gone down to Caesarea, on the morrow having sat on the judgment seat, he commanded Paul to be brought.

25:7 And when he arrived, the Jews who came down from Jerusalem stood around, bringing many and serious accusations against Paul, which they could not prove.

25:9 but festus, wanting to lay down a favor to the jews, having answered paul, said, are thou willing, after going up to jerusalem, to be judged there about these things before me?


25:11 ο φίςτος δε τοις ioudaiois θελων χαριν καταθέσθαι αἰποκριθείς το παύως παῦσιν θελείς εἰς εἱρωσολυμα αναβας εἴκει περὶ τούτων κρινεσθαι εἰμι εμοῦ.

25:12 then festus, when he conferred with the council, answered, thou have appealed caesar, to caesar thou will go.
Now some days having passed, Agrippa the king and Bernice arrived at Caesarea, greeting Festus.

And as he was remaining there more days, Festus declared to the king the things concerning Paul, saying, There is a certain man who was left behind a prisoner by Felix, about whom, when I became in Jerusalem, the chief priests and the elders of the Jews revealed, asking judgment against him. Now some days having passed, Agrippa the king and Bernice arrived at Caesarea, greeting Festus.

To whom I answered, that it is not a custom by Romans to give any man freely for destruction, before the man accused in person, and receives an occasion of defense against the accusation.

When therefore they assembled here, not having made one delay, next in order, having sat on the judgment seat, I commanded the man to be brought.
About whom, when the accusers stood up, they brought not one cause of what I supposed,

but had certain issues against him about his own religion, and about a certain Jesus, who has died, whom Paul was claiming to be alive.

And I, being uncertain of the controversy about this man, asked whether he wants to go to Jerusalem and be judged there about these things.

But when Paul appealed to be kept for the decision of Augustus, I commanded him to be kept until I might send him to Caesar.

And Agrippa said to Festus, I also want to hear the man myself. And tomorrow, he says, thou will hear him.
Therefore on the morrow, Agrippa and Bernice having come with great pomp, and having entered into the courtroom, and with the chief captains and the men of prominence who were of the city, and Festus who commanded, Paul was brought in.


And Festus says, King Agrippa, and all who are present with us, ye see this man about whom all the multitude of the Jews appealed to me, both at Jerusalem and here, shouting he ought not to live any longer.
For it seems to me unreasonable, sending a prisoner, and not to specify the causes against him.

And Agrippa said to Paul, It is permitted thee to speak for thyself. Then Paul, having stretched forth his hand, made a defense.
Indeed therefore, my manner of life from youth, having developed from the beginning among my nation at Jerusalem, all the Jews know,

According to the strictest party of our religion I lived a Pharisee.

Why is it judged incredible with you, if God raises the dead?

having known me previously from the beginning, if they were willing to testify, that according to the strictest party of our religion I lived a Pharisee.

And now for the hope of the promise made by God to the fathers, I stand being judged,

to which our twelve tribes, serving in earnestness night and day, hope to attain, about which hope, King Agrippa, I am accused by the Jews!

Why is it judged incredible with you, if God raises the dead?
Indeed therefore I thought it necessary for myself to do many things contrary to the name of Jesus the Nazarene,

which also I did at Jerusalem. And I locked up many of the sanctified in prisons, having received authority from the chief priests. And when they were killed, I gave a vote against them.

And during which, while going to Damascus with the authority and commission of the chief priests,

at midday, O king, I saw on the road a light from heaven, above the brightness of the sun, which shone around me and those who went with me.
26:13 And when we all fell to the ground, I heard a voice speaking to me, and saying in the Hebrew language, Saul, Saul, why do thou persecute me? It is hard for thee to kick against the goads.

26:14 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecute.

26:15 And the voice answered me again, saying, Arise, and stand upon thy feet, for I appeared to thee for this, to appoint thee an assistant and a witness both of things that thou saw, and of the things that I will make visible to thee,

26:18 anoieai othealamos ayton toy ypestrepai apo skotous eis phos kai the ekouiai toy satana epi toy theon toy aabein aytoy afesin amartion kai kalhron en toy higmaumenoi piistei the eis eme

26:19 Whereupon, King Agrippa, I did not become disobedient to the heavenly vision,


26:19 othei basilei agrippia oye egnomhm apeiothei theouraniw oitasia

26:20 but declaring first to those at Damascus and then at Jerusalem, and in all the region of Judea, and to the Gentiles, to repent and return to God, doing works worthy of repentance.


26:20 alla toy en damasko iprotan kai ierousalumoi eis paasan te thn xoran ths ioudaias kai tois eonezin apagelledon metanoein kai eipisterfein epi thon theon axia ths metanouia epgra prassontas

26:21 Because of these things the Jews, having seized in the temple, tried to grasp and kill me.


26:21 eneka toyton oi ioudaioi me syallabomenoi en to ierw eipeironito diaxeiriasa

26:22 Having therefore experienced the help from God, I stand to this day solemnly declaring both to small and great, saying nothing apart from what both the prophets and Moses said was going to happen,

that the suffering Christ, since first from a resurrection of the dead, is going to proclaim light to our people and to the nations.

And while he made a defense by these things, Festus said in a loud voice, Paul, thou are mad. Much scholarship is driving thee into madness.

But Paul says, I am not mad, eminent Festus, but I speak forth sayings of truth and soberness.

For the king knows about these things, before whom I also speak boldly. For I am convinced not any of these things, nothing, to be hidden from him. For this was not done in a corner.

King Agrippa, do thou believe the prophets? I know that thou believe.
And Agrippa said to Paul, By a little thou persuade me to become a Christian.

And Paul said, I ever pray to God, both by little and by much, not only thee, but also all who hear me this day, to become such kind as I also am, apart from these bonds.

And Agrippa said to Festus, This man could have been released, if he had not appealed Caesar.
And when it was determined for us to sail for Italy, they delivered both Paul and some other prisoners to a centurion named Julius, of the band of Augustus.

And having gotten on a ship of Adramyttium that was going to sail to the places along Asia, we launched, Aristarchus, a Macedonian of Thessalonica, being with us.

And on another day we put in at Sidon. And Julius, who treated Paul kindly, allowed him to undergo care, after going to his friends.

And having launched from there, we sailed under lee of Cyprus, because the winds were contrary.

And having sailed across the depths along Cilicia and Pamphylia, we came to Myra, of Lycia.
And there, the centurion having found a ship of Alexandria sailing for Italy, he put us in it.

And sailing slowly during considerable days, and with difficulty having come along the Cnidus, the wind not allowing us further, we sailed under lee of Crete, along Salmone.

And sailing by it with difficulty, we came to a certain place called Fair Havens, near to which was Lasea City.
27:11 But the centurion was convinced more by the captain and the shipmaster than to those things spoken by Paul.

27:12 And since the haven was inconvenient to winter in, the majority gave counsel to launch from there also, if somehow they might be able, after arriving at Phoenix, to winter in a haven of Crete, looking toward southwest and northwest.

27:13 And when a south wind blew gently, having presumed to have obtained their purpose, after taking up anchor, they sailed very near by Crete.

27:14 But not long after, there threw against it a cyclonic wind called the Euroclydon.

27:15 And the ship having been caught, and not being able to face the wind, having given up, we were driven.

27:15 ΣΥΝΑΡΠΙΑΣΘΕΝΤΟΣ ΔΕ ΤΟΥ ΠΛΟΙΟΥ ΚΑΙ ΜΗ ΔΥΝΑΜΕΝΟΥ ΑΝΤΟΦΘΑΛΜΕΙΝ ΤΩ ΑΝΕΜΩ ΕΠΙΔΟΝΤΕΣ ΕΦΕΡΟΜΕΘΑ

27:16 And having sailed under lee of a certain island called Claudia, we were able with difficulty, to develop control of the skiff.


27:17 And having taken that up, they used helps, undergirding the ship. And fearing lest they might fall off into the sandbank, having lowered the vessel, they were driven this way.


27:18 And since we were exceedingly storm-tossed, on the next day they jettisoned.

And now I exhort you to cheer up, for I believe God, that it will be so in that way it has been told you. Therefore men, cheer up, for there will not be one loss of life from you, except the ship.

For there stood by me this night an agent of the God whose I am, whom also I serve, saying, Fear not, Paul. Thou must stand before Caesar, and lo, God has granted thee all those sailing with thee.
27:25 διό εὐθυμεῖτε ἀνδρές πιστεύω γὰρ τῷ θεῷ οὕτως εσται καθ ὀν ἄρηον δελαληταί μοι

27:26 But we must fall off upon a certain island.


27:27 And when it became the fourteenth night, as we were driven about in the Adriatic sea, toward midnight the sailors suspected some region to come near them.


27:28 And having tossed lead, they found twenty fathoms, and having gone a little farther, and having tossed lead again, they found fifteen fathoms.


27:29 And fearing lest somehow we might fall off on rough places, having cast off four anchors from the stern, they prayed for day to develop.


27:30 And since the sailors sought to flee out of the ship, and having lowered the skiff into the sea in pretense as going to stretch out anchors from the bow,
Paul said to the centurion and to the soldiers, Unless these men remain in the ship, ye cannot be saved.

Then the soldiers cut away the ropes of the skiff, and let it fall off.

And until day was going to develop, Paul urged them all to partake of food, saying, Today is the fourteenth day, waiting, ye continue without food, having taken nothing.
27:36 And they all, having become encouraged, also took food.

27:37 And all the souls in the ship were two hundred sixty-six.

27:38 And when it became day, they did not recognize the land, but they noticed a certain bay having a beach, onto which, they decided if possible, to drive the ship.

27:39 And when it became day, they did not recognize the land, but they noticed a certain bay having a beach, onto which, they decided if possible, to drive the ship.

27:40 And having cast off the anchors, they left them in the sea, at the same time unfastening the bands of the rudders. And having hoisted up the foresail to the wind, they held firm for the shore.

27:41 And having chanced upon a place where two seas meet, they ran the ship aground. And of course, the bow having become stuck, it remained immovable, but the stern was coming
and apart by the force of the waves.


27:41 ΠΕΡΙΠΕΣΩΝΤΕΣ ΔΕ ΕΙΣ ΤΟΠΙΟΝ ΔΙΘΑΛΑΣΣΩΝ ΕΙΠΟΚΕΙΛΑΝ ΤΗΝ ΝΑΥΝ ΚΑΙ Η ΜΕΝ ΠΡΩΡΑ ΕΡΕΙΣΑΣΑ ΕΜΕΙΝΕΝ ΑΣΑΛΕΥΤΟΣ Η ΔΕ ΠΡΥΜΝΑ ΕΛΕΥΤΕΡΟ ΥΠΟ ΤΗΣ ΒΙΑΣ ΤΩΝ ΚΥΜΑΤΩΝ

27:42 And a decision of the soldiers developed that they should kill the prisoners, lest any man, having swam away, might escape.


27:42 ΤΩΝ ΔΕ ΣΤΡΑΤΙΩΤΩΝ ΒΟΥΛΗ ΕΓΕΝΕΤΟ ΙΝΑ ΤΟΥΣ ΔΕΣΜΩΤΑΣ ΑΠΟΚΤΕΙΝΩΣΙΝ ΜΗ ΤΙΣ ΕΚΚΟΛΥΜΒΗΣΑΣ ΔΙΑΦΥΓΗ

27:43 But the centurion, wanting to save Paul, prevented them from their purpose, and commanded those who were able to swim, having first jumped out, to go to the land,


27:43 Ο ΔΕ ΕΚΑΤΟΝΤΑΡΧΟΣ ΒΟΥΛΟΜΕΝΟΣ ΔΙΑΣΟΣΑΙ ΤΟΝ ΠΑΥΛΟΝ ΕΚΟΛΥΣΕΝ ΑΥΤΟΥΣ ΤΟΥ ΒΟΥΛΗΜΑΤΟΣ ΕΚΕΛΕΥΣΕΝ ΤΕ ΤΟΥΣ ΔΥΝΑΜΕΝΟΥΣ ΚΟΛΥΜΒΑΝ ΑΠΟΡΡΙΨΑΝΤΑΣ ΠΡΩΤΟΥΣ ΕΙΠΙ ΤΗΝ ΓΗΝ ΕΞΙΕΝΑΙ

27:44 and the remaining, some on the things from the ship. And so it came to pass for all to be saved to the land.


27:44 ΚΑΙ ΤΟΥΣ ΛΟΙΠΟΥΣ ΟΥΣ ΜΕΝ ΕΙΠΙ ΣΑΝΙΣΙΝ ΟΥΣ ΔΕ ΕΙΠΙ ΤΙΝΩΝ ΤΩΝ ΑΠΙΟ ΤΟΥ ΠΑΙΟΥ ΚΑΙ ΟΥΤΩΣ ΕΓΕΝΕΤΟ ΠΑΝΤΑΣ ΔΙΑΣΩΘΗΝΑΙ ΕΙΠΙ ΤΗΝ ΓΗΝ

28:1 And after being saved, they learned that the island was called Malta.

28:2 And the foreigners presented uncomman kindness to us, for, having kindled a fire, they received us all because of the present rain, and because of the cold.

28:3 And Paul having gathered a quantity of sticks, and having placed them on the fire, a viper having come out from the heat, it fastened on his hand.

28:4 And when the foreigners saw the creature hanging from his hand, they said to each other, Certainly this man is a murderer, whom, though saved from the sea, Justice did not allow to live.

28:5 Indeed therefore having shaken off the creature into the fire, he experienced nothing harmful.

28:6 But they expected he was going to swell up, or suddenly fall down dead, but when they were long expecting, and seeing nothing amiss happening to him, thinking differently, they declared him to be a god.
28:7 Now among the things around that place were fields of the chief of the island, named Publius, who, having received us kindly, lodged us three days.

And after three months we set out in a ship that wintered at the island, an Alexandrian with The Twin Brothers emblem.

And after being brought down to Syracuse, we remained there three days, from where having made a circuit, we arrived at Rhegium. And after one day, wind from the south having developed, we came a second day to Puteoli,

where, having found brothers, we were invited to stay with them seven days. And so we went toward Rome.

And from there the brothers, who heard these things about us, came for a meeting with us as far as Appius Forum and The Three Taverns, whom, when Paul saw, having expressed thanks to God, he took courage.
When we came to Rome, the centurion delivered the prisoners to the commandant, but Paul was allowed to dwell by himself with the soldier who guarded him.

And when they came together, he said to them, Men, brothers, I, having done nothing against the people, or the paternal customs, I was delivered a prisoner by the hands of the Romans, having nothing to accuse my nation. But when they spoke against it, I was compelled to appeal Caesar, not as having anything to accuse my nation.

But when we came to Rome, the centurion delivered the prisoners to the commandant, but Paul was allowed to dwell by himself with the soldier who guarded him.

And when they came together, he said to them, Men, brothers, I, having done nothing against the people, or the paternal customs, I was delivered a prisoner by the hands of the Romans, having nothing to accuse my nation. But when they spoke against it, I was compelled to appeal Caesar, not as having anything to accuse my nation.
28:20 Because of this reason therefore I summoned you to see and to speak with me, for because of the hope of Israel I am bound with this chain.

28:20 Because of the reason therefore I summoned you to see and to speak with me, for because of the hope of Israel I am bound with this chain.

28:20 And they said to him, We neither received letters from Judea about thee, nor did any of the brothers who came report or speak anything bad about thee.

28:21 But we think it worthy to hear from thee about the kingdom of God, and persuading them of the things about Jesus, both from the law of Moses and the prophets, from morning until evening.

28:22 And then we neither received letters from Judea about thee, nor did any of the brothers who came report or speak anything bad about thee.

28:23 And having appointed a day for him, more came to him into his lodging, to whom he expounded, solemnly testifying the kingdom of God, and persuading them of the things about Jesus, both from the law of Moses and the prophets, from morning until evening.
And some were convinced by the things that were spoken, and some disbelieved.

And being discord among each other, they departed after Paul spoke one thing, saying, Well spoke the Holy Spirit through Isaiah the prophet to our fathers,

saying, Go thou to this people, and say, Hearing ye will hear, and will, no, not understand, and seeing ye will see, and will, no, not perceive.

For this people's heart was made fat, and they hear heavily with the ears. And they shut their eyes, lest they may perceive with the eyes, and hear with the ears, and understand with the heart, and should turn, and I would heal them.

Be it known to you therefore, that the salvation of God was sent to the Gentiles, and
they will hear.


28:29 And when he said these things, the Jews departed, having much disputing among themselves.


28:30 And Paul dwelt two whole years in his own hired lodging. And he received all who came in to him,


28:31 preaching the kingdom of God, and teaching the things about the Lord Jesus Christ with all boldness, without hindrance.


28:31 KΗΡΥΞΩΝ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΔΙΔΑΣΚΩΝ ΤΑ ΠΕΡΙ ΤΟΥ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΜΕΤΑ ΠΑΣΗΣ ΠΑΡΡΗΣΙΑΣ ΑΚΩΛΥΤΩΣ

Romans

1:1 Paul, a bondman of Jesus Christ, a called apostle separated for the good-news of God


1:1 PAUL ΠΑΥΛΟΣ ΔΟΥΛΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΚΛΗΤΟΣ ΑΠΟΣΤΟΛΟΣ ΑΦΩΡΙΣΜΕΝΟΣ ΕΙΣ ΕΥΑΓΓΕΛΙΟΝ ΘΕΟΥ

1:2 (which he fore-promised through his prophets in the holy scriptures)

concerning his Son who was made from the seed of David according to flesh.

CONCERNING PERI TOU UIOU AUTOU TOU GENOMENOU EK SPERMATOS DAUID KATA SARKA

He who was designated Son of God in power, according to a spirit of holiness, from a resurrection of the dead—Jesus Christ our Lord—

THO TOU ORISQENTOS UIOU QEOU EN DUNAMEI KATA PNEUMA AGIWSUNHS EX ANASTASEWS NEKRWN IHSOU CRISTOU TOU KURIOU HMWN

through whom we received grace and apostleship for obedience of faith among all the nations on behalf of his name,

DI OU ELABOMEN KAI APOSTOLHN EIS UPAKOHN PISTEWS EN PASIN TOIS EQNESIN UPER TOU ONOMATOS AUTOU

among which ye also are the called of Jesus Christ.


To all who are in Rome, beloved of God, to the called, to the sanctified: Grace to you and peace from God our Father and the Lord Jesus Christ.

PASSIN TOIS OUSIN EN RWMH AGAPHTOIS QEOU KLHTOIS AGIOIS CARIS UMIN KAI EIRHNH AΠO QEOU PATROS HMWN KAI KURIOU IHSOU CRISTOU

Truly, I first express thanks to my God through Jesus Christ for all of you, that your faith is proclaimed in the whole world.
1:9 For God is my witness whom I serve in my spirit in the good-news of his Son, how unceasingly I make mention of you always in my prayers, For God is my witness whom I serve in my spirit in the good-news of his Son, how unceasingly I make mention of you always in my prayers,

1:10 pleading, if somehow now at last I will have a prosperous journey by the will of God to come to you.

1:11 For I long to see you, so that I may impart some spiritual gift to you, in order to establish you,

1:12 and that is, to be mutually encouraged among you through each other’s faith, both yours and mine.

1:13 But I do not want you to be ignorant, brothers, that I often intended to come to you (and was prevented until now), so that I might have some fruit also among you, even as among the other Gentiles.
1:13 But 

1:14 I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.

1:15 So the willingness is in me to preach the good-news also to you in Rome.

1:16 For I am not ashamed of the good-news of Christ, for it is the power of God for salvation to every man who believes, both to the Jew first, and to the Greek.

1:17 For the righteousness of God is revealed in it from faith for faith, just as it is written, And the righteous man will live from faith.

1:18 For the wrath of God is revealed from heaven against all irreverence and unrighteousness of men, who suppress the truth in unrighteousness,
because what is knowable of them is apparent in them, for God made it known to them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things made, both his eternal power and divinity, for them to be without excuse.

Because, although knowing God, they did not glorify him as God, nor were they thankful, but became vain in their reasonings and their heart was darkened without understanding. For the things made, both his eternal power and divinity, for them to be without excuse.

Professing to be wise, they became foolish, and changed the glory of the incorruptible God into an image like corruptible man, and of birds, and four-footed things, and creeping things.
And for this reason God gave them up in the lusts of their hearts to uncleanness, to degrade their bodies among themselves,

who changed the truth of God into the lie, and worshiped and served the creation after him which is corrupted.

Because of this God gave them up to shameful passions, for even their females changed the natural use into what is against nature.

And likewise also the males, burned in their lust toward each other, males with males producing shamelessness, and receiving in themselves the recompense of their deviancy that was fitting.
And just as they did not approve having God in knowledge, God gave them over to an unfit mind, to do things that are not fit;

having been filled with all unrighteousness, fornication, wickedness, greed, evil; full of envy, murder, strife, deceit, malignity;

being gossips, slanderous, God-hating, aggressors, arrogant boasters, contrivers of evil things, disobedient to parents;

without understanding, untrustworthy, without natural affection, implacable, unmerciful.

Who, knowing the righteousness of God, that those who commit such things are worthy of death, not only do them, but also favor those who do.
Therefore, O man, thou are without excuse, every man who judges, for in what thou judge the other man, thou condemn thyself, for the man who judges is doing the same things.


2:2 And we know that the judgment of God is in accordance with truth against those who commit such things.


2:3 And think thou this, O man who judge those who do such things and do the same, that thou will escape the judgment of God?


2:4 Or do thou despise the wealth of his goodness and forbearance and longsuffering, not knowing that the goodness of God guides thee to repentance?


2:5 But according to thy hardness, and thy impenitent heart, thou store up wrath to thyself in the day of wrath, and revelation, and righteous judgment of God,


2:6 who will render to each man according to his works,


2:7 to those who indeed seek by perseverance of good work, glory and esteem and immortality—eternal life—


2:8 but to those of self-interest, and who indeed disobey the truth but have confidence in unrighteousness—anger and wrath,


2:9 pressure and restriction, upon every soul of man who produces evil, both of the Jew first, and of the Greek,


2:10 but glory and esteem and peace to every man who works good, both to the Jew first, and to the Greek.


2:11 For there is no partiality with God.
2:12 For as many as have sinned without law will also be destroyed without law, and as many as have sinned in law will be judged by law.

2:13 For the hearers of the law are not righteous with God, but the doers of the law will be made righteous.

2:14 For when the Gentiles who have no law do by nature the things of the law, these men, not having law, are a law to themselves.

2:15 Who show the work of the law written in their hearts, testifying of their conscience, and their thoughts amidst each other accusing or also defending them.

2:16 in a day when God judges the secrets of men by Jesus Christ, according to my good-news.
Behold, thou are called a Jew, and rely upon the law, and boast in God,

And know his will, and approve the things that are significant, being instructed out of the law.

And thou have confidence in thyself to be a guide of the blind, a light of those in darkness,

A corrector of the foolish, a teacher of the childlike, having in the law the essence of knowledge and truth,

thou therefore who teach another, do thou not teach thyself? Thou who preach not to steal, do thou steal?

 Thou who say not to commit adultery, do thou commit adultery? Thou who abhor idols, do thou rob temples?
2:23 Thou who boast in law, dishonor God by thy transgression of the law.

2:24 For the name of God is blasphemed among the Gentiles because of you, just as it is written.

2:25 For circumcision is indeed beneficial if thou perform law, but if thou are a transgressor of law, thy circumcision has become uncircumcision.

2:26 If therefore a man of uncircumcision keeps the ordinances of the law, will not his uncircumcision be considered circumcision?

2:27 And the man of natural uncircumcision who fulfills the law, will judge thee, a transgressor of law through a document and circumcision.
For he is not a Jew in what is visible, nor is circumcision in what is visible, in flesh,

but he is a Jew in what is hidden, and circumcision is of the heart, in spirit not a document, whose praise is not from men but from God.

What then is the advantage of the Jew? Or what is the benefit of circumcision?

but every man a liar, as it is written, That thou may ever be justified in thy words, and may prevail when thou are criticized.

For it may not happen! But let it come to pass God is true, but every man a liar, as it is written, That thou may ever be justified in thy words, and may prevail when thou are criticized.
3:4 But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous inflicting wrath? (I speak according to a man.)

3:5 BUT DE 1161 {CONJ} IF EI 1487 {COND} THA H 3588 {T/NSF} UNRIGHTeousness ADiKIA 93 {N/NSF} OF US HMoWN 2257 {PP/1GP} COMMEnds ΣΥΝΙΣΤΗΣΙΝ 4021 {V/PAU/3S} RIGHTeousness ΔΙΚAIΩΣΥΝΗN 1343 {N/ASF} OF GOD ΘΕΟY 2316 {N/GSM} WHAT? TΙ 5101 {PI/ASN} WILL WE SAY ΕΠΟΥΜΕΝ 2046 {V/FAI/IP} NOT? MH 3361 {PRT/I} ΤΟΟ 3588 {T/NSM} GOD ΘΕΟΣ 2316 {N/NSM} UNRIGHTeous ADiKOS 94 {A/NSM} ΤΟ Ο 3588 {T/NSM} INFLECTING ΕΠΙΦΕΡΩΝ 2018 {V/PAP/NSM} THA THN 3588 {T/NSF} WRATH ΟΡΘΗN 3709 {N/ASF} I SPEAK ΔΕΙΓΩ 3004 {V/PAI/IS} ACCORDING TO KATA 2596 {PREP} MAN ΑΝΘΡΩΠΙΩΝ 444 {N/ASM}.

3:6 MAY IT NOT HAPPEN! Otherwise how will God judge the world.

3:7 For if by my lie, the truth of God abounded to his glory, why am I also still judged as sinful

3:8 and not (as we are slandered, and as some affirm us to say) that we may do evil so that good things may come (whose condemnation is just)?

3:9 What then? Are we better? Not at all. For we already charged both Jews and Greeks to all be under sin,
as it is written, There is no righteous man, not even one.

There is no man who understands. There is no man who seeks God.

All turned away. Together they became useless. There is not a man who does goodness; there is not as much as one.

Their throat is an open grave. With their tongues they deceive. The poison of asps is under their lips,

whose mouth is full of cursing and bitterness.

Their feet are swift to shed blood.

Destruction and misery are in their ways,
3:17 and the way of peace they have not known.


3:17 KAI ODOWN EIPHNHS OUK EIGNOSAN

3:18 There is no fear of God before their eyes.


3:18 OUK ESTIN TOPOS THEOY APIANANTI TOWN OTHALAMON AYTWN

3:19 Now we know that as many things as the law says, it says to those in the law, so that every mouth may be stopped, and all the world may become accountable to God.


3:19 OIDAMEN DE OTI OSA O NOMOS LEXEI TOIS EN TΩ NOMΩ LALEI INA PIAN STOMA FRAGH KAI ΥΠΟΔΙΚΟΣ GHNHTAI PAS O KOSMOS TΩ THEO

3:20 Because from works of law no flesh will be made right before him, for through law is knowledge of sin.


3:20 DIOTI EX EPΓΩN NOMOY OU DIKAIWΘΗΣΕΤΑΙ PASA SARΞ ENΩΠΙΟΝ AYTΟΥ ΔΙΑ ΓΑΡ NOMOY EIΠΠ΄ΝΩΣΙΣ AMARTIAS

3:21 But now a righteousness of God has been manifested independent of law, being witnessed by the law and the prophets.


3:21 NYNI DE CHORIS NOMOY DIKAIOSYNH THEOY PEΦΑΝΕΡΩΤΑΙ ΜΑΡΤΥΡΟΥΜΕΝΗ ΥΠΟ ΤΟΥ NOMOY KAI TΩΝ ΠΡΟΦΗΤΩΝ

3:22 And the righteousness of God through faith in Jesus Christ is for all and upon all those who believe, for there is no distinction.

3:22 διὰ τὴν ἀνοχὴν τοῦ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς παντας καὶ εἰπὶ παντας τοὺς πιστεύοντας οὐ γὰρ ἐστὶν διάστολή

3:23 For all have sinned and come short of the glory of God,

3:23 for γὰρ 1063 {CONJ} all παντεσ 3956 {A/NPM} have sinned ἡμαρτόν 264 {V/2AII/3P} and καὶ 2532 {CONJ} come short ὑστερούνται 5302 {V/PPI/3P} of τὰ τῆς 3588 {T/GSF} glory δοξής 1391 {N/GSF} of τὸ τού 3588 {T/GSM} God θεοῦ 2316 {N/GSM}

3:23 παντες γὰρ θεόν οἱ καὶ ὑστεροῦνται τῆς δοξῆς τοῦ θεοῦ

3:24 being made righteous freely by his grace, through the redemption in Christ Jesus,

3:24 being made righteous διὰ πίστεως 1344 {N/PPP/NPM} freely δωρεάν 1432 {ADV} by τὰ τῆς 3588 {T/TDSF} grace χαρίτι 5485 {N/DSF} of him ἀντίος 846 {PP/GSM} through διὰ 1223 {PREP} τὰ τῆς 3588 {T/GSF} redemption αἰνωτροσεως 629 {N/NSG} θα τῆς 3588 {T/GSF} in εἰς 1722 {PREP} anointed κρίστω 5547 {N/DSM} Jēoshuâ ισού 2424 {N/DSM}

3:24 διὰ πίστεως δωρεάν θεοῦ ἀντίος διὰ τῆς αἰνωτροσεως τῆς εἰς κρίστω ισού

3:25 whom God set forth an expiatory sacrifice through faith in his blood, for proof of his justice, because of the passing over of the sins that have formerly occurred

3:25 ως γὰρ οὖν 3739 {PR/ASM} θοὸ 3588 {T/NSM} god θεοῦ 2316 {N/NSM} set forth προέθετο 4388 {V/2AII/3S} expiatory sacrifice ἱλαστηρίων 2435 {N/ASN} through διὰ 1223 {PREP} τὰ τῆς 3588 {T/GSF} faith πίστεως 4102 {N/GSM} in εἰς 1722 {PREP} the τὸ 3588 {T/TDSN} blood αιματί 129 {N/DSN} of him ἀντίος 846 {PP/GSM} for εἰς 1519 {PREP} proof ἐνδείξειν 1732 {N/NSM} of τὰ τῆς 3588 {T/GSF} justice διὰ πίστεως 1344 {N/GSM} of him ἀντίος 846 {PP/GSM} because of διὰ 1223 {PREP} τὰ τῆς 3588 {T/GSF} passing over παρεσίν 3929 {N/NSG} of their τῶν 3588 {T/GPN} sins αμαρτήματων 265 {N/GPN} that have formerly occurred προέγεισαντων 4266 {V/RAP/GPN}

3:25 οὖν προέθετο ο θεος ιλαστηριων δια της πιστεως εν τω ουσι αιματι εις ενδειξειν της διπιστευως ιους δια την παρεσιν των προεγεισαντων αμαρτηματων

3:26 (in the forbearance of God), for proof of his justice at the present time, for him to be righteous, and who makes the man from Jesus’ faith righteous.

3:26 in εἰς 1722 {PREP} τὰ τῆς 3588 {T/TDSF} forbearance ανοξῆ 463 {N/DSF} of τὸ τοῦ 3588 {T/GSM} God θεοῦ 2316 {N/NSM} for πρὸς 4314 {PREP} proof ἐνδείξειν 1732 {N/NSM} of τὰ τῆς 3588 {T/GSF} justice διὰ πίστεως 1344 {N/GSM} of him ἀντίος 846 {PP/GSM} at εἰς 1722 {PREP} the τὸ 3588 {T/TDSN} present νῦν 3568 {ADV} time καιρῷ 2540 {N/DSM} for εἰς 1519 {PREP} him ἀντίος 846 {PP/ASM} the τὸ 3588 {T/ASN} to be εἰναί 1511 {V/PXN} righteous δικαιον 1342 {A/ASM} and καὶ 2532 {CONJ} who makes righteous δικαιούντα 1344 {V/RAP/ASM} θεοῦ τὸν 3588 {T/ASM} from εἰκ 1537 {PREP} faith πίστεως 4102 {N/GSM} of Jēoshuâ ισού 2424 {N/DSM}

3:26 εἰς τὴν ἀνοξῆ τοῦ θεοῦ πρὸς ἐνδείξειν τῆς διπιστευως αὐτοῦ ἐν τῷ νῦν καιρῷ εἰς τὸ εἰναί αὐτόν δικαιον καὶ δικαιούντα τον εἰκ πιστεως ισου

3:27 Where then is the boasting? It is excluded. By what law, of works? No, but by a law of faith.

3:27 where? ποι 4226 {PR/3S} then οὖν 3767 {CONJ} θα 3588 {T/TNSF} boasting καυχῆσις 2746 {N/NSF} it is excluded εξεκλείσθη 1576 {V/API/PS} by διὰ 1223 {PREP} what? ποιοῖς 4169 {V/GSM} law nomoy 3551 {N/NSM} of thes τῶν 3588 {T/GPN} works εργῶν 2041 {N/GPN} no οὐχι 3780 {PRT/N} but αλλὰ 235 {CONJ} by διὰ 1223 {PREP} law nomoy 3551 {N/NSM} of faith πίστεως 4102 {N/GSM}

3:27 ποι οὐν ἡ καυχήσις εξεκλείσθη διὰ ποιοὺς νομοὺς τῶν εργῶν οὐχι αλλὰ διὰ νομοὺς πιστεώς

3:28 We therefore consider a man to be made righteous by faith independent of works of law.
3:28 Therefore OYN 3767 {CONJ} we consider ΔΟΓΙΖΟΜΕΘΑ 3049 {V/PNI/IP} MAN ANΘΡΩΠΟΝ 444 {N/ASM} to be made righteous ΔΙΚΑΙΟΥΣΑΙ 1344 {V/PPN} by faith ΠΙΣΤΕΙ 4102 {N/DSF} independent ΧΩΡΙΣ 5565 {ADV} of works ΕΡΓΩΝ 2041 {N/GPN} of law NOMOY 3551 {N/GSM}

3:29 Or is God of Jews only and not also of Gentiles? Yes, of Gentiles also,

3:30 since God is one, who will make the man of circumcision righteous from faith, and the man of uncircumcision through faith.

3:31 Do we then make law void through faith? May it not happen! Instead, we establish law.

4:1 What then will we say Abraham, our father according to flesh, to have found?

4:2 For if Abraham was made righteous from works, he has a boast, but not before God.

4:3 For what does the scripture say? And Abraham believed God, and it was reckoned to him for righteousness.
4:4 Now to the man being employed, the wage is not reckoned according to grace, but according to obligation.


4:5 But to the man not being employed, but who believes in him who makes the impious man righteous, his faith is reckoned for righteousness.


4:6 Just as David also tells the blessedness of the man to whom God imputes righteousness independent of works,


4:7 saying, Blessed are those whose iniquities are forgiven, and whose sins are covered.


4:8 Blessed is a man to whom the Lord does, no, not impute sin.


4:9 Is this blessedness therefore upon men of circumcision, or also upon men of uncircumcision? For we say, Faith was reckoned to Abraham for righteousness.

How then was it reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, as a seal of the righteousness of his faith during uncircumcision, for him to be father of all those who believe during uncircumcision.

For if those from law are heirs, faith has been made void, and the promise has been made void of faith.

And father of those of circumcision, to those not only of circumcision, but also to those who march in the steps of faith—of that during the uncircumcision of our father Abraham.

For the promise to Abraham or to his seed, for him to be heir of the world, was not through law, but through a righteousness of faith.
4:14 \textit{For the law works wrath. For where there is no law, neither is there transgression.}

4:15 \textit{For \gamma\alpha\rho\pi\sigma\ 1063 \{CONJ\} \theta\omicron\omicron\omicron\omicron\omicron\omicron \ 3588 \{T/NSM\} \textit{law vem} \ 3551 \{N/GSM\} \textit{works katerpetazetai} \ 2716 \{V/RPI/3S\} \textit{wrath ophn} \ 3709 \{N/ASF\} \textit{for \gamma\alpha\rho\pi\sigma \ 1063 \{CONJ\} where oy \ 3757 \{ADV\} \textit{there is eisiston} \ 2076 \{V/PXU/3S\} \textit{no oyk} \ 3756 \{PRT/N\} \textit{law nomos} \ 3551 \{N/GSM\} \textit{neither oyd\epsilon} \ 3761 \{ADV\} \textit{transgression parabasis} \ 3847 \{N/NSF\}

4:16 \textit{Because of this it is from faith, so that it is according to grace, in order for the promise to be sure to all the seed, not only to the seed from the law, but also to the seed from the faith of Abraham, who is father of us all}

4:17 \textit{(as it is written, I have made thee a father of many nations), before him whom he believed, of God who makes the dead alive, and who calls things not existing, as existing.}

4:18 \textit{Who, against hope, believed in hope, in order for him to become father of many nations according to that which was spoken, So thy seed will be.
And not being weak in faith he did not regard his body, which was now deadened (being about a hundred years old), and the deadness of Sarah's womb.


And he did not waver in unbelief at the promise of God, but became strong in faith, giving glory to God,


and being fully assured that what he promised, he was able also to perform.


And therefore it was reckoned to him for righteousness.


Now it was not written because of him alone that it was imputed to him, to those who believe in him who raised Jesus our Lord from the dead,


but also because of us to whom it is going to be imputed, to those who believe in him who raised Jesus our Lord from the dead,
4:24 ἀλλὰ καὶ διὶ ἡμᾶς οἶς μελεῖς δογιζέσθαι τοῖς πιστεύουσιν εἰπὶ τὸν εἰείπαντα ἰδίον τὸν κυρίον ἡμῶν εκ νεκρῶν

4:25 who was delivered up for our offences, and was raised up for our justification.

4:25 ὁ ὦσ 3739 {PR/NSM} ἦν παρεδόθη 3860 {V/API/3S} ἄνα 1223 {PREP} θέσ 3858 {T/APN} ὑπὸ τῶν ἁμών 2257 {PP/1GP} ἐν γνώσει 2532 {CONJ} ἦν ἀνασκηθή 1453 {V/API/3S} ἄνα 1223 {PREP} θά 3858 {T/ASF} ἰδικαίωσιν 1347 {N/ASF} ὑπὸ τῶν ἁμών 2257 {PP/1GP}

5:1 Therefore having been made righteous from faith, we have peace toward God through our Lord Jesus Christ,

5:1 οὖν 3767 {CONJ} δικαιωθέντες 1344 {V/APP/NPM} ἀπὸ τῆς πίστεως 4102 {N/GSF} εἰς ἐποιμένα 2192 {V/PAI/1P} ἐν τῷ πρὸς 4314 {PREP} τῷ θεῷ 3588 {T/ASM} διὰ τοῦ κυρίου 2962 {N/GSM} Ἰησοῦ 2424 {N/GSM} άντικειμένος 5547 {N/GSM}

5:2 through whom also we have access by faith for this grace in which we stand, and we take pride in hope of the glory of God.

5:2 δια 1223 {PREP} οὗ 3739 {PR/GSM} ἀλλὰ 235 {CONJ} καὶ 2532 {CONJ} ἐμφανίζουμεν 2192 {V/RAI/1P} ἐν τῇ πίστει 4102 {N/DSF} ἐν τῇ ὁπιστεύεσθαι 1347 {N/ASF} ἐν τῷ θεῷ 3588 {T/ASM} διὰ τοῦ κυρίου 2962 {N/GSM} καὶ 2532 {CONJ} ἐμφανίζουμεν 2192 {V/RAI/1P} ἐν τῇ πίστει 4102 {N/DSF} ἐν τῇ ὁπιστεύεσθαι 1347 {N/ASF} ἐν τῷ θεῷ 3588 {T/ASM}

5:3 And not only so, but we also take pride in our tribulations, knowing that tribulation produces perseverance,

5:3 καὶ 236 {CONJ} οὐ 3756 {PRT/N} μόνον 3440 {ADV} ἀλλὰ 235 {CONJ} ἀλλὰ 235 {CONJ} δικαίωσις 1347 {N/ASF} θερμαίνεται 2716 {V/PNI/3S} δικαιοσύνης 1382 {N/ASF} εἰς τὰς δικαιοσύνες 1382 {N/ASF} ὁπιστεύεσθαι 1347 {N/ASF} ἐν ἑαυτοῖς 3778 {PD/ASF} εἰς τὸν χριστόν 2424 {N/GSM} Ἰησοῦ 2424 {N/GSM} οἴκον 2316 {N/ASM} άντικειμένος 5547 {N/GSM}

5:4 and perseverance, character, and character, hope.

5:4 καὶ 236 {CONJ} ἀλλὰ 235 {CONJ} θερμαίνεται 2716 {V/PNI/3S} δικαιοσύνης 1382 {N/ASF} εἰς τὰς δικαιοσύνες 1382 {N/ASF} ὁπιστεύεσθαι 1347 {N/ASF} ἐν ἑαυτοῖς 3778 {PD/ASF} εἰς τὸν χριστόν 2424 {N/GSM} Ἰησοῦ 2424 {N/GSM} οἴκον 2316 {N/ASM} άντικειμένος 5547 {N/GSM}

5:5 And hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit that was given to us.

5:5 καὶ 236 {CONJ} οὐ 3756 {PRT/N} διασταθήσεται 2508 {V/PNI/3S} ὡς ὁ χαρίζει 2485 {V/RAI/1P} ἐν τῷ στέφει 2483 {N/GSM} ἵνα 2476 {N/GSM} ἐλπίσῃ 1680 {N/ASF} οἴκον 2316 {N/ASM} άντικειμένος 5547 {N/GSM}
5:6 For while we were yet weak, in due time Christ died for the impious.

5:7 For if, while being enemies, we were reconciled to God through the death of his Son, much more having been made righteous by his blood, we will be saved from the wrath through him.

5:8 But God commends his love toward us, that, while we were still sinners, Christ died for us.

5:9 Much more then, now having been made righteous by his blood, we will be saved from the wrath through him.
And not only so, but also taking pride in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

But in this way also, the gift is not as the transgression. For if by the trespass of the one man the many died, much more the grace of God, and the gift in grace of the one man, Jesus Christ, abounded for the many.
5:15 And the gift is not as through one man who sinned, for indeed the judgment from one man was for condemnation, but the gift from many offenses is for righteousness.

5:16 And KAI 2532 (CONJ) THE TO 3588 (T/NSN) GIFT ΔΩΡΗΜΑ 1434 (N/NSN) NOT OYX 3756 (PRT/N) AS ΩΣ 5613 (ADV) BYU THE TO 3588 (T/NSN) TRANSFIGURATION ΠΑΡΑΠΤΩΜΑΤΙ 3900 (N/NSN) FOR ΥΠΟΥ 3767 (CONJ) IF EI 1487 (COND) BY THE TO 3588 (T/DSN) TRANSFIGURATION ΠΑΡΑΠΤΩΜΑΤΙ 3900 (N/DSN) OF THE TOY 3588 (T/GSM) ONE ENOS 1520 (N/GSM) THOS OI 3588 (T/NPM) MANY POŁŁŁΩ 4183 (A/DREP) DIED ΑΠΕΘΑΝΟΝ 599 (V/2AAP/3P) MUCH ΠΟΛΛΩΔ 4183 (A/DSM) MORE ΜΑΛΛΩN 3123 (ADV) THA H 3588 (T/NSF) GRACE ΧΑΡΙΣ 5485 (N/NSN) OF THE TOY 3588 (T/GSM) GOD ΘΕΟΥ 2316 (N/GSM) AND KAI 2532 (CONJ) THA H 3588 (T/NSF) GIFT ΔΩΡΕΑ 1431 (N/NSN) IN EN 1722 (PREP) GRACE ΧΑΡΙΤΙ 5485 (N/DSF) IN THA TΗ 3588 (T/DSF) OF THE TOY 3588 (T/GSM) ONE ENOS 1520 (N/GSM) MAN ΑΝΩΡΠΙΩY 444 (N/NSN) JEHOJSA ΙΗΣΟY 2424 (N/GSM) ANOINTED ΧΡΙΣΤΟΥ 5547 (N/GSM) ABOUNDED ΕΠΕΡΙΣΣΕΥΣΕΝ 4052 (V/AAI/3S) FOR EIS 1519 (PREP) THOS TOY 3588 (T/APM) MANY POŁŁŁΩ 4183 (A/APM)

5:16 For if, by the offense of the one man, death reigned through the one man, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the one man, Jesus Christ.

5:17 For ΓΑΡ 1063 (CONJ) IF EI 1487 (COND) BY THE TO 3588 (T/DSN) OFFENSE ΠΑΡΑΠΤΩΜΑΤΙ 3900 (N/DSN) OF THE TOY 3588 (T/GSM) ONE ENOS 1520 (N/GSM) THO O 3588 (T/NSM) DEATH ΘΑΝΑΤΟΣ 2288 (N/NSM) REIGNED ΕΒΑΣΙΛΕΥΣΕΝ 936 (V/AAI/3P) THROUGH ΔΙΑ 1223 (PREP) ONE ENOS 1520 (N/GSM) WHO SINED ΑΜΑΡΤΗΣΑΝΤΟΣ 264 (V/AAP/GSM) FOR ΓΑΡ 1063 (CONJ) INDEED MEN 3303 (PRT) THE TO 3588 (T/NSN) JUDGMENT ΚΡΙΜΑ 2917 (N/NSN) FROM EIS 1519 (PREP) ONE ENOS 1520 (N/GSM) FOR ΕΙΣ 1519 (PREP) CONDEMNATION ΚΑΤΑΚΡΙΜΑ 2631 (N/ASN) BUT ΔΕ 1161 (CONJ) THE TO 3588 (T/NSN) GIFT ΧΑΡΙΣΜΑ 5486 (N/NSN) FROM EK 1537 (PREP) MANY POŁŁŁΩN 4183 (A/DSM) OFFENSES ΠΑΡΑΠΤΩΜΑΤΩΝ 3900 (N/GSN) FOR ΕΙΣ 1519 (PREP) RIGHTEOUSNESS ΔΙΚΑΙΩΜΑ 1345 (N/DSN)

5:17 If ΓΑΡ 1063 (CONJ) THE TO 3588 (T/NSN) ENOS ΠΑΡΑΠΤΩΜΑΤΙ Ο ΘΑΝΑΤΟΣ ΕΒΑΣΙΛΕΥΣΕΝ ΔΙΑ ΤΟΥ ΕΝΟΣ ΠΟΛΛΩ ΜΑΛΛΩΝ ΟΙ ΤΗΝ ΠΕΡΙΣΣΕΙΑΝ ΤΗΝ ΧΑΡΙΤΟΝ ΚΑΙ ΤΗΝ ΔΩΡΕΑΣ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΛΑΜΒΑΝΟΝΤΕΣ ΕΝ ΖΩΗ ΒΑΣΙΛΕΥΣΟΥΣΙΝ ΔΙΑ ΤΟΥ ΕΝΟΣ ΗΙΣΟΥ ΧΡΙΣΤΟΥ

5:18 So then, as through an offense of one man was for condemnation for all men, so also through a rightfulness of one man was for justification of life for all men.

5:18 For APA 686 (PRT/T) THEN OYN 3767 (CONJ) AS ΩΣ 5613 (ADV) BYU THE TO 3588 (T/NSN) TRANSFIGURATION ΠΑΡΑΠΤΩΜΑΤΙ 3900 (N/NSN) OF ONE ENOS 1520 (N/GSM) FOR ΕΙΣ 1519 (PREP) CONDEMNATION ΚΑΤΑΚΡΙΜΑ 2631 (N/ASN) FOR ΕΙΣ 1519 (PREP) ALL ΠΑΝΤΑΣ 3956 (A/APM) MEN ΑΝΩΡΠΙΩΥΣ 444 (N/APM) SO OYUSS 3779 (ADV) ALSO KAI 2532 (CONJ) THROUGH ΔΙΑ 1223 (PREP) RIGHTEOUSNESS ΔΙΚΑΙΩΜΑΤΟΣ 1345 (N/GSN) OF ONE ENOS 1520 (N/GSM) FOR ΕΙΣ 1519 (PREP) JUSTIFICATION ΔΙΚΑΙΩΣΙΝ 1347 (N/ASN) OF LIFE ΖΩΗΣ 2222 (N/GSM) FOR ΕΙΣ 1519 (PREP) ALL ΠΑΝΤΑΣ 3956 (A/APM) MEN ΑΝΩΡΠΙΩΥΣ 444 (N/APM)

5:18 APA OYN ΩΣ ΔΙ ENOS ΠΑΡΑΠΤΩΜΑΤΟΣ ΕΙΣ ΠΑΝΤΑΣ ΑΝΩΡΠΙΩΥΣ ΕΙΣ ΚΑΤΑΚΡΙΜΑ ΟΥΤΩΣ KAI ΔΙ ΕΝΟΥ ΔΙΚΑΙΩΜΑΤΟΣ ΕΙΣ ΠΑΝΤΑΣ ΑΝΩΡΠΙΩΥΣ ΕΙΣ ΔΙΚΑΙΩΣΙΝ ΖΩΗΣ

5:19 For as through the one man's disobedience the many were led sinful, so also through the obedience of the one man the many will be led righteous.
5:20 And the law and the offshoots so that the offence might abound. But where sin abounded, grace was more abundant,

5:21 so that, as sin reigned in death, so also grace might reign, through righteousness, for eternal life through Jesus Christ our Lord.

6:1 What will we say then? We continue in sin so that grace may abound?

6:2 May it not happen! How will we who died to sin, still live in it?

6:3 Or are ye ignorant that as many as were immersed into Christ Jesus were immersed into his death?
6:4 We were buried therefore with him through the immersion into death, so that as Christ was raised up from the dead through the glory of the Father, so also we may walk in newness of life.

H AGNOEITE OTI OSOI EBAPTISQHMEN EIS XHRISTON IHSOUN EIS TON QANATON AYTOW EBAPTISQHMEN

6:4 WE ARE BURIED WITH SUNETAFHMEN 4916 {V/2API/1P} THEREFORE OYN 3767 {CONJ} HIM AYTOW 846 {PP/DSM} THROUGH DIAT 1223 {PREP} THE TOY 3588 {T/GSN} IMMERSION BAITISIMATOS 908 {N/GSN} INTO EIS 1519 {PREP} THO TON 3588 {T/ASM} DEATH QANATON 2288 {N/ASM} SO THAT INA 2443 {CONJ} AS OSEPIER 5618 {ADV} ANOINTED XHRISTOS 5547 {N/NSM} WAS RAISED UP HEERH 1453 {V/API/3S} FROM EK 1537 {PREP} DEAD NEKRON 3498 {A/GPM} THROUGH DIAT 1223 {PREP} THA TISHE 3588 {T/GSN} GLORY DOXEIS 1391 {N/GSN} OF THO TOY 3588 {T/GSM} FATHER PATROS 3962 {N/GSM} SO OUTWS 3779 {ADV} ALSO KAI 2532 {CONJ} WE HMEIS 2249 {PP/1NP} MAY WALK PERIPATHSOMEN 4043 {V/AAS/1P} IN EN 1722 {PREP} NEWNESS KAINOTHTI 2538 {N/DSF} OF LIFE ZHIS 2222 {N/GSF}

6:5 For if we have become co-planted in the likeness of his death, then we will also be of the resurrection.

6:5 FOR GAR 1063 {CONJ} IF EI 1487 {COND} WE HAVE BECOME GEGONAMEN 1096 {V/2RAI/1P} CO-PLANTED SUMFUTOI 4854 {A/NPM} IN THE TW 3588 {T/DSN} LIKENESS OMOIWMATI 3667 {N/DSN} OF THO TOU 3588 {T/GSM} DEATH QANATOU 2288 {N/GSM} OF HIM AYTOW 846 {PP/GSM} THEN ALLA 235 {CONJ} ALSO WE WILL BE ESOMEQA 2071 {V/FXI/1P} OF THA THS 3588 {T/GSF} RESURRECTION ANASTASEWS 386 {N/GSF}

6:6 Knowing this, that our old man was crucified with him, so that the body of sin might be inactivated, no longer to enslave us to sin.

6:6 KNOWING GINWSKONTES 1097 {V/PAP/NPM} THIS TOUTO 5124 {PD/ASN} THAT OTI 3754 {CONJ} THO O 3588 {T/NSM} OLD PALAIOS 3820 {A/NSM} MAN ANQRWPOS 444 {N/NSM} OF US HMWN 2257 {PP/1GP} WAS CRUCIFIED JOINTLY SUNESTAURWQH 4957 {V/API/3S} SO THAT INA 2443 {CONJ} THE TOY 3588 {T/GSM} BODY ZOMA 4983 {N/GSF} OF THA THS 3588 {T/GSM} SIN AMARTIAS 266 {N/GSF} MIGHT BE INACTIVATED KATARPHQH 2673 {V/APS/3S} NO LONGER MHKETI 3371 {ADV} THE TOY 3588 {T/GSM} TO ENSLAVE DOULEUEIN 1398 {V/PAN} US HMAS 2248 {PP/1AP} TO THA TH 3588 {T/DSF} SIN AMARTIA 266 {N/GSF}

6:7 For he who has died has been made righteous away from sin.

6:7 FOR GAR 1063 {CONJ} THO O 3588 {T/NSM} WHO HAS DIED APOQANWN 599 {V/2AAP/NSM} HAS BEEN MADE RIGHTEOUS DEDIKAIWTAI 1344 {V/RPI/3S} AWAY FROM THA 575 {PREP} THA TISHE 3588 {T/GSF} SIN AMARTIAS 266 {N/GSF}

6:8 And if we died with Christ, we believe that we will also live with him,

6:8 AND DE 1161 {CONJ} IF EI 1487 {COND} WE DIED APETHQANWON 599 {V/2AAP/NSM} WITH SYN 4862 {PREP} ANOINTED XHRISTO 5547 {N/NSM} WE BELIEVE PISETEYOMEN 4100 {V/API/3S} THAT OTI 3754 {CONJ} ALSO KAI 2532 {CONJ} WE WILL LIVE WITH SYZHISOMEN 4800 {V/FAI/1P} HIM AYTOW 846 {PP/DSM}

6:9 knowing that Christ, having been raised from the dead, dies no more. Death no more has
dominion over him.

6:9 KNOWING EIDOTEΣ 1492 (V/RAP/NPM) THAT ΟΤΙ 3754 (CONJ) ANOINTED ΧΡΙΣΤΟΣ 5547 (N/NSM) HAVING BEEN RAISED EGERQEΣ 1438 (V/APP/NSM) FROM ΕΚ 1537 (PREP) DEAD NEKΡΩΝ 3498 (A/GPM) DIES ΑΠΟΘΝΗΣΚΕΙ 599 (V/PAI/3S) NO MORE ΟΥΚΕΤΙ 3765 (ADV) DEATH ΘΑΝΑΤΟΣ 2288 (N/NSM) NO MORE ΟΥΚΕΤΙ 3765 (ADV) HAS DOMINION ΚΥΡΙΕΥΕΙ 2961 (V/PAI/3S) OF HIM ΑΥΤΟΥ 846 (PP/GSM)

6:9 EIDOTEΣ ΟΤΙ ΧΡΙΣΤΟΣ ΕΓΕΡΘΕΙΣ ΕΚ ΝΕΚΡΩΝ ΟΥΚΕΤΙ ΑΠΟΘΝΗΣΚΕΙ ΘΑΝΑΤΟΣ ΑΥΤΟΥ ΟΥΚΕΤΙ ΚΥΡΙΕΥΕΙ

6:10 For that he died, he died to sin once, but that he lives, he lives to God.

6:10 FOR ΓΑΡ 1063 (CONJ) THAT O 3739 (PR/ASN) HE DIED ΑΠΕΘΑΝΑΕΝ 599 (V/2AAI/3S) AND ΤΟ ΘΑΝΑΤΟΣ 3765 (T/DSP) SIN ΑΜΑΡΤΙΑ 266 (N/DSF) ONCE ΕΦΑΙΠΑΣ 2178 (ADV) BUT DE 1161 (CONJ) THAT O 3739 (PR/ASN) HE LIVES ΖΗΣ 2198 (V/PAI/3S) HE LIVES ΖΗΣ 2198 (V/PAI/3S) TO ΘΟΣ ΤΩ 3588 (T/DSP) GOD ΘΕΟΣ 2316 (N/DSM) 

6:10 ΓΑΡ ΑΠΕΘΑΝΑΕΝ ΤΗΝ ΑΜΑΡΤΙΑΝ ΕΦΑΙΠΑΣ Ο ΔΕ ΖΗΣ ΖΗΣ ΤΟ ΘΕΟΣ

6:11 So also ye, reckon yourselves to be indeed dead to sin, but living to God in Christ Jesus our Lord.

6:11 ΣΟΤΟΥΣ 3779 (ADV) ALSO KAI 2532 (CONJ) YE ΥΜΕΙΣ 5210 (PP/2NP) RECKON ΛΟΓΙΖΕΣΘΕ 3049 (V/PNM/2P) YOURSELVES ΕΑΥΤΟΥΣ 1438 (P3/3APM) TO BE ΕΙΝΑΙ 1511 (V/VPN) INDEED ΜΕΝ 3303 (PRT) DEAD NEKΡΟΥΣ 3498 (A/APM) TO ΘΑΝΑΤΟΣ 3765 (T/DSP) SIN ΑΜΑΡΤΙΑ 266 (N/DSF) BUT DE 1161 (CONJ) LIVING ΖΩΝΤΑΣ 2198 (V/PAP/APM) TO ΘΟΣ ΤΩ 3588 (T/DSP) LORD ΚΥΡΙΟΣ 2962 (N/DSM) OF US ΗΜΩΝ 2257 (PP/1GP)

6:11 ΟΥΤΟΙΣ ΚΑΙ ΥΜΕΙΣ ΛΟΓΙΖΕΣΘΕ ΕΑΥΤΟΥΣ ΝΕΚΡΟΥΣ ΜΕΝ ΕΙΝΑΙ ΤΗΝ ΑΜΑΡΤΙΑΝ ΖΩΝΤΑΣ ΔΕ ΤΟ ΘΕΟΣ ΕΝ ΧΡΙΣΤΟΥ ΤΗΣ ΗΜΩΝ ΚΥΡΙΟΟΥ ΗΜΩΝ

6:12 Let not sin therefore reign in your mortal body in order to obey it, in its lusts.

6:12 NOT MIH 3361 (PRT/N) IN THA ΤΗΣ 3588 (T/NSP) SIN ΑΜΑΡΤΙΑ 266 (N/NSF) THEREFORE OYN 3767 (CONJ) LET REIGN ΒΑΣΙΛΕΥΕΤΩ 936 (V/PAP/3S) IN ΕΝ 1722 (PREP) THE ΤΩ 3588 (T/DSP) MORTAL ΘΡΟΝΤΩ 2349 (A/DSP) BODY ΣΩΜΑΤΙ 4983 (N/DSN) OF YOU ΥΜΩΝ 5216 (PP/2GP) IN ORDER ΕΙΣ 1519 (PREP) THE ΤΟ 3588 (T/ASN) TO OBEY ΥΠΑΚΟΥΕΙΝ 5219 (V/VPN) IT ΑΥΤΗ 846 (PP/DSF) IN ΕΝ 1722 (PREP) THAS ΤΑΙΣ 3588 (T/PFP) LUSTS ΕΠΙΘΥΜΙΑΙ ΕΙΣ 1939 (N/PFP) OF IT ΑΥΤΟΥ 846 (PP/GSM)

6:12 ΜΗ ΟΥΝ ΒΑΣΙΛΕΥΕΤΩ Η ΑΜΑΡΤΙΑ ΕΝ ΤΩ THΘΡΩΝΤΩ ΥΜΩΝ ΣΩΜΑΤΙ ΕΙΣ ΤΟ ΥΠΑΚΟΥΕΙΝ ΑΥΤΗ ΕΝ ΤΑΙΣ ΕΠΙΘΥΜΙΑΙΣ ΑΥΤΟΥ

6:13 And do not present your body-parts as instruments of unrighteousness to sin, but present yourselves to God, as living out of the dead, and your body-parts as instruments of righteousness to God,

6:13 AND NOT MIDE 3366 (CONJ) LET PRESENT ΠΑΡΙΣΤΑΝΕΤΕ 3936 (V/PAP/3P) THES ΤΑ 3588 (T/APN) BODY-PARTS ΜΕΛΗ 3196 (N/APN) OF YOU ΥΜΩΝ 5216 (PP/2GP) INSTRUMENTS ΟΠΑ ΑΠΑ 3696 (N/APN) OF UNRIGHTEOUSNESS ΑΦΙΚΙΑΣ 93 (N/GSF) TO ΘΑΝΑΤΟΣ 3765 (T/DSP) SIN ΑΜΑΡΤΙΑ 266 (N/DSF) BUT ΑΛΛ ΑΛΛ 235 (CONJ) LET PRESENT ΠΑΡΑΣΤΗΣΑΤΕ 3936 (V/AAM/2P) YOURSELVES ΕΑΥΤΟΥΣ 1438 (P3/3APM) TO ΘΟΣ ΤΩ 3588 (T/DSP) GOD ΘΕΟΣ 2316 (N/DSM) AS ΩΣ 5613 (ADV) LIVING ΖΩΝΤΑΣ 2198 (V/PAP/APM) OUT OF ΕΚ 1537 (PREP) DEAD ΝΕΚΡΩΝ 3498 (A/GPM) AND KAI 2532 (CONJ) THES ΤΑ 3588 (T/APN) BODY-PARTS ΜΕΛΗ 3196 (N/APN) OF YOU ΥΜΩΝ 5216 (PP/2GP) INSTRUMENTS ΟΠΛΑ 3696 (N/APN) OF UNRIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗΣ 1343 (N/GSF) TO ΘΩ ΤΩ 3588 (T/DSP) GOD ΘΕΟΣ 2316 (N/DSM)

6:13 ΜΗ ΔΕ ΠΑΡΙΣΤΑΝΕΤΕ ΤΑ ΜΕΛΗ ΥΜΩΝ ΟΠΛΑ ΑΦΙΚΙΑΣ ΤΗΝ ΑΜΑΡΤΙΑΝ ΑΛΛΑ ΠΑΡΑΣΤΗΣΑΤΕ ΕΑΥΤΟΥΣ ΤΟ ΘΕΟ ΩΣ ΕΚ ΝΕΚΡΩΝ ΖΩΝΤΑΣ ΚΑΙ ΤΑ ΜΕΛΗ ΥΜΩΝ ΟΠΛΑ ΔΙΚΑΙΟΣΥΝΗΣ ΤΟ ΘΕΟ

6:14 for sin will not have dominion over you. For ye are not under law, but under grace.

6:14 FOR ΓΑΡ 1063 (CONJ) ΣΙΝ ΑΜΑΡΤΙΑ 266 (N/NSF) NOT OY 3756 (PR/ASN) WILL HAVE DOMINION ΚΥΡΙΕΥΣΕΙ 2961 (V/PAI/3S) OF YOU ΥΜΩΝ 5216 (PP/2GP) FOR ΓΑΡ 1063 (CONJ) ΥΕ ΕΙΣΤΕ 2075 (V/PXI/2P) NOT OY 3756 (PR/ASN) UNDER ΥΠΟ
6:15 **What then?** May we sin, because we are not under law but under grace? May it not happen!

6:16 **Know ye not,** that to what ye present yourselves as bondmen for obedience, ye are bondmen to what ye obey, whether of sin for death, or of obedience for righteousness?

6:17 **But thanks to God,** that ye were bondmen of sin, but ye obeyed from the heart a model of obedience for sanctification.

6:18 And having been set free from sin, ye were made servile to righteousness

6:19 (I speak man-like because of the weakness of your flesh). For as ye presented your body-parts servile to uncleanness, and to lawlessness for lawlessness, so now present your body-parts servile to righteousness for sanctification.
6:20 For when ye were bondmen of sin, ye were uninhibited by righteousness.

6:20 For γὰρ ἐστιν ὅτε ἦσαν δοῦλοι τῆς ἁμαρτίας, ἦσαν ἄνθρωποι τῆς ἀδικίας.

6:21 What fruit therefore did ye have then, of which things ye are now ashamed? For the end of those things is death.

6:21 Τίνα γεύματι οὖν εἰσέχετε τότε, εἰς τί παρείρησατε ἄνθρωποι τῆς ἁμαρτίας; Εἰς τὸ τέλος τῶν ἀσάφων, θανάσις.

6:22 But now having been made free from sin, and having become servile to God, ye have your fruit for sanctification, and the end, eternal life.

6:22 Καὶ νῦν ἐπεσκέφθησθε ἀπὸ τῆς ἁμαρτίας καὶ ἔστησατε δοῦλοι τοῦ θεοῦ, ἔχετε ποιμένα καὶ τὸ τέλος τῆς ζωῆς αἰωνίου.

7:1 Or are ye ignorant, brothers (for I speak to men who know the law), that the law has dominion over the man for as long a time as he lives?

7:1 Τί οὖν ἐγνωρίζετε, ἀδελφοί, ἐάν τε μιμοῦσθητε τὸν νόμον, ὅτι ὁ νόμος κυρίευεν τὸν ἄνθρωπον καὶ ἐκεῖ ἐπέμεινεν."
For the woman under authority to the living husband has been bound by law, but if the husband should die, she has been released from the law of the husband.

For when we were in the flesh, the passions of the sins were working in our body-parts (through the law) in order to bear fruit to death.

So then, of the living husband, she will be called an adulteress if she becomes to another man, but if the husband should die, she is free from the law, for her not to be an adulteress having become to another man.

Therefore, my brothers, ye also became dead to the law through the body of Christ in order for ye to become to another, to him who was raised from the dead, so that we would bear fruit to God.
7:6 But now we have been released from the law, having died to what we were held, so as for us to serve in newness of spirit, and not in oldness of a document.

7:7 What will we say then? The law is sin? May it not happen! Yet I did not know sin except through law. For likewise I would not have known lust, if the law did not say, Thou shall not covet. 

7:8 But sin, having taken opportunity through the commandment, wrought in me every evil desire, for apart from law sin is dead. 

7:9 And I was alive once apart from law, but when the commandment came, sin revived, and I died.
7:11 For sin, having taken opportunity through the commandment, deceived me, and by it killed me.

7:12 So the law is indeed holy, and the commandment is holy and righteous and good.

7:13 Has therefore what is good become death to me? May it not happen! Instead, it is sin, so that through the commandment sin might become sinful to extreme.

7:14 For we know that the law is spiritual, but I am carnal, having been sold under sin.

7:15 For I do not understand what I do, for I do not do this that I want, but what I hate, this I do.

7:16 But if I do this that I do not want, I agree with the law that it is good.
But now I no longer perform it, but the sin dwelling in me.

For I delight in the law of God according to the inner man,

For I find the law in my wanting to do good, that evil is present in me.

But if I do this that I do not want, I no longer perform it, but sin dwelling in me.

For I know that good does not dwell in me, that is, in my flesh, for to will is present in me, but to do the good, I find not.

But if I do this that I do not want, I no longer perform it, but sin dwelling in me.

Consequently I find the law in my wanting to do good, that evil is present in me.

For I delight in the law of God according to the inner man,
but I see a different law in my body-parts, warring against the law of my mind, and taking me captive in the law of sin, which is in my body-parts.

For the law of the Spirit of life in Christ Jesus freed me from the law of sin and of death.

Consequently nothing is condemnation now to those in Christ Jesus, who walk not according to flesh but according to Spirit.
8:3 For the impotence of the law, in that it was weak because of the flesh, God, having sent his own Son in a form of flesh of sin, and concerning sin, condemned sin in the flesh,

8:4 so that the justice of the law might be fulfilled in us, those who walk not according to flesh, but according to Spirit.

8:5 For those who are according to flesh think about the things of the flesh, but those who are according to Spirit think about the things of the Spirit.

8:6 For the mentality of the flesh is death, but the mentality of the Spirit is life and peace.

8:7 Because the mentality of the flesh is enmity against God, for it is not submissive to the law of God, for neither is it able.
8:8 And those who are in flesh cannot please God.


8:9 But ye are not in flesh but in Spirit, if indeed the Spirit of God dwells in you. But if any man does not have the Spirit of Christ, this man is not of him.


8:9 ΥΜΕΙΣ ΔΕ ΟΥΚ ΕΣΤΕ ΕΝ ΣΑΡΚΙ ΆΛΛ ΕΝ ΠΝΕΥΜΑΤΙ ΕΙΠΕΡ ΠΝΕΥΜΑ ΘΕΟΥ ΟΙΚΕΙ ΕΝ ΥΜΙΝ ΕΙ ΔΕ ΤΙΣ ΠΝΕΥΜΑ ΧΡΙΣΤΟΥ ΟΥΚ ΕΞΕΙ ΟΥΤΟΣ ΟΥΚ ΕΣΤΙΝ ΑΥΤΟΥ

8:10 And if Christ is in you, the body is indeed dead because of sin, but the spirit is life because of righteousness.


8:10 ΕΙ ΔΕ ΧΡΙΣΤΟΣ ΕΝ ΥΜΙΝ ΤΟΝ ΜΕΝ ΣΩΜΑ ΝΕΚΡΩΝ ΔΙΑ ΑΜΑΡΤΙΑΝ ΤΟ ΔΕ ΠΝΕΥΜΑ ΖΩΗ ΔΙΑ ΔΙΚΑΙΟΣΥΝΗΝ

8:11 But if the Spirit of him who raised up Jesus from the dead dwells in you, who raised up the Christ from the dead will also give life to your mortal bodies through his Spirit that dwells in you.


8:11 ΕΙ ΔΕ ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΕΙΕΙΠΑΝΤΟΣ ΗΙΣΟΥΝ ΕΚ ΝΕΚΡΩΝ ΟΙΚΕΙ ΕΝ ΥΜΙΝ Ο ΕΓΕΙΡΑΣ ΤΟΝ ΧΡΙΣΤΟΝ ΕΚ ΝΕΚΡΩΝ ΖΩΟΠΟΙΗΣΕΙ ΚΑΙ ΤΑ ΟΝΗΤΑ ΣΩΜΑΤΑ ΥΜΩΝ ΔΙΑ ΤΟ ΕΝΟΙΚΟΥΝ ΑΥΤΟΥ ΠΝΕΥΜΑ ΕΝ ΥΜΙΝ

8:12 So then, brothers, we are debtors, not to the flesh to live according to flesh.


8:12 ΑΡΑ οΥΝ ΑΔΕΛΦΟΙ ΟΦΕΙΛΕΤΑΙ ΕΣΜΕΝ ΟΥ ΤΗ ΣΑΡΚΙ ΤΟΥ ΚΑΤΑ ΣΑΡΚΑ ΖΗΝ

8:13 For if ye live according to flesh, ye are going to die, but if in spirit ye kill the deeds of the
body, ye will live.

8:13 for αΓρ 1063 {COND} if ει 1487 {COND} ye live ζητε 2198 {V/PAI/2P} according to κατα 2596 {PREP} flesh σαρκα 4561 {N/ASF} ye are going μελετε 3195 {V/PAI/2P} to die αποθνησκειν 599 {V/PAN} but δε 1161 {COND} if ει 1487 {COND} in spirit πνευματι 4151 {N/DSN} ye kill θανατουτε 2289 {V/PAI/2P} this τας 3588 {T/APF} deeds πραεις 4234 {N/APF} of the του 3588 {T/GSN} body σωματος 4983 {N/GSN} ye will live ζησεσθε 2198 {V/FDI/2P}

8:14 For as many as are led by the Spirit of God, these are sons of God.

8:14 for αΓρ 1063 {COND} as many as οσοι 3745 {PK/NPM} are led αγονται 71 {V/PPI/3P} by spirit πνευματι 4151 {N/DSN} of god θεου 2316 {N/GSM} these ουτοι 3778 {PD/NPM} are εισιν 1526 {V/PXI/3P} sons οιοι 5207 {N/NPM} of god θεου 2316 {N/GSM}

8:15 For ye did not receive a spirit of bondage again for fear, but ye received a spirit of adoption, whereby we cry, Abba, Father.

8:15 for αΓρ 1063 {COND} ye received ελαβετε 2983 {V/2AAI/2P} not ουτως 3756 {V/PRT/N} spirit πνευμα 4151 {N/ASN} of bondage δουλειας 1397 {N/GSM} again παιδιν 3825 {ADV} for εις 1519 {PREP} fear φοβον 5401 {N/ASM} but αλα 235 {COND} ye received ελαβετε 2983 {V/2AAI/2P} spirit πνευμα 4151 {N/DSN} of adoption ιοθεσιας 5206 {N/GSF} by εν 1722 {PREP} which ο 3739 {PR/DSN} we cry κραζομεν 2896 {V/PAI/1P} abba οβα 5 {N/PRI} θοο 3588 {T/NSM} father πατηρ 3962 {N/NSM}

8:16 The Spirit itself testifies with our spirit, that we are children of God.

8:16 the του 3588 {T/NSM} spirit πνευματι 4151 {N/NSN} itself αυτο 846 {PT/NSN} testifies with συμματρηει 4828 {V/PAI/3S} the τω 3588 {T/DSN} spirit πνευματι 4151 {N/DSN} of us ημων 2257 {PP/1GP} that οτι 3754 {COND} we are εξομεν 2070 {V/PXI/1P} children τεκνα 5043 {N/NPN} of god θεου 2316 {N/GSM}

8:17 And if children, also heirs, heirs indeed of God, and joint-heirs with Christ; if indeed we suffer jointly, so that we may also be glorified jointly.

8:17 and δε 1161 {COND} if ει 1487 {COND} children τεκνα 5043 {N/NPN} also και 2532 {COND} heirs καθηπονομαι 2818 {N/NPM} heirs καθηπονομαι 2818 {N/NPM} indeed μεν 3303 {PRT} of god θεου 2316 {N/GSM} and δε 1161 {COND} co-inheriting συγκαθηπονομαι 4789 {A/NPM} of anointed χριστου 5547 {N/GSM} if indeed ειππερ 1512 {COND} we suffer jointly συμπασχομεν 4841 {V/PAI/1P} so that ινα 2443 {COND} also και 2532 {COND} we may be glorified jointly συνδουσασχομεν 4888 {V/APS/1P}

8:18 For I reckon that the sufferings of the present time are not comparable to the glory that is going to be revealed for us.

8:18 for αΓρ 1063 {COND} i reckon δοξοζωαι 3049 {V/PNI/1S} that οτι 3754 {COND} these τας 3588 {T/NPN} sufferings παθηματα 3804 {N/NPN} of the του 3588 {T/GSM} present νυν 3568 {ADV} time καιπου 2540 {N/GSM} not ουκ 3756 {PRN/T} comparable αεια 514 {A/NPN} to προς 4314 {PREP} that θεον 3588 {T/ASF} glory δοξαν 1391 {N/ASF} that is going μελδουσαι 3195 {V/PAP/ASF} to be revealed αποκαλυφθοναι 601 {V/AVP} for εις 1519 {PREP} us ημας 2248 {PP/1AP}
8:18 For the eager expectation of the creation is waiting for the manifestation of the sons of God.

8:19 For the eager expectation of the creation is waiting for the manifestation of the sons of God.

8:20 For the creation was made subject to futility, not willingly, but because of him who subjected it in hope.

8:21 Because the creation itself will also be freed from the bondage of corruption into the liberty of the glory of the children of God.

8:22 For we know that the whole creation is groaning and travailing together until now.

8:23 And not only so, but also ourselves who have the firstfruit of the Spirit. And we ourselves groan within ourselves, waiting for adoption, the redemption of our body.
For we were saved to hope. But hope that is seen is not hope. For what is seen, why also hope for that?

And likewise also the Spirit helps our weaknesses, for we know not what we would pray for as we ought, but the Spirit itself intercedes for us with inexpressible groanings.

And he who searches the hearts knows what is the mentality of the Spirit, because he appeals to God for the sanctified.

And we know that all things work together for good to those who love God, who are the called according to purpose.

Because whom he foreknew, he also predestined to be of similar nature of the form of his Son, in order for him to be the firstborn son among many brothers.
And whom he predestined, these he also called, and whom he called, these he also made righteous, and whom he made righteous, these he also glorified.

What then will we say to these things? If God is for us, who is against us?

He who also is at the right hand of God, who also appeals for us.

Who will accuse against the chosen of God? God is he who makes righteous.

What then will we say to these things? If God is for us, who is against us?

He who did not even spare his own Son, but delivered him up for us all, how will he not also give us all things with him?

Who will accuse against the chosen of God? God is he who makes righteous.
Who will separate us from the love of Christ? Will tribulation, or restriction, or persecution, or famine, or nakedness, or peril, or sword?

But just as it is written, For thy sake we are killed the whole day long. We are considered as sheep of slaughter.

But in all these things we are more than conquerors through him who loved us.

For I am persuaded that neither death, nor life, nor heavenly agents, nor principal positions, nor powers, nor things that have come, nor things that are coming,
9:1 I say the truth in Christ, I do not lie, my conscience testifying to me in the Holy Spirit,

9:2 that great distress is in me, and unceasing sorrow in my heart.

9:3 For I wished I myself to be accursed from the Christ, for my brothers, my kinsmen according to flesh,

9:4 who are Israelites, of whom is the adoption, and the glory, and the covenants, and the lawgiving, and the divine service, and the promises,

9:5 of whom are the fathers, and from whom (according to flesh) is the Christ, God who is over all is blessed into the ages. Truly.

9:6 But it is not as that the word of God has failed. For all those from Israel, these are not Israel,
nor, because his seed, are they all children, rather, In Isaac a seed will be called for thee.

That is, the children of the flesh, these are not children of God, instead, the children of promise are reckoned for seed.

For this is the word of promise: At this time will I come, and there will be a son by Sarah.

And not only so, but also Rebecca having bed from one man, our father Isaac

(for not yet having been born, nor having done anything good or bad, that the purpose of God according to selection might remain, not from works, but from him who calls),

9:7 nor, because his seed, are they all children, rather, In Isaac a seed will be called for thee.

9:8 That is, the children of the flesh, these are not children of God, instead, the children of promise are reckoned for seed.

9:9 For this is the word of promise: At this time I will come, and there will be a son by Sarah.

9:10 And not only so, but also Rebecca having bed from one man, our father Isaac

9:11 (for not yet having been born, nor having done anything good or bad, that the purpose of God according to selection might remain, not from works, but from him who calls),
9:11 It was said to her, The older will serve the younger.

9:12 It was said to her, The older will serve the younger.

9:12 As it is written, Jacob I loved, but Esau I regarded inferior.

9:13 What will we say then? Is there injustice from God? May it not happen!

9:14 For he says to Moses, I will be merciful to whom I may be merciful, and I will be compassionate to whomever I may be compassionate.

9:15 So then it is not of him who wills, nor of him who runs, but of God who is merciful.

9:16 For the scripture says to Pharaoh, For this same thing I raised thee up, that I might display in thee my power, and that my name might be proclaimed in all the earth.

9:17 For the scripture says to Pharaoh, For this same thing I raised thee up, that I might display in thee my power, and that my name might be proclaimed in all the earth.

9:18 So then he is merciful to whom he will, and whom he will he hardens.
Thou will say to me therefore, Why does he still find fault? For who has resisted his purpose?

Rather, O man, who are thou answering back to God? No, will the thing formed say to him who formed it, Why didst thou make me this way?

Or has the potter no right over the clay, from the same lump certainly to make this vessel of mercy, which he has prepared for glory, and that for disesteem?
9:24 namely us whom he called, not only from Jews but also from Gentiles.

9:25 As also he says in Hosea, I will call those not my people, my people, and her who was not beloved, beloved.

9:26 And Isaiah cries out concerning Israel, If the number of the sons of Israel may be as the sand of the sea, the remnant will be saved.

9:27 And Isaiah cries out concerning Israel, If the number of the sons of Israel may be as the sand of the sea, the remnant will be saved.
And just as Isaiah has foretold, Unless Lord of hosts had left us a seed, we would have become as Sodom, and would have been made like Gomorrah.

But Israel who pursued a law of righteousness, did not arrive to a law of righteousness.

What will we say then? That the Gentiles who did not pursue righteousness, attained righteousness, even the righteousness from faith.

But Israel who pursued a law of righteousness, did not arrive to a law of righteousness.

Why? Because it was not from faith but as from works of law. For they stumbled at the stone of stumbling,

just as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offense. And just as Isaiah has foretold, Unless Lord of hosts had left us a seed, we would have become Sodom, and would have been made like Gomorrah.

What will we say then? That the Gentiles who did not pursue righteousness, attained righteousness, even the righteousness from faith.

But Israel who pursued a law of righteousness, did not arrive to a law of righteousness.

Why? Because it was not from faith but as from works of law. For they stumbled at the stone of stumbling,
Brothers, truly my heart's desire and my supplication to God for Israel is for salvation.

10:1 BROTHERS ἌΔΕΛΦΟΙ 80 (N/VPM) TRULY MEN 3303 (PRT) ΘΑ H 3588 (T/NSF) DESIRE ΕΥΔΟΚΙΑ 2107 (N/NSF) OF ΘΑ ΤΗΣ 3588 (T/SGF) HEART ΚΑΡΔΙΑΣ 2588 (N/NSF) MY ΕΜΗΣ 1699 (PS/IGSF) AND KAI 2532 (CONJ) ΘΑ H 3588 (T/NSF) SUPPLICATION ΔΕΗΣΙΣ 1162 (N/NSF) ΘΑ H 3588 (T/NSF) TO ΠΡΟΣ 4314 (PREP) ΘΟ ΤΟΝ 3588 (T/ASM) GOD ΘΕΟΝ 2316 (N/ASM) FOR ΥΙΙΕΡ 5228 (PREP) ΘΟ ΤΟΥ 3588 (T/GSM) ISRAEL ΙΣΡΑΗΛ 2474 (N/PRI) IS ΕΣΤΙΝ 2076 (V/PX/I3S) FOR EΙΣ 1519 (PREP) SALVATION ΣΩΤΗΡΙΑΝ 4991 (N/ASF)

10:2 For I testify to them that they have a zeal of God, but they are not according to knowledge.

10:2 FOR ΓΑΡ 1063 (CONJ) I TESTIFY ΜΑΡΤΥΡΩ 3140 (V/PAI/1S) TO THEM ΑΥΤΟΙΣ 846 (PP/DPM) THAT ΟΤΙ 3754 (CONJ) THEY HAVE ΕΧΟΥΣΙΝ 2192 (V/PAI/3P) ZEAL ΖΗΛΟΝ 2205 (N/ASM) OF GOD ΘΕΟΥ 2316 (N/GSM) BUT ΑΛΛΑ 235 (CONJ) NOT OΥ 3756 (PRT/N) ACCORDING TO ΚΑΤ 2596 (PREP) KNOWLEDGE ΕΠΙΓΝΩΣΙΝ 1922 (N/ASF)

10:3 For not understanding the righteousness of God, and seeking to establish their own righteousness, they did not submit to the righteousness of God.

10:3 FOR ΓΑΡ 1063 (CONJ) NOT UNDERSTANDING ΑΓΝΟΟΥΝΤΕΣ 50 (V/PAP/NPM) ΘΑ ΘΗΝ 3588 (T/ASF) RIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗΝ 1143 (N/ASF) OF ΤΟΥ ΤΟΥ 3588 (T/GSM) GOD ΘΕΟΥ 2316 (N/GSM) AND KAI 2532 (CONJ) SEEKING ΖΗΤΟΥΝΤΕΣ 2212 (V/PAI/NPM) TO ESTABLISH ΣΤΗΣΑΙ 2476 (V/AAN) ΘΑ ΘΗΝ 3588 (T/ASF) OWN ΙΔΙΑΝ 2398 (A/ASF) RIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗΝ 1143 (N/ASF) THEY SUBMITTED ΥΠΕΤΑΓΗΣΑΝ 5293 (V/2API/3P) NOT OΥΧ 3756 (PRT/N) TO ΘΑ ΘΗ 3588 (T/DISF) RIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗ 1143 (N/DSF) OF ΤΟΥ ΤΟΥ 3588 (T/GSM) GOD ΘΕΟΥ 2316 (N/GSM)

10:4 For Christ is the end of the law for righteousness.

10:4 FOR ΓΑΡ 1063 (CONJ) ANOINTED ΧΡΙΣΤΟΣ 5547 (N/NSM) END ΤΕΛΟΣ 5056 (N/NSN) OF LAW ΝΟΜΟΥ 3551 (N/GSM) FOR EΙΣ 1519 (PREP) RIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗΝ 1143 (N/ASF) TO ΘΟ ΤΩ 3588 (T/DSM) EVERY ΠΑΝΤΙ 3956 (A/DSM) WHO BELIEVES ΠΙΣΤΕΥΟΝΤΙ 4100 (V/PAP/DSM)

10:5 For Moses writes in the righteousness from the law, that the man that does them will live in them.

10:5 FOR ΓΑΡ 1063 (CONJ) MOSES ΜΩΥΣΗΣ 3475 (N/NSM) WRITES ΓΡΑΦΕΙ 1125 (V/PAI/3S) ΘΑ ΘΗΝ 3588 (T/ASF) RIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗΝ 1143 (N/ASF) ΘΑ ΘΗΝ 3588 (T/ASF) FROM ΕΚ 1537 (PREP) ΘΟ ΤΟΥ 3588 (T/GSM) LAW ΝΟΜΟΥ 3551 (N/GSM) ΑΝΘΡΩΠΟΣ 444 (N/NSM) WHO DID ΠΟΙΗΣΑΣ 4160 (V/AAP/NSM) THEM ΑΥΤΑ 846 (PP/APN) WILL LIVE ΖΗΣΕΤΑΙ 2198 (V/FD/3S) IN ΕΝ 1722 (PREP) THEM ΑΥΤΟΙΣ 846 (PP/DPM)

10:6 But the righteousness from faith says thus: Thou should not say in thy heart, Who will ascend into heaven? (that is, to bring Christ down)

10:6 BUT ΔΕ 1161 (CONJ) ΘΑ H 3588 (T/NSF) RIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗ 1143 (N/NSF) FROM ΕΚ 1537 (PREP) FAITH ΠΙΣΤΕΩΣ 4102 (N/GSF) SAYS ΛΕΓΕΙ 3004 (V/PAI/3S) ΘΟΥ ΟΥΤΩΣ 3779 (ADV) THOU SHOULD SAY ΕΠΙΗΣ 2036 (V/2AAS/2S) NOT ΜΗ 3361 (PRT/N) IN ΕΝ 1722 (PREP) ΘΑ ΘΗ 3588 (T/DISF) HEART ΚΑΡΔΙΑ 2588 (N/NSF) OF THEE ΣΟΥ 4675 (PP/2GS) WHO? ΤΙΣ 5101 (P/NSM) WILL ASCEND ΑΝΑΒΗΣΕΤΑΙ 365 (V/FD/3S) INTO ΕΙΣ 1519 (PREP) ΘΟ ΤΟΝ 3588 (T/ASM) HEAVEN ΩΥΠΑΝΟΝ 3772 (N/ASM) THIS ΤΟΥΤ 5124 (P/NSN) IS ΕΣΤΙΝ 2076 (V/PX/I3S) TO BRING DOWN ΚΑΤΑΓΑΙΕΙΝ 2609 (V/2AAN)
10:6 being rich toward all those who call upon him.

10:7 or, Who will descend into the abyss? (That is, to bring Christ up from the dead).

10:8 But what does it say? The word is near thee, in thy mouth and in thy heart, that is, the word of faith that we preach:

10:9 that if thou wilt confess with thy mouth, Lord Jesus, and will believe in thy heart that thou will be saved.

10:10 For there is no distinction of a Jew and also of a Greek, for the same Lord is of all men, being rich toward all those who call upon him.

10:11 For the scripture says, Every man who believes in him will not be shamed.
For every man, whoever may call upon the name of Lord will be saved.

For the one who believes, it is through hearing; and hearing it is through the word of God.

And how will they call on whom they have not believed? And how will they believe of whom they have not heard? For the report of Good News is sent to those who believe, just as it is written: How beautiful are their feet sent to Good News of Peace, of Good News of good things.

And how will they preach unless they are sent? Just as it is written: How beautiful are their feet sent toward Good News of the Good News.

And how can they believe that whom they have not heard? And how can they hear without preaching?

But not all were obedient to the Good News, for Isaiah says, Lord, who has believed our report?

So faith is from hearing, and hearing by the word of God.
10:18 But I say, did they, no, not hear? Rather, Their voice went forth into all the earth, and their sayings to the limits of the inhabited world.


10:19 But I say, did Israel, no, not know? First Moses says, I will provoke you to jealousy toward a non-nation. Toward a foolish nation, I will make you angry.


10:19 ΑΛΛΑ ΔΕΓΩ ΜΗ ΟΥΚ ΕΓΝΩ ΙΣΡΑΗΛ ΠΡΩΤΟΣ ΜΟΥΣΗΣ ΔΕΓΕΙ ΕΓΩ ΠΑΡΑΖΗΛΩΣΩ ΥΜΑΣ ΕΠΙ ΟΥΚ ΕΘΝΕΙ ΕΠΙ ΕΘΝΕΙ ΑΣΥΝΗΣΤΩ ΠΑΡΟΡΓΙΩ ΥΜΑΣ.

10:20 And Isaiah is very bold and says, I was found by those not seeking me. I became manifest to those not asking for me.


10:20 ΙΣΑΙΑΣ ΔΕ ΑΠΟΤΟΛΜΑ ΚΑΙ ΔΕΓΕΙ ΕΥΡΕΘΩΝ ΤΟΙΣ ΕΜΕ ΜΗ ΖΗΤΟΥΣΙΝ ΕΜΦΑΝΗΣΙΣ ΕΓΕΝΟΜΗΝ ΤΟΙΣ ΕΜΕ ΜΗ ΕΠΕΡΩΤΩΣΙΝ.

10:21 But to Israel he says, The whole day I stretched forth my hands to a disobedient and rebellious people.


10:21 ΠΡΟΣ ΔΕ ΤΟΝ ΙΣΡΑΗΛ ΔΕΓΕΙ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΕΞΕΠΕΤΑΣΑ ΤΑΣ ΧΕΙΡΑΣ ΜΟΥ ΠΡΟΣ ΛΑΩΝ ΑΠΕΙΘΟΥΝΤΑ ΚΑΙ ΑΝΤΙΛΕΓΟΝΤΑ.

11:1

I say therefore, did God thrust away his people? May it not happen! For I also am an Israelite from the seed of Abraham, of the tribe of Benjamin.

11:1 ΣΑΥΤΕ ΠΡΟΣ ΔΕ ΤΟΝ ΙΣΡΑΗΛ ΔΕΓΕΙ ΟΛΗΝ ΤΗΝ ΗΜΕΡΑΝ ΕΞΕΠΕΤΑΣΑ ΤΑΣ ΧΕΙΡΑΣ ΜΟΥ ΠΡΟΣ ΛΑΩΝ ΑΠΕΙΘΟΥΝΤΑ ΚΑΙ ΑΝΤΙΛΕΓΟΝΤΑ.

11:2 God did not thrust away his people whom he foreknew. Or know ye not what the scripture tells by Elijah? How he encounters God about Israel.

11:3 Lord, they have killed thy prophets, and they have torn down thine altars, and I am left alone, and they seek my life. But if it is from works it is no longer grace, otherwise work is no longer work. For what does the divine response say to him? I have reserved for myself seven thousand men who have not bowed a knee to Baal.

11:4 Lord Kyprie 2962 (N/NSM) THEY HAVE KILLED APIEKTEINAN 615 (V/AAI/3P) THOS TOUS 3588 (T/APM) PROPHETS PROPHITAS 4396 (N/APM) OF THEE SOY 4675 (P/P2GS) AND KAI 2532 (CONJ) TORE DOWN KATESKAPAN 2679 (V/AAI/3P) THES TA 3588 (T/AP) ALTARS TOUS PROFHTAS THOS 3588 (T/DSF) OF THEE SOY 4675 (P/P2GS) AND I KAI 2504 (P/P1NS/C) AM LEFT YPELEIFOHN 5275 (V/AAI/3S) ALONE MONOS 3441 (ASN/SN) AND KAI 2532 (CONJ) THEY SEEK ZHTOUSIN 2212 (V/AAI/3P) THA THN 3588 (T/ASF) LIFE PSIYXHN 5590 (N/ASF) OF ME MOY 3450 (P/P2GS) WHAT TI 3588 (T/DSM) LEIGEI MOY 1119 (N/ASN) TO THA TH 3588 (T/DSF) BAAL BAAL 896 (N/PR1)

11:5 So then also at this present time there has become a remnant according to the selection of grace.

11:6 And if it is by grace, it is no longer from works, otherwise grace becomes no longer grace. But if it is from works it is no longer grace, otherwise work is no longer work.
What then? What Israel seeks, this it did not obtain. But the chosen obtained it, and the rest were hardened.

And David says, Let their table become for a snare, and for a trap, and for a stumbling block, and for a retribution to them.

Let their eyes be darkened, not to see, and may thou bow down their back always.

I say then, did they stumble so that they would fall? May it not happen! But in their transgression, salvation is to the Gentiles, in order to provoke them to jealousy.
Now if their transgression is wealth of the world, and their failure is wealth of Gentiles, how much more their fullness?

For I speak to you the Gentiles. Inasmuch as I am indeed an apostle of Gentiles, I enhance my ministry,

For if somehow I may provoke my flesh to jealousy and may save some of them.

For if the casting away of them is reconciliation of the world, what is the acceptance except life from the dead?

And if the firstfruit is holy, the branch is also. And if the root is holy, the branches are also.
do not boast against the branches. But if thou boast, thou do not bear the root, but the root thee.

Thou will therefore say, Branches were broken off so that I might be grafted in.

Correct! They were broken off for their unbelief, and thou stand by thy faith. Be not high-minded but fear,

Thou will therefore say, Branches were broken off so that I might be grafted in.

for if God spared not the natural branches, perhaps neither will he spare thee.

Behold therefore the goodness and the severity of God. Indeed toward those who fell, severity, but toward thee, goodness, if thou continue in his goodness, otherwise thou too will be cut off.
And also those, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again.

For if thou were cut from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these, the natural ones, be grafted into their own olive tree.

For I do not want you, brothers, to be ignorant of this mystery, lest ye should be wise according to yourselves, that a callousness in part has happened to Israel until the fullness of the Gentiles come in.

And so all Israel will be saved, as it is written, The man who delivers will come from Zion, and will turn away impiety from Jacob.
And this is the covenant from me to them when I will take away their sins.

They are indeed enemies toward the good-news for your sake, but toward selection, they are beloved for the fathers' sake.

For the gifts and the calling of God are irrevocable.

For as ye once were also disobedient to God, but now have received mercy at the disobedience of these,

so also now these have been disobedient for thy mercy, so that they also may receive mercy.

For God has confined all men in disobedience, so that he might be merciful to all.

O the depth of wealth, both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways beyond finding out!
For whom has known the mind of Lord? Or who became his counselor?

Or who first gave to him, and it will be repaid to him?

Because from him, and through him, and for him, are all things. To him is the glory into the ages. Truly.

I beseech you therefore, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, your reasonable service.

And be not conformed to this age, but be ye transformed by the renewal of your mind, for ye to approve what is the good and acceptable and perfect will of God.
12:3 For I say, through the grace that was given me, to every man who is among you, not to over think beyond what he ought to think, but to think so as to think soundly, as God has apportioned to each man a measure of faith.

12:4 For just as we have many body-parts in one body, and all the body-parts have not the same function,

12:5 so we, the many, are one body in Christ, and each one body-parts of each other.

12:6 And having different gifts according to the grace that was given to us, whether prophecy, according to the proportion of faith;

12:7 or service, in the service; or he who teaches, in the teaching;
12:8 or he who exhorts, in the exhortation; he who gives, in simplicity; he who leads, in diligence; he who does mercy, in cheerfulness.

12:9 Love without hypocrisy, abhorring what is evil, clinging to what is good,

12:10 with brotherly love toward each other, affectionate, leading each other in recognition,

12:11 not lazy in diligence, being fervent in the Spirit serving the Lord,

12:12 rejoicing in hope, enduring tribulation, persevering in prayer,

12:13 sharing for the needs of the sanctified, pursuing love for strangers.

12:14 Bless those who persecute you. Bless ye and do not curse.
12:15 Rejoice with those who rejoice, weep with those who weep,

12:16 thinking the same way toward each other, not thinking on lofty things, but accommodating to the lowly. Become not wise according to yourselves, rendering to no man evil for evil, premeditating things right in the sight of all men.

12:18 If possible from you, keeping peace with all men,

12:20 Therefore if thine enemy is hungry, feed him. If he is thirsty, give him to drink. For by doing this thou will heap coals of fire upon his head.
Let every soul be subject to offices of authority that rank higher, for there is no office of authority if not by God, and the offices of authority that are by God, are those that have been instituted.

For he is a helper of God to thee for what is good. But if thou do what is evil, be afraid, for he does not bear the sword in vain. For he is a helper of God, vengeful for wrath to the man who commits evil.
13:4 Therefore there is a need to be subordinate, not only because of the wrath, but also because of the conscience.

13:5 Therefore διο 1352 [conj] need ἀναγκή 318 [n/nsm] is to be subordinate ὑποτάσσεσθαι 5293 [v/pnm] not οὐ 3756 [prt/n] only μόνον 3440 [adv] because of διὰ 1223 [prep] τὸ 3858 [t/asn] ὁμολόγος 3709 [n/asn] therefore there is a need to be subordinate, not only because of the wrath, but also because of the conscience.

13:6 For because of this ye also fulfill taxes, for they are servants of God being devoted to this same thing.

13:7 Render therefore to all, the things due: tax to the man of tax, tribute to the man of tribute, fear to the man of fear, esteem to the man of esteem.

13:8 Owe no man anything except to love each other, for he who loves the other has fulfilled law.

13:9 For this, Thou shall not commit adultery, Thou shall not murder, Thou shall not steal, Thou shall not testify falsely, Thou shall not covet, and if there be any other commandment it is summarized in this saying, in, Thou shall love thy neighbor as thyself.
13:9 For the night is advanced and the day has come. Let us therefore cast off the works of darkness and put on the weapons of light.

13:10 That as we have opportunity, let us do good to all people, especially to those who are of the household of faith.

13:11 And this, knowing the time, that now is the hour for us to awake out of sleep. For our salvation is now nearer than when we believed.

13:12 The night has been advanced and the day has approached. Let us therefore cast off the works of darkness and put on the weapons of light.

13:13 Let us walk decently as in the day, not in revelry and drunkenness, not in beddings and wantonness, but in strict and envy.

13:14 But clothe on the Lord Jesus Christ, and make no forethought for lusts of the flesh.
14:1 But the man who is weak in the faith, do not receive for arguments of opinions.

14:2 One man has faith to eat all things, but he who is weak eats vegetables.

14:3 The man who eats should not disdain the man who does not eat, and the man who does not eat should not criticize the man who eats, for God has received him.

14:4 Who are thou who criticizes the servant of another? To his own lord he stands or falls. And he will be made to stand, for God is able to make him stand.

14:5 One man prefers one day above another, another man prefers every day. Let each man be fully persuaded in his own mind.
14:6 He who regards the day, regards it for Lord. And he who does not regard the day, for Lord he does not regard it. And he who eats, for Lord, he for whom he expresses thanks to God. And he who does not eat, for Lord he does not eat, and expresses thanks to God.

14:6 ΘΟ ὁ ΘΝ ἩΜΕΡΑΝ ΚΥΡΙΟ ΦΩΝΕῖ ΚΑΙ Ο ΜΗ ΦΩΝΕῖ ΘΗΝ ἩΜΕΡΑΝ ΚΥΡΙΟΥ ζῶντες αὐτόν Εὐχαριστεῖ Τῷ ΘΕῷ ΚΑΙ Ο ΜΗ ΕὐΘΟΙΩΝ ΚΥΡΙΟΥ ζῶντες αὐτόν Εὐχαριστεῖ Τῷ ΘΕῷ

14:7 For none of us lives to himself, and no man dies to himself.

14:7 οὔτε ὁ ζῶντος ἑαυτῷ σιν ὁ θανατοῦσαν ἀνθρώπων σιν

14:8 For both if we live, and if we die, we are the Lord's.

14:8 οἵ τινες τῶν ζῶντων κυρίων ἡμῶν εὐχαριστεῖ τῷ θεῷ συν οἵ τινες τῶν θανατούν κυρίων εὐχαριστεῖ τῷ θεῷ

14:9 For because of this Christ both died and arose, and he became alive so that he might be Lord over both the dead and the living.

14:9 Εἷς τοῦτο γὰρ Χριστός ΚΑΙ Αἰθεθηκεν ΚΑΙ ΑΝΕΣΤῆ ΚΑΙ Εζήσεν ΊΝΑ ΚΑΙ ΝΕΚΡῶν ΚΑΙ ΖΩΝΤῶν Κυρίου

14:10 But why do thou criticize thy brother? Or also why do thou disdain thy brother? For we will all stand before the judgment seat of Christ.

14:10 So then each of us will give account about himself to God.

14:11 For it is written, I live, says Lord, that every knee will bow to me, and every tongue will confess to God.

14:12 So therefore now, I say, let us no longer destroy with our food to the brother, or a snare.

14:13 Let us not therefore criticize each other any more, but judge ye this instead, not to place a stumbling block to the brother, or a snare.

14:14 I know and am persuaded in Lord Jesus, that nothing is profane by itself, except to him who regards anything to be profane. To that man it is profane.
14:14 Therefore do not let your good be maligned.

Therefore do not let your good be maligned. 

14:16 For he who serves Christ in these things is acceptable to God, and approved by men.

For he who serves Christ in these things is acceptable to God, and approved by men.

14:17 So then we should pursue the things of peace, and the things of constructiveness for each other.

14:19 Do not tear down the work of God because of food. All things indeed are clean, but it is wrong to the man who eats through hindrance.

14:21 It is good not to eat meats, nor to drink wine, nor in whatever thy brother stumbles against, or is caused to stumble, or becomes weak.
14:22 The faith thou have, have in relation to thyself before God. Blessed is the man not condemning himself in what he allows.

15:1 Now we the strong ought to bear the weaknesses of the frail, and not to please ourselves.

15:2 Let each of us please his neighbor for what is good toward edification.

15:3 For Christ also did not please himself, but as it is written, The reproaches of those who reproached thee fell upon me."
For as many things as were written previously were written for our learning, so that through perseverance and through the encouragement of the scriptures we might have hope.

Now may the God of perseverance and of encouragement grant you to think the same way among each other, in accord with Christ Jesus,

so that unanimously, with one mouth, ye may glorify the God and Father of our Lord Jesus Christ.

Therefore receive ye each other, just as Christ also received you for the glory of God.

And I say, Christ Jesus became a helper of men of circumcision, for the sake of God’s truth (in order to confirm the promises of the fathers),
and the Gentiles, for the sake of mercy, to glorify God, as it is written, Because of this I will give thanks to thee among Gentiles, and will sing to thy name.

And again he says, Rejoice, O Gentiles, with his people.

And again, Isaiah says, There will be the root of Jesse, and he who arises to reign over Gentiles. In him Gentiles will hope.

Now may the God of hope fill you with all joy and peace in believing, for ye to abound in hope in the power of Holy Spirit.
of goodness, filled with all knowledge, able also to admonish all others.

15:15 But I wrote more boldly to you, brothers, in part, as reminding you because of the grace that was given to me by God,

15:16 For I will not dare to speak anything of which Christ did not accomplish through me for the obedience of Gentiles, by word and work,
in the power of signs and wonders, in the power of a spirit of God, so that for me, from Jerusalem and all around as far as Illyricum, to fully preach the good-news of Christ.

And thus having aspired to proclaim the good-news not where Christ was already named, so that I would not build upon a foundation belonging to another man,

but, as it is written, They will see to whom it was not reported about him, and they will understand who have not heard.

Therefore also, I was delayed these many times coming to you.

But now, having no more place in these regions, and having a great desire from many years to come to you,
and there to be helped on the way by you, if first I may be partly satisfied from you.

But now I am going to Jerusalem serving the sanctified.

For Macedonia and Achaia were pleased to make a certain participation for the poor of the sanctified at Jerusalem.

For they were pleased. And they are debtors of them, for if the Gentiles were partakers in their spiritual things, they are obligated also to serve them in the carnal things.

Having therefore completed this, and having sealed this fruit for them, I will depart by you to Spain.

And I know that when I come to you, I will come in the fullness of the blessing of the good-news of the Christ.
15:30 
Now I beseech you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive with me in prayers to God for me.

15:31 
So that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may become acceptable to the sanctified,

15:32 
so that I may come to you in joy through the will of God, and be rested with you.

15:33 
And the God of peace is with you all. Truly.

16:1 
Now I commend to you, our sister Phoebe who is a helper of the congregation at Cenchreae,
so that ye may welcome her in Lord worthy of the sanctified, and that ye provide for her in whatever matter she may have need of you, for she also became a helper of many, and of me myself.

Salute Prisca and Aquila my co-workmen in Christ Jesus

Salute Epaenetus my beloved who is the firstfruit of Achaia for Christ.

Salute Mary who labored many things for us.

Salute Andronicus and Junias, my kinsmen and my fellow prisoners who are notable men among the apostles, who also became in Christ before me.
16:8 Salute Ampliatus my beloved in the Lord.

16:8 SALUTE ASPASASQE 782 {V/ADM/2P} AMPLIAS AMPIAN 291 {N/ASM} θo 3588 {T/AS} BELOVED ΑΓΑΠΗΤΟΝ 27 {A/AS} OF ME MOY 3450 {PP/1GS} IN EN 1722 {PREP} LORD KURIΩ 2962 {N/DSM}

16:8 ΑΣΠΑΣΑΣΘΕ ΑΜΠΙΑΝ ΤΟΝ ΑΓΑΠΗΤΟΝ ΜΟΥ ΕΝ ΚΥΡΙΩ

16:9 Salute Urbanus our co-workman in Christ, and Stachys my beloved.

16:9 SALUTE ASPASASQE 782 {V/ADM/2P} URBANUS OYRBANON 3773 {N/ASM} θo 3588 {T/AS} CO-WORKING ΣΥΝΕΡΓΩΝ 4904 {A/AS} OF US HMΩΝ 2257 {PP/1GP} IN EN 1722 {PREP} ANOINTED ΧΡΙΣΤΩ 5547 {N/DSM} AND KAI 2532 {CONJ} STACHYS ΣΤΑΧΥΝ 4720 {N/ASM} θo 3588 {T/AS} BELOVED ΑΓΑΠΗΤΟΝ 27 {A/AS} OF ME MOY 3450 {PP/1GS}

16:9 ΑΣΠΑΣΑΣΘΕ ΟΥΡΒΑΝΟΝ ΤΟΝ ΣΥΝΕΡΓΩΝ ΗΜΩΝ ΕΝ ΧΡΙΣΤΩ ΚΑΙ ΣΤΑΧΥΝ ΤΟΝ ΑΓΑΠΗΤΟΝ ΜΟΥ

16:10 Salute Apelles, a man reliable in Christ. Salute the men from those of Aristobulus.

16:10 SALUTE ASPASASQE 782 {V/ADM/2P} APELLES APELLHN 559 {N/AS} θo 3588 {T/AS} RELIABLE ΔΟΚΙΜΩΝ 1384 {A/AS} IN EN 1722 {PREP} ANOINTED ΧΡΙΣΤΩ 5547 {N/DSM} AND KAI 2532 {CONJ} STACHYS ΣΤΑΧΥΝ 4720 {N/ASM} θo 3588 {T/AS} BELOVED ΑΓΑΠΗΤΟΝ 27 {A/AS} OF ME MOY 3450 {PP/1GS}

16:10 ΑΣΠΑΣΑΣΘΕ ΑΠΕΛΛΗΝ ΤΟΝ ΔΟΚΙΜΩΝ ΕΝ ΧΡΙΣΤΩ ΑΣΠΑΣΑΣΘΕ ΤΟΥΣ ΕΚ ΤΩΝ ΑΡΙΣΤΟΒΟΥΛΟΥ

16:11 Salute Herodion my kinsman. Salute the men from those of Narcissus who are in Lord.

16:11 SALUTE ASPASASQE 782 {V/ADM/2P} HERODION HRWDWN 2267 {N/AS} θo 3588 {T/AS} RELATED ΣΥΓΓΕΝΗΣ 4773 {A/AS} OF ME MOY 3450 {PP/1GS} SALUTE ASPASASΘΕ 782 {V/ADM/2P} θo 3588 {T/AS} ΤΟΥΣ 3588 {T/APM} FROM ΕΚ 1537 {PREP} θo 3588 {T/GPM} OF ARISTOBULUS ΑΡΙΣΤΟΒΟΥΛΟΥ 711 {N/GSM}

16:11 ΑΣΠΑΣΑΣΘΕ ΗΡΩΔΙΩΝ ΤΟΝ ΣΥΓΓΕΝΗ ΜΟΥ ΑΣΠΑΣΑΣΘΕ ΤΟΥΣ ΕΚ ΤΩΝ ΑΡΙΣΤΟΒΟΥΛΟΥ

16:12 Salute Tryphaena and Tryphosa, the women who labor in Lord. Salute the beloved Persis who labored many things in Lord.

16:12 SALUTE ASPASASΘΕ 782 {V/ADM/2P} TRYPHAENA TRYΦΑΙΝΑΝ 5170 {N/ASF} AND KAI 2532 {CONJ} TRYPHOSA ΤΡΥΦΟΣΑΝ 5173 {N/ASF} θo 3588 {T/AS} WHO LABOR ΚΟΠΙΩΣΑΣ 2872 {V/PAP/APM} IN EN 1722 {PREP} LORD KURIΩ 2962 {N/DSM}

16:12 ΑΣΠΑΣΑΣΘΕ ΤΡΥΦΑΙΝΑΝ ΚΑΙ ΤΡΥΦΟΣΑΝ ΤΑΣ ΚΟΠΙΩΣΑΣ ΕΝ ΚΥΡΙΩ ΑΣΠΑΣΑΣΘΕ ΠΕΡΣΙΔΑ ΤΗΝ ΑΓΑΠΗΤΗΝ ΗΤΙΣ ΠΟΛΛΑ ΕΚΟΠΙΩΣΑΣ ΕΝ ΚΥΡΙΩ

16:13 Salute Rufus the chosen in Lord, and his mother and mine.

16:13 SALUTE ASPASASΘΕ 782 {V/ADM/2P} RUFUS ΡΟΥΦΩΝ 4504 {N/ASM} θo 3588 {T/AS} CHosen EKLEKTΩN
16:13 ΑΣΠΑΣΑΣΘΕ ΡΟΥΦΩΝ ΤΟΝ ΕΚΛΕΚΤΟΝ ΕΝ ΚΥΡΙΟ ΚΑΙ ΤΗΝ ΜΗΤΕΡΑ ΑΥΤΟΥ ΚΑΙ ΕΜΟΥ


16:15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the sanctified with them.


16:16 Salute each other by a holy kiss. The congregations of Christ salute you.


16:17 Now I beseech you, brothers, watch out for those who make the divisions and the stumbling blocks, contrary to the doctrine that ye learned, and turn away from them.


16:18 For such kind serve not our Lord Jesus Christ, but their own belly. And by their smooth words and elegant speech they deceive the hearts of the naive.

For your obedience reached to all men. Therefore I rejoice over you, but I want you to be indeed wise in the good and pure in the evil.

And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ is with you.

Timothy my co-workman, and Lucius and Jason and Sosipater, my kinsmen, salute you.

I Tertius, the man who wrote the letter, salute you in Lord.

Gaius my host, and of the whole congregation, salutes you. Erastus, the manager of the city, salutes you, and Quartus the brother.
The grace of our Lord Jesus Christ is with all of you. Truly.

Now to him who is able to establish you according to my good-news, and the preaching of Jesus Christ according to a revelation of the mystery that has been kept secret for eternal times,

but that was now revealed, and by prophetic scriptures, according to a commandment of the eternal God that was made known to all the nations for obedience of faith,

to the only wise God through Jesus Christ, to whom is the glory into the ages. Truly.
1:2 To Thee, O Lord Jesus Christ, who will also confirm you until the end, irreproachable in the day of our Lord Jesus Christ, so that ye come behind in not one gift, waiting for the revealing of our Lord Jesus Christ, Grace to you and peace from God our Father and Lord Jesus Christ.

1:3 Grace to you and peace from God our Father and Lord Jesus Christ.

1:4 I thank my God always about you, for the grace of God that was given you in Christ Jesus, that in everything ye were enriched in him, in all speech and in all knowledge.

1:5 Just as the testimony of Christ was confirmed in you,

1:6 so that ye come behind in not one gift, waiting for the revealing of our Lord Jesus Christ, who will also confirm you until the end, irreproachable in the day of our Lord Jesus Christ.
1:9 God is faithful through whom ye were called for the fellowship of his Son Jesus Christ our Lord.

1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you, but ye may be thoroughly prepared in the same mind and in the same understanding.

1:11 For it was declared to me about you, my brothers, by those of Chloe, that there are contentions among you.

1:12 Now I say this. That each of you actually say, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.
1:13 Has Christ been divided? Was Paul crucified for you, or were ye immersed in the name of Paul?

1:13 THO 3588 (T/NSM) ANOINTED ΧΡΙΣΤΟΣ 5547 (N/NSM) NOT MH 3361 (PRT/N) HAS BEEN DIVIDED ΜΕΜΕΡΙΣΤΑΙ 3307 (V/RPI/3S) PAUL ΠΑΥΛΟΣ 3972 (N/NSM) WAS HE CRUCIFIED ΕΣΤΑΥΡΩΘΗ 4717 (V/APEI/3S) FOR ΥΠΕΡ 5228 (PREP) YOU ΥΜΩΝ 5216 (PP/2GP) OR H 2228 (PRP) WERE YE IMMERSED ΕΒΑΠΤΙΣΘΩΤΕ 907 (V/APEI/2P) IN EIS 1519 (PREP) THE TO 3588 (T/ASN) NAME ΟΝΟΜΑ 3686 (N/ASN) OF PAUL ΠΑΥΛΟΥ 3972 (N/NSG)

1:14 I thank God that I immersed none of you except Crispus and Gaius,

1:14 I THANK EΥΧΑΡΙΣΤΩ 2168 (V/PAI/1S) THO ΤΩ 3588 (T/DSM) GOD ΘΕΩ 2316 (N/DSM) THAT ΟΤΙ 3754 (CONJ) I IMMERSED ΕΒΑΠΤΙΣΑ 907 (V/AAI/1S) NONE ΟΥΔΕΝΑ 3762 (A/ASM) OF YOU ΥΜΩΝ 5216 (PP/2GP) IF EI 1487 (COND) NOT MH 3361 (PRT/N) CRISPUS ΚΡΙΣΠΙΟΝ 2921 (N/ASM) AND ΚΑΙ 2532 (CONJ) GAIUS ΓΑΙΟΝ 1050 (N/ASM)

1:15 lest some man should say that I immersed in my name.

1:15 SO THAT ΙΝΑ 2243 (CONJ) NOT MH 3361 (PRT/N) SOME ΤΙΣ 5100 (PX/NSM) SHOULD SAY ΕΠΙΗ 2036 (V/2AAS/3S) THAT ΟΤΙ 3754 (CONJ) I IMMERSED ΕΒΑΠΤΙΣΑ 907 (V/AAI/1S) IN EIS 1519 (PREP) MY ΜΥΕΜΩΝ 1699 (PS/1ASN) NOT MH 3361 (PRT/N) ΟΝΟΜΑ 3686 (N/ASN)

1:16 And I also immersed the household of Stephanas. Besides, I know not whether I immersed any other.

1:16 AND ΔΕ 1161 (CONJ) ALSO ΚΑΙ 2532 (CONJ) I IMMERSED ΕΒΑΠΤΙΣΑ 907 (V/AAI/1S) THO ΤΟΝ 3588 (T/ASM) HOUSE ΟΙΚΟΝ 3624 (N/ASM) OF STEPHANAS ΣΤΕΦΑΝΑ 4734 (N/NSG) BESIDES ΛΟΙΠΟΝ 3063 (A/ASM) I KNOW ΟΙΔΑ 1492 (V/RAI/1S) ANY ΤΙΝΑ 5100 (PX/ASM) OTHER ΑΛΛON 243 (A/ASM)

1:16 ΕΒΑΠΤΙΣΑ ΔΕ ΚΑΙ ΤΟΝ ΣΤΕΦΑΝΑ ΟΙΚΟΝ ΛΟΙΠΟΝ ΟΥΚ ΟΙΔΑ ΕΙ ΤΙΝΑ ΑΛΛΟΝ ΕΒΑΠΤΙΣΑ

1:17 For Christ sent me not to immerse, but to preach the good-news, not in wisdom of speech lest the cross of Christ would be emptied.

1:17 FOR ΓΑΡ 1063 (CONJ) ANOINTED ΧΡΙΣΤΟΣ 5547 (N/NSM) SENT ΑΠΕΣΤΕΙΛΕΝ 649 (V/AAI/3S) ΜΕ ME 3165 (PP/IAS) NOT ΟΥ 3756 (PRT/N) TO IMMERE BAΠΙΤΙΖΕΙΝ 907 (V/PAN) BUT ΑΛΛ 235 (CONJ) TO PREACH GOOD-NEWS ΕΥΑΓΓΕΛΙΖΕΙΣΘΑΙ 2097 (V/PMN) NOT ΟΥΚ 3756 (PRT/N) IN EN 1722 (PREP) WISDOM ΣΟΦΙΑ 4678 (N/DSF) OF SPEECH ΛΟΓΟΥ 3056 (N/NSG) SO THAT ΙΝΑ 2243 (CONJ) NOT MH 3361 (PRT/N) THO O 3588 (T/NSM) CROSS ΣΤΑΥΡΟΥ 4716 (N/NSM) OF THO TOY 3588 (T/GSM) ANOINTED ΧΡΙΣΤΟΥ 5547 (N/GSM) WOULD BE EMMPTED ΚΕΝΩΘΗ 2758 (V/APS/3S)

1:17 OY ΓΑΡ ΑΠΕΣΤΕΙΛΕΝ ME ΧΡΙΣΤΟΣ ΒΑΠΙΤΙΖΕΙΝ ΑΛΛ ΕΥΑΓΓΕΛΙΖΕΙΣΘΑΙ ΟΥΚ ΕΝ ΣΟΦΙΑ ΛΟΓΟΥ ΙΝΑ ΜΗ ΚΕΝΩΘΗ Ο ΣΤΑΥΡΟΣ ΤΟΥ ΧΡΙΣΤΟΥ

1:18 For the message of the cross is of course, foolishness to those who are perishing, but to us who are being saved it is a power of God.

1:18 FOR ΓΑΡ 1063 (CONJ) THO O 3588 (T/NSM) MESSAGE ΔΟΓΟΣ 3056 (N/NSM) THO O 3588 (T/NSM) OF THO TOY 3588 (T/GSM) CROSS ΣΤΑΥΡΟΥ 4716 (N/GSM) IS ΕΣΤΙΝ 2076 (V/PXI/3S) OF COURSE ΜΕΝ 3303 (PRP) FOOLISHNESS ΜΩΡΙΑ 3472 (N/NSF) TO THOS ΤΟΙς 3588 (T/DP) WHO ARE PERISHING ΑΠΟΛΑΥΜΕΝΟΙΣ 622 (V/PEP/DP) BUT ΔΕ 1161 (CONJ) TO US ΗΜΙΝ 2254 (PP/1DP) THOS ΤΟΙς 3588 (T/DP) WHO ARE BEING SAVED ΣΩΖΟΜΕΝΟΙΣ 4982 (V/PPP/DP) IT IS ΕΣΤΙΝ 2076 (V/PXI/3S) POWER ΔΥΝΑΜΙΣ 1411 (N/NSF) OF GOD ΘΕΟΥ 2316 (N/GSM)
1:18 For it is written, I will destroy the wisdom of the wise, and I will frustrate the understanding of those of understanding.

1:19 For it is written, I will destroy the wisdom of the wise, and I will frustrate the understanding of those of understanding.

1:20 Where is a wise man? Where is a scholar? Where is a researcher of this age? Did not God make foolish the wisdom of this world?

1:21 For since in the wisdom of God the world did not know God through its wisdom, it pleased God through the foolishness of preaching to save those who believe.

1:22 And because Jews demand a sign and Greeks search for wisdom

1:23 but we proclaim Christ crucified, truly to Jews a stumbling-block and to Gentiles foolishness.
1:24 But to them, to the called, both Jews and Greeks, Christ is the power of God and the wisdom of God.

1:24 But of him are some who are not, so that he might make useless the things that are, BOTH TE 5037 [PRT], JEWISH IOUΔAIIOΣ 2453 [A/APM] AND KAI 2532 [CONJ] GREEKS ELΛHΣIN 1672 [N/ADPM] ANOINTED XΡΙΣΤΟΝ 5547 [N/NSM] POWER ΔΥΝΑΜΙΝ 1411 [N/AACP] OF GOD ΘΕΟΥ 2316 [N/GPM] AND KAI 2532 [CONJ] WISDOM ΣΟΦΙΑΝ 4678 [N/NSM] OF GOD ΘΕΟΥ 2316 [N/GMS]

1:25 Because the foolishness of God is wiser than men, and the weak thing of God is stronger than men.


1:26 For notice your calling, brothers, that not many are wise according to flesh, not many powerful, not many eminent.


1:27 But God chose the foolish things of the world, so that he might humiliate the wise, and God chose the weak things of the world, so that he might humble the powerful.


1:28 And God chose the common things of the world, and the disdained things, and the things that are not, so that he might make useless the things that are.


1:28 And God chose the common things of the world, and the disdained things, and the things that are not, so that he might make useless the things that are.
so that no flesh may boast before God.

But ye are his, in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption,

And I, brothers, when I came to you, came not in eminence of speech or of wisdom proclaiming the testimony of God to you.

For I determined not to know anything among you except Jesus Christ, even this crucified man.

And I was with you in weakness, and in fear, and in much trembling.
And my speech and my preaching were not in persuasive words of human wisdom, but in demonstration of power and of the Spirit.

But as it is written, What an eye has not seen, and an ear has not heard, and have not arisen in a heart of a man, are things that God prepared for those who love him.

So that your faith would not be in wisdom of men, but in the power of God.
2:10 But God disclosed it to us through his Spirit, for the Spirit searches all things, even the deep things of God.

2:11 For what man knows the things of the man, except the spirit of the man in him? And so nobody knows the things of God except the Spirit of God.

2:12 But we did not receive the spirit of the world, but the spirit from God, so that we might know the things graciously given to us by God.

2:13 Which things also we speak, not in things learned from mankind, in words of wisdom, but in things learned from Spirit, comparing spiritual things with spiritual things.
Now the natural man does not accept the things of the Spirit of God, for they are foolishness to him, and he is unable to understand because they are evaluated spiritually.

But truly the spiritual man evaluates all things, but he himself is evaluated by none.

For who has known the mind of Lord that he will stand with him? But we have the mind of Christ.

And I, brothers, could not speak to you as to spiritual, but as to carnal, as to the childlike in Christ.

I gave you milk to drink and not solid food, for ye were not yet able. But not even yet are ye able
3:3 For while one may say, I am of Paul, and another, I am of Apollos, are ye not carnal?

3:4 For if I plant and he who waters are one, but each shall receive his own payment according to his own labor.

3:5 Who therefore is Paul and who is Apollos? But rather helpers through whom ye believed, even as the Lord gave to each man.

3:6 I planted, Apollos watered, but God caused growth.

3:7 So then neither is he who plants anything, nor he who waters, but God who causes growth.
3:9 For we are co-workmen of God. Ye are a tillage of God, an edifice of God.

3:9 For γὰρ ἡμεῖς συνεργοὶ τοῦ Θεοῦ. ὑμεῖς ἐστε τὴν γησείαν τοῦ Θεοῦ, ἐνσόφος ναοὶ τοῦ Θεοῦ.

3:10 According to the grace of God that was given to me, as a wise master builder, I laid a foundation and another man is building on it. But let each man take heed how he is building on it.

3:10 Ακολουθείτε τῷ κατά τὴν γεφυρεῖαν ὃ ἐμητέρωσεν οἱ ἀνθρώποι τῆς σοφίας, καὶ ἐνσόφος ναὸς ποιεῖτε ἐν τῷ θεῷ. Μὴν δὲ λαμβάνετε ἀπελευθερωμένους ἀνθρώπους, ἀλλὰ τὴν σωφροσύνην ἔργον τῆς σοφίας ποιεῖτε. Μὴν δὲ λαμβάνετε ἀπελευθερωμένους ἄνθρωπους, ἀλλὰ τὴν σωφροσύνην ἐργοῦν ποίους ἐπικοινωνεῖτε.
3:14 If anyone’s work will be burned, he will suffer loss, but he himself will be saved, but so as through fire.

3:15 If any man’s work will be burned, he will suffer loss, but he himself will be saved, but so as through fire.

3:16 Know ye not that ye are a temple of God and the Spirit of God dwells in you?

3:17 If any man destroys the temple of God, God will destroy this man, for the temple of God is holy, which ye are.

3:18 Let not one man deceive himself. If any man among you seems to be wise in this age, let him become foolish so that he may become wise.

3:19 For the wisdom of this world is foolishness before God. For it is written, He who catches the wise in their craftiness, let him become foolish so that he may become wise.
and again, Lord knows the thoughts of the wise that they are vain.

Therefore let not one man boast in men. For all things are yours,

whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things coming, all are yours,

and ye are Christ's, and Christ is God's.

Thus let a man regard us as of helpers of Christ, and managers of mysteries of God.

And beyond that, it is sought in managers that any man should be found faithful.

But it is a very small thing to me that I might be appraised by you or by a day of mankind. Yet neither do I appraise myself,
4:4 for I know nothing on myself. Yet I have not been made righteous in this, but he who appraises me is Lord.

4:5 Therefore do not judge anything before the time, until the Lord comes who will both bring to light the hidden things of darkness, and make public the deliberations of the hearts. And then praise will come to each man from God.

4:6 Now these things, brothers, I applied to myself and Apollos for your sakes, so that in us ye might learn not to think above that which is written, so that ye may not be puffed up, one over the one against the other.

4:7 For who makes thee different? And what have thou that thou didst not receive? And also if thou received it, why do thou boast as not having received it?

4:8 For the Lord appraises me.

4:9 For I know nothing on myself. Yet I have not been made righteous in this, but he who appraises me is Lord.
Already ye are filled. Already ye have become rich. Ye reigned without us, and O that ye did indeed reign, so that we also might reign with you.

4:9 For I think God has exhibited us the apostles least, as men sentenced to die, because we became a spectacle to the world, both to heavenly agents and to men.

4:10 We are foolish for the sake of Christ, but ye are wise in Christ. We are weak, but ye are strong. Ye are esteemed, but we are disreputable.

4:11 As far as the present hour we both hunger, and thirst, and are ill clothed, and are treated roughly, and are homeless.

4:12 And we toil, working with our own hands. Being reviled, we bless; being persecuted, we endure;
being slandered, we entreat. We became as trash of the world, an out-courging of all things, until now.

I do not write these things shaming you, but I warn you as my beloved children.

For though ye have countless instructors in Christ, yet not many fathers. For in Christ Jesus I begot you through the good-news.

But as of me not coming to you, some men are puffed up. Therefore I sent Timothy to you, who is my beloved and faithful child in Lord, who is anointed. Because of this I sent Timothy to you, who is my beloved and faithful child in Lord, who is anointed.

For in Christ Jesus I begot you through the good-news.

I beseech you therefore, become followers of me.

But as of me not coming to you, some men are puffed up. Therefore I sent Timothy to you, who is my beloved and faithful child in Lord, who is anointed.

Because of this I sent Timothy to you, who is my beloved and faithful child in Lord, who will remind you of my ways in Christ, just as I teach everywhere in every congregation.

But as of me not coming to you, some men are puffed up.
4:19 But I will come to you shortly, if the Lord should will, and I will know, not the word of those who are puffed up, but the power.

4:20 For the kingdom of God is not in word, but in power.

5:1 Fornication is actually heard among you, and such fornication that is not even named among the Gentiles, for some man to have his father's wife.

5:2 And ye are puffed up and did not rather mourn, so that he who committed this deed might be taken away from the midst of you.
5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ,

5:5 to deliver such a man to Satan for destruction of the flesh, so that the spirit might be saved in the day of the Lord Jesus.

5:6 Your boasting is not good. Know ye not that a little leaven leavens the whole lump?

5:7 Purge out the old leaven, so that ye may be a new lump, since ye are unleavened. For also Christ our Passover was sacrificed for us.
5:9 I wrote to you in the letter not to associate with fornicators,

5:10 and not at all with the fornicators of this world, or with greedy men, or with predators, or with idolaters, since then ye would need to go out of the world.

5:11 But now I write to you not to associate if any man who is called a brother is a fornicator, or a greedy man, or an idolater, or a slanderer, or a drunkard, or a predator, not even to eat with such kind.

5:12 For I write to you not to associate with fornicators, or with idolaters, since then ye would need to go out of the world. But God judges those outside. And ye yourselves shall drive out the evil man from you.
6:1 Dare any of you, having a matter against the other, go to law before the unrighteous and not before the sanctified?

6:2 Or know ye not that the sanctified will judge the world? And if the world is judged by you, are ye unworthy of very small legal disputes?

6:3 Know ye not that we will judge heavenly agents? Then why not mundane things?

6:4 Indeed therefore whenever ye have mundane legal disputes, men who are disdained by the church, these ye seat to judge.

6:5 I speak shame about you. So there is not among you not even one wise man who will be able to arbitrate between his brother?
6:7 Now therefore it is indeed altogether a defeat for you because ye have legal disputes against yourselves. Why not rather be wronged? Why not rather be defrauded?

6:7 Now therefore it is indeed altogether a defeat for you because ye have legal disputes against yourselves. Why not rather be wronged? Why not rather be defrauded?

6:8 Instead ye do wrong, and defraud, and these things to brothers.

6:9 Or know ye not that the unrighteous will not inherit the kingdom of God? Be not led astray. Neither fornicators, nor idolaters, nor adulterers, nor effeminate men, nor homosexuals,

6:9 Or know ye not that the unrighteous will not inherit the kingdom of God? Be not led astray. Neither fornicators, nor idolaters, nor adulterers, nor effeminate men, nor homosexuals,

6:10 nor greedy men, nor thieves, nor drunkards, nor the slanderous, nor the predatory will inherit the kingdom of God.

6:10 nor greedy men, nor thieves, nor drunkards, nor the slanderous, nor the predatory will inherit the kingdom of God.

6:11 And some of you were these things, but ye were washed, but ye were sanctified, but ye were made righteous in the name of the Lord Jesus, and in the Spirit of our God.
6:12 All things are permitted for me, but not all things are expedient. All things are permitted for me, but I will not be brought under control by anything.

6:13 The foods are for the belly and the belly for foods, but God will abolish both this and these things. But the body is not for fornication, but for the Lord, and the Lord for the body.

6:14 And God both raised up the Lord and will raise us up through his power.
ΦΗΣΙΝ 5346 {V/PXI/3S} WILL BE ἘΞΟΝΤΑΙ 2071 {V/FXI/3P} IN ΕΙΣ 1519 {PREP} ONE ΜΙΑΝ 3391 {N/ASF} FLESH ΣΑΡΚΑ 4561 {N/ASF}

6:16 Ὑ ΟΥΚ ΟΙΔΑΤΕ ΟΤΙ ὁ ΚΟΛΛΩΜΕΝΟΣ Σῼ ΠΟΡΝΗ ΕΝ ΣΩΜΑ ΕΣΤΙΝ ἘΞΟΝΤΑΙ ΓΑΡ ΦΗΣΙΝ ΟΙ ΔΥΟ ΕΙΣ ΣΑΡΚΑ ΜΙΑΝ

6:17 But he who is joined to the Lord is one spirit.

6:17 ὃς ὁ ἐντὸς τοῦ ΚΥΡΙΟΥ ἐστιν ἡμών εἷς ὁμοίως ΣΩΜΑ ΕΣΤΙΝ

6:18 Flee fornication. Every sin, whatever a man may do, is outside the body, but he who fornicates sins against his own body.

6:18 ΦΕΥΓΕΙΤΕ ἈΠΟ ΦΩΝΕΙΑΝ 4203 {N/ASF} ΑΝΙΔΙΟΝ 2398 {A/ASN} ΤΟΥ ΣΩΜΑΤΟΣ ΕΣΤΙΝ Ο ΘΟΣ ΠΟΡΝΕΥΝ 4203 {V/PAP/NSM} ΣΗΜΑΤΑΙ ἘΝ ΤΟΙ]{N/NSN} ΑΝΙΔΙΟΝ ΣΩΜΑ ΑΜΑΡΤΑΙΕΙ

6:19 Or know ye not that your body is a temple of the Holy Spirit in you, which ye have from God? And ye are not your own,

6:19 Οὔ ΚΩΝΩΤΕ ΟΤΙ ΤΟ ΣΩΜΑ ΥΜΩΝ ΝΑΟΣ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΕΣΤΙΝ ΟΥ ἘΞΕΤΕ ΑΠΟ ΘΕΟΥ ΚΑΙ ΟΥΚ ἘΞΕΤΕ ΑΥΤΩΝ

6:20 for ye were bought with a price. Therefore glorify God in your body and your spirit, which is of God.

6:20 ΕΓΡΑΨΑΤΕ 1125 {V/AAI/2P} ΕΠΙ ΜΟI 3427 {PP/1DS} ΚΑΛΟΝ 2570 {A/NSN} ΑΝΙΔΙΟΝ 2398 {A/ASN} ΘΕΟΥ 2316 {N/ASM} ΕΝ ΤΟΙ]{N/NSN} ΑΝΙΔΙΟΝ ΣΩΜΑ ΑΜΑΡΤΑΙΕΙ

7:1 Now concerning the things of which ye wrote to me. It is good for a man not to touch a woman.

7:1 ΠΕΡΙ ΟΝ ἘΓΡΑΨΑΤΕ ΜΟI ΚΑΛΟΝ ΑΝΘΡΩΠΙΩ ΓΥΝΑΙΚΟΣ ΜΗ ΑΠΤΕΣΘΑΙ
7.2 But because of fornications, let each man have his own wife, and let each woman have her own husband.

7.2 BUT ΔΕ 1161 (CONJ) BECAUSE OF ΔΙΑ 1223 (PREP) ΘΑΣ ΤΑΣ 3588 (T/APF) FORNICATIONS ΠΟΡΝΕΙΑΣ 4202 (N/APF) EACH ΕΚΑΣΤΟΣ 1538 (ANSM) LET HIM HAVE ΕΧΕΤΩ 2192 (V/PAM/3S) ΘΑ ΘΗΝ 3588 (T/ASF) WIFE ΓΥΝΑΙΚΑ 1135 (N/ASF) OF HIMSELF ΕΛΕΥΘΟΥ 1438 (PF/GSMS) AND ΚΑΙ 2532 (CONJ) EACH ΕΚΑΣΤΗ 1538 (ANF) LET HER HAVE ΕΧΕΤΩ 2192 (V/PAM/3S) ΘΟ ΤΟΝ 3588 (T/ASM) HUSBAND ΑΝΔΡΑ 435 (N/ASM) OF OWN ΙΔΙΟΝ 2398 (A/ASM)

7.2 ΔΙΑ ΔΕ ΤΑΣ ΠΟΡΝΕΙΑΣ ΕΚΑΣΤΟΣ ΘΗΝ ΕΛΕΥΘΟΥ ΓΥΝΑΙΚΑ ΕΧΕΤΩ ΚΑΙ ΕΚΑΣΤΗ ΤΟΝ ΙΔΙΟΝ ΑΝΔΡΑ ΕΧΕΤΩ

7.3 Let the husband render the goodwill owed to the wife, and likewise also the wife to the husband.

7.3 ΘΟ Ο 3588 (T/NSM) HUSBAND ΑΝΗΡ 435 (N/NSM) LET HIM RENDER ΑΠΟΔΙΔΟΤΩ 591 (V/PAM/3S) ΘΑ ΘΗΝ 3588 (T/ASF) GOODWILL ΕΥΝΟΙΑΝ 2133 (N/ASF) OWED ΟΦΕΙΛΟΜΕΝΗΝ 3784 (V/PPP/ASF) ΤΟ ΘΑ ΘΗ ΘΑΥ ΘΗΝ 3588 (T/DSF) WIFE ΓΥΝΑΙΚΙ 1135 (N/DSF) AND ΔΕ 1161 (CONJ) LIKEWISE ΟΜΟΙΩΣ 3668 (ADV) ALSO ΚΑΙ 2532 (CONJ) ΘΑ ΘΗ 3588 (T/NSF) WIFE ΓΥΝΗ 1135 (N/NSF) ΤΟ ΑΝΔΡΙ 435 (N/DSM)

7.3 ΘΑ ΓΥΝΑΙΚΙ Ο ΑΝΗΡ ΘΗΝ ΟΦΕΙΛΟΜΕΝΗΝ ΕΥΝΟΙΑΝ ΑΠΟΔΙΔΟΤΩ ΟΜΟΙΩΣ ΔΕ ΚΑΙ Η ΓΥΝΗ ΤΟ ΑΝΔΡΙ

7.4 The wife has not the right of her private body, but the husband, and likewise also the husband has not the right of his private body, but the wife.

7.4 ΘΑ Η 3588 (T/NSF) WIFE ΓΥΝΗ 1135 (N/NSF) ΝΟΤ ΟΥΚ 3756 (PRT/N) HAS RIGHT ΕΞΟΥΣΙΑΖΕΙ 1850 (V/PAI/3S) OF THE TOY 3588 (T/GSN) PRIVATE ΙΔΙΟΥ 2398 (A/NSG) BODY ΣΩΜΑΤΟΣ 4983 (N/GSN) BUT ΆΛΛΑ 235 (CONJ) ΘΟ Ο 3588 (T/NSM) HUSBAND ΑΝΗΡ 435 (N/NSM) AND ΔΕ 1161 (CONJ) LIKEWISE ΟΜΟΙΩΣ 3668 (ADV) ALSO ΚΑΙ 2532 (CONJ) ΘΑ ΘΗ 3588 (T/NSF) WIFE ΓΥΝΗ 1135 (N/NSF)

7.4 Η ΓΥΝΗ ΘΟΥ ΙΔΙΟΥ ΣΩΜΑΤΟΣ ΟΥΚ ΕΞΟΥΣΙΑΖΕΙ ΆΛΛΟ ΑΝΗΡ ΟΜΟΙΩΣ ΔΕ ΚΑΙ ΑΝΗΡ ΘΟΥ ΙΔΙΟΥ ΣΩΜΑΤΟΣ ΟΥΚ ΕΞΟΥΣΙΑΖΕΙ άλλα ο ανήρ ομοίως δε και ο ανήρ θου ιδιού σωματος ουκ εξουσιαζει αλλα η γυνη

7.5 Do not defraud each other except from agreement for a time, so that ye may have time for fasting and prayer. And come together again for the same thing, so that Satan not tempt you because of your lack of self-control.

7.5 DEFRAUD ΑΠΟΣΤΕΡΕΙΤΕ 650 (V/PAM/2P) ΝΟΤ ΜΗ 3361 (PRT/N) EACH OTHER ΑΛΛΑΛΟΥΣ 240 (PC/APM) IF ΕΙ 1487 (COND) ΝΟΤ ΜΗ 3361 (PRT/N) WHICH ΤΙ 5100 (PXNSN) EVER ΑΝ 302 (PRT) FROM ΕΚ 1537 (PREP) AGREEMENT ΣΥΜΦΩΝΟΥ 4859 (A/NSG) FOR ΠΡΟΣ 4314 (PREP) TIME ΚΑΙΡΟΝ 2540 (N/ASM) SO THAT ΙΝΑ 2443 (CONJ) YE MAY HAVE TIME ΣΧΟΛΑΖΗΤΕ 4980 (V/PAS/2P) FOR ΘΑ ΘΗ 3588 (T/DSF) FAST ΝΗΣΤΕΙΑ 3521 (N/DSF) AND ΚΑΙ 2532 (CONJ) ΘΑ ΘΗ 3588 (T/DSF) PRAYER ΠΡΟΣΕΥΧΗ 4335 (N/NSG) AND ΚΑΙ 2532 (CONJ) COME TOGETHER ΣΥΝΕΡΧΗΣΘΕ 4905 (V/PNS/2P) AGAIN ΠΑΙΛΝ 3825 (ADV) FOR ΕΙΙ 1909 (PREP) THE ΤΟ 3588 (T/ASN) SAME ΑΥΤΟ 846 (PP/ASM) SO THAT ΙΝΑ 2443 (CONJ) ΘΟ 3588 (T/NSM) ADVERSARY ΣΑΤΑΝΑΣ 4567 (N/NSM) ΝΟΤ ΜΗ 3361 (PRT/N) TEMPT ΠΕΙΡΑΖΗ 3985 (V/PAS/3S) YOU ΥΜΑΣ 5209 (PP/2AP) BECAUSE OF ΔΙΑ 1223 (PREP) ΘΑ ΘΗ ΘΑΥ ΘΗΝ 3588 (T/ASF) LACK OF SELF-CONTROL ΑΚΡΑΣΙΑΝ 192 (N/ASF) OF YOU ΥΜΩΝ 5216 (PP/2GP)

7.5 ΜΗ ΑΠΟΣΤΕΡΕΙΤΕ ΑΛΛΑΛΟΥΣ ΕΙ ΜΗ ΤΙ ΑΝ ΕΚ ΣΥΜΦΩΝΟΥ ΠΡΟΣ ΚΑΙΡΟΝ ΙΝΑ ΣΧΟΛΑΖΗΤΕ ΤΗ ΝΗΣΤΕΙΑ ΚΑΙ ΤΗ ΠΡΟΣΕΥΧΗ ΚΑΙ ΠΑΙΛΝ ΕΙΙ ΤΟ ΑΥΤΟ ΣΥΝΕΡΧΗΣΘΕ ΙΝΑ ΜΗ ΠΕΙΡΑΖΗ ΥΜΑΣ Ο ΣΑΤΑΝΑΣ ΔΙΑ ΤΗΝ ΑΚΡΑΣΙΑΝ ΥΜΩΝ

7.6 But I say this from concession not from commandment.

7.6 ΒΕΤΕ 1161 (CONJ) I SAY ΛΕΓΩ 3004 (V/PAI/1S) ΤΗΣ ΤΟΥΤΟΥ 5124 (PD/ASM) FROM ΚΑΤΑ 2596 (PREP) CONCESSION ΣΥΓΓΝΩΜΗΝ 4774 (N/ASF) ΝΟΤ ΟΥ 3756 (PRT/N) FROM ΚΑΤ 2596 (PREP) COMMANDMENT ΕΠΙΤΑΓΗΝ 2003 (N/ASF)

7.6 ΤΟΥΤΟ ΔΕ ΛΕΓΩ ΚΑΤΑ ΣΥΓΓΝΩΜΗΝ ΟΥ ΚΑΤ ΕΠΙΤΑΓΗΝ
7:7 For I wish all men to be even as myself. However each man has his own gift from God, one in this way, and another after that.

7:8 But I say to the unmarried and to the widows, it is good for them if they remain even as I.

7:9 But if they have no self-control they should marry, for it is better to marry than to burn.

7:10 And a husband is not to leave his wife. But even if she separates, she shall remain unmarried, or be reconciled to her husband. And a husband is not to leave his wife.

7:11 But even if she separates, she shall remain unmarried, or be reconciled to her husband. And a husband is not to leave his wife.

7:12 But to the rest I say, not the Lord. If any brother has an unbelieving wife, and this woman consents to dwell with him, he should not leave her.
And whichever woman has an unbelieving husband, and he consents to dwell with her, she should not leave him.

But if the unbeliever separates, he shall separate. The brother or the sister has not been sanctified by the unbelieving husband, and the unbelieving wife has been sanctified by the husband, then otherwise your children are unclean, but now they are holy.

For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband, but otherwise your children are unclean, but now they are holy.

For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband, then otherwise your children are unclean, but now they are holy.

But if the unbeliever separates, he shall separate. The brother or the sister has not been sanctified by the unbelieving husband, and the unbelieving wife has been sanctified by the husband, then otherwise your children are unclean, but now they are holy.

For doth thou know, O husband, whether thou wilt save thy wife? Or how wilt thou know, O wife, whether thou wilt save thy husband?
7:17 To each EKASTON 1538 (A/ASM) as OYTOΣ 3779 (ADV) he let him walk PΕΡΙΠΑΤΕΙΤΩ 4043 (V/PAM/3S) and KAI 2532 (CONJ) SO OYTOΣ 3779 (ADV) I COMMAND ΔΙΑΤΑΣΣΟΜΑΙ 1299 (V/PMI/1S) in EN 1722 (PREP) ALL ΠΑΣΑΙΣ 3956 (ADV/DPF) THAS ΤΑΙΣ 3588 (T/DPF) CONGREGATIONS ΕΚΚΛΗΣΙΑΙΣ 1577 (N/DPF).

7:18 Was any man called circumcised? He should not become uncircumcised. Was any man called in uncircumcision? He should not be circumcised.

7:18 ANY ΤΙΣ 5100 (PX/NSM) WAS CALLED EKLHQH 2564 (V/API/3S) CIRCUMCISED PERITETMHMENOS 4059 (V/RPP/NSM) HE SHOULD BECOME UNCIRCUMCISED EPISPASQW 1986 (V/PNM/3S) NOT MH 3361 (PRT/N) ANY ΤΙΣ 5100 (PX/NSM) WAS CALLED EKLHQH 2564 (V/API/3S) in EN 1722 (PREP) UNINCIRCUMCISION ΑΚΡΟΒΙΣΤΙΑ 203 (N/DSF) HE SHOULD BE CIRCUMCISED PERITEMNESQW 4059 (V/PPM/3S) NOT MH 3361 (PRT/N).

7:19 Circumcision is nothing and uncircumcision is nothing, instead, the keeping of God’s commandments.

7:19 Η 3588 (T/NSF) CIRCUMCISION ΠΕΡΙΤΟΜΗ 4061 (N/NSF) IS ESTIN 2076 (V/PXI/3S) NOTHING ΟΥΔΕΝ 3762 (A/NSN) BUT ΆΛΛΑ 235 (CONJ) KEEPING ΤΗΡΗΣΙΣ 5084 (N/NSF) OF COMMANDMENTS ΕΝΤΟΛΩΝ 1785 (N/GPF) OF GOD ΘΕΟΥ 2316 (N/GSM).

7:20 Each man, in the situation in which he was called, in this he should remain.

7:20 EACH EKASTOS 1538 (A/NSM) in EN 1722 (PREP) THA TH 3588 (T/DSF) SITUATION ΚΛΗΣΕΙ 2821 (N/DSF) IN WHICH Η 3739 (PR/DSF) HE WAS CALLED EKLHŌΣ 2564 (V/API/2S) BONDMAN DOULOS 1401 (N/NSM) HE SHOULD REMAIN MENETW 3306 (V/PAM/3S).

7:21 Were thou called being a bondman? It should not concern thee. However if also thou are able to become free, take advantage of it instead.

7:21 WERE THOU CALLED EKLHŌΣ 2564 (V/API/2S) BONDMAN DOULOS 1401 (N/NSM) IT SHOULD CONCERN ΜΕΛΕΤΩ 3199 (V/PAM/3S) NOT ΜΗ 3361 (PRT/N) HOWEVER ΆΛΛΑ 235 (CONJ) IF EI 1487 (COND) ALSO KAI 2532 (CONJ) THOU ARE ABLE ΔΥΝΑΣΑΙ 1410 (V/PNI/2S) TO BECOME ΓΕΝΕΣΘΑΙ 1096 (V/2ADN) FREE ΕΛΕΥΘΕΡΟΣ 1658 (A/NSM) TAKE ADVANTAGE ΧΡΗΣΑΙ 5530 (V/ADM/2S) INSTEAD ΜΑΛΛΟΝ 3123 (ADV).

7:22 For he who was called in Lord a bondman is a freedman of Lord. Likewise also he who was called a free man is a bondman of Christ.

7:22 FOR ΓΑΡ 1063 (CONJ) THO O 3588 (T/NSM) WHO WAS CALLED ΚΛΗΘΕΙΣ 2564 (V/APP/NSM) IN EN 1722 (PREP) LORD KURIΩ 2962 (N/GSM) BONDMAN DOULOS 1401 (N/NSM) IS ESTIN 2076 (V/PXI/3S) FREEDMAN ΑΠΕΛΕΥΘΕΡΟΣ 558 (N/DSF) OF LORD KURIΩ 2962 (N/GSM) LIKEWISE ΟΜΟΙΟΣ 3668 (ADV) ALSO KAI 2532 (CONJ) THO O 3588 (T/NSM) WHO WAS CALLED ΚΛΗΘΕΙΣ 2564 (V/APP/NSM) FREE ΕΛΕΥΘΕΡΟΣ 1658 (A/NSM) IS ESTIN 2076 (V/PXI/3S) BONDMAN DOULOS 1401 (N/NSM) OF ANOINTED ΧΡΙΣΤΟΥ 5547 (N/GSM).
7:23 Ye were bought with a price, become not bondmen of men.

7:23 Ye were bought with a price, become not bondmen of men. 59 [V/API/2P] with price Timhs 5092 [N/GSF] become GinesoE 1096 [V/PNM/2P] not mh 3361 [PRT/N] bondmen doyloI 1401 [N/NPM] of men anthropiOn 444 [N/GPM]

7:24 Brothers, each man, in what he was called, should remain in this before God.

7:24 Brothers, each man, in what he was called, should remain in this before God. 80 [N/VPM] each ekaStos 1538 [A/NSM] in en 1722 [PREP] what w 3739 [PR/DSN] he was called ekaIhTh 2564 [V/API/3S] he should remain menetw 3306 [V/PAM/3S] in en 1722 [PREP] this toytw 5129 [PD/DSN] before para 3844 [PREP] god The 2316 [N/DSM]

7:25 Now concerning the virgins I have no commandment of Lord, but I give an opinion, as having obtained mercy from Lord to be trustworthy.


7:26 I suppose therefore this to be good because of the present distress, that it is good for a man to be this way:

7:26 I suppose therefore this to be good because of the present distress, that it is good for a man to be this way. 3543 [V/PAI/1S] therefore oyn 3767 [CONJ] this toytw 5124 [PD/ASN] to be upiParxein 5225 [V/PAP] good kalon 2570 [A/ASN] because of dia 1223 [PREP] tha thn 3588 [T/ASF] present enestwaN 1764 [V/RAP/ASF] distress anaIghn 318 [N/ASF] that oti 3754 [CONJ] the to 3588 [T/NSN] good kalon 2570 [A/NSN] for man anthropiOn 444 [N/DSM] to be einaI 1511 [V/PXN] this way ouytos 3779 [ADV]

7:27 Are thou bound to a wife? Do not seek separation. Are thou free from a wife.


7:28 But also if thou did marry thou have not sinned, and if the virgin married she has not sinned. Yet such kind will have stress in the flesh, but I spare you.

7:28 But also if thou did marry thou have not sinned, and if the virgin married she has not sinned. Yet such kind will have stress in the flesh, but I spare you. 1161 [CONJ] also kai 2532 [CONJ] if ean 1437 [COND] thou married gHMhs 1060 [V/AAS/2S] thou have sinned hamartes 264 [V/2AAS] not oyx 3756 [PRT/N] and kai 2532 [CONJ] if ean 1437 [COND] tha H 3588 [T/NSN] virgin parQenos 3933 [N/NSF] married gHMhs 1060 [V/AAS] she has sinned hamartEn 264 [V/2AAS] not oyx 3756 [PRT/N] yet de 1161 [CONJ] thou oI 3588 [T/NSN] such kind toioytoI 5108 [PD/PNSM] will have eouxyn 2192 [V/FAI/3P] stress oIghn 2347 [N/ASF] in tha th 3588 [T/DSF] flesh sapki 4561 [N/DSF] but de 1161 [CONJ] 1 eIg 1473 [PP/NSM] spare fEIdomai 5339 [V/PAPI/IS] you ymwn 5216 [PP/2GP]
7:29 But this I say, brothers, the time is shortened. It is the remaining, so that also those who have wives may be as not having,

7:29 but de ἡ 1161 {PD/ASN} οὗ 5124 {VPX/1S} ἄδειαφόι 80 {N/VPM} ἀδελφοὶ 80 {N/VPM} τοιὸς 3588 {T/NPM} οἷος 2532 {CONJ} ἔστιν 2076 {VPX/3S} τὸ 3588 {T/NSN} ὅπων 3063 {A/NSN} τὸν 3361 {PRT/N} ἅμα 3588 {T/NSN} τὸν 3588 {T/NSN} ὃς 3588 {T/NPM} τοῖς 3588 {T/APN} ἐπιθυμεῖν 2912 {V/PAP/NPM} γυναῖκας 1135 {N/APF} may be ὡς 5600 {V/PXS/3P} ὡς 5613 {ADV} not ἃς 3361 {PRT/N} ἔχοντες 2192 {V/PAP/NPM} 

7:30 and those who weep, as not weeping, and those who rejoice, as not rejoicing, and those who buy, as not possessing,

7:30 καὶ 2532 {CONJ} οἷος 2532 {CONJ} ὃς 3588 {T/NPM} κλαίοντες 2799 {V/PAP/NPM} ἀσ ὡς 5613 {ADV} not ἃς 3361 {PRT/N} κλαίοντες 2799 {V/PAP/NPM} καὶ 2532 {CONJ} οἷος 2532 {CONJ} οἷος 3588 {T/NPM} καιροίντες 5463 {V/PAP/NPM} ἀσ ὡς 5613 {ADV} not ἃς 3361 {PRT/N} καταχρωμένοι 2722 {V/PNP/NPM} for ὡς 5613 {ADV/I} ἢ 4459 {ADV} ἀγοράζοντες 59 {V/PAP/NPM} ἀσ ὡς 5613 {ADV} not ἃς 3361 {PRT/N} καταχρωμένοις ἡμῖν 2722 {V/PAP/NPM} 

7:31 and those who use this world, as not making full use, for the form of this world passes away.

7:31 καὶ 2532 {CONJ} οἷος 2532 {CONJ} ὃς 3588 {T/NPM} χρωμένοι 5530 {V/PNP/NPM} τῷ 3588 {T/NSN} κόσμῳ 2889 {N/DSM} ἀσ ὡς 5613 {ADV} not ἃς 3361 {PRT/N} καταχρωμένοι 2722 {V/PAP/NPM} περάγει 3855 {V/PAI/3S} γὰρ 1063 {CONJ} τῷ 3588 {T/GSM} κόσμῳ 2889 {N/GSM} πάσας ἀπερφής 3855 {V/PAI/3S} 

7:32 But I want you to be without worry. The unmarried man cares for things of the Lord, how he will please the Lord.

7:32 ἀθέλω 2309 {V/PAI/1S} αὐτὸν 5209 {PP/2AP} ἵνα 1511 {V/PXN} ἄδειαφον 275 {A/APM} ἄδελφον 80 {N/VPM} ὑμᾶς 5209 {PP/2AP} ἵνα 1511 {V/PXN} ἄδειαφον 275 {A/APM} ἄδελφον 80 {N/VPM} τῷ 3588 {T/GSM} κόσμῳ 2889 {N/GSM} ὡς 5613 {ADV} not ἃς 3361 {PRT/N} ἄδειαφον 275 {A/APM} ἄδελφον 80 {N/VPM} τῷ 3588 {T/GSM} κόσμῳ 2889 {N/GSM} περάγει 3855 {V/PAI/3S} γὰρ 1063 {CONJ} τῷ 3588 {T/GSM} κόσμῳ 2889 {N/GSM} περάγει 3855 {V/PAI/3S} 

7:33 But he who is married cares for things of the world, how he will please his wife.

7:33 ἀθέλω 2309 {V/PAI/1S} αὐτὸν 5209 {PP/2AP} ἵνα 1511 {V/PXN} ἄδειαφον 275 {A/APM} ἄδελφον 80 {N/VPM} τῷ 3588 {T/GSM} κόσμῳ 2889 {N/GSM} περάγει 3855 {V/PAI/3S} γὰρ 1063 {CONJ} τῷ 3588 {T/GSM} κόσμῳ 2889 {N/GSM} περάγει 3855 {V/PAI/3S} γὰρ 1063 {CONJ} τῷ 3588 {T/GSM} κόσμῳ 2889 {N/GSM} περάγει 3855 {V/PAI/3S} 

7:34 And the wife and the virgin are differentiated. The unmarried woman is concerned for the things of the Lord, so that she may be holy both in body and in spirit. But she who is married is concerned for the things of the world, how she will please her husband.
7:34 And I say this for your own benefit, not that I may cast restraint upon you, but for what is respectable and assiduous toward the Lord, undistracted. But he who stands firm in his heart, not having necessity, but has power based upon his own will, and has decided this in his heart, to keep his own celibacy, does well.

7:35 And so ought to happen, she should do what she wants, she does not sin, they should marry. Is respectable and assiduous toward the Lord, undistracted.

7:36 But if any man thinks to behave improperly toward his virgin, if it is past the best time, and so ought to happen, she should do what she wants, she does not sin, they should marry.

7:37 And so ought to happen, she should do what she wants, she does not sin, they should marry. But he who stands firm in his heart, not having necessity, but has power based upon his own will, and has decided this in his heart, to keep his own celibacy, does well.

7:38 And therefore he who gives in marriage does well, but he who does not give in marriage does better.
7:39 A wife is bound by law as long as her husband lives, but also if the husband should sleep, she is free to be married to whom she desires, only in Lord.

7:40 But she is more blessed if she remains this way according to my opinion. And I also seem to have Spirit of God.

8:1 Now about the things sacrificed to idols. We know that all have knowledge. Knowledge puffs up, but love builds up.  

8:2 If any man presumes to know anything, he knows yet nothing, as he ought to know.

8:3 But if any man loves God, this man is known by him.
8:4 therefore oyn 3767 (conj) about perpi 4012 (prep) tha the 3588 (t/sgf) eating borwsegw 1035 (n/gsf) of thes ton 3588 (t/gpn) sacrificed to idols eiodlathyt gon 1494 (a/gpn) we know oida men 1492 (v/rau/ip) that ott 3754 (conj) idol eiodlon 1497 (n/nsn) nothing oyd en 3762 (a/nsn) in en 1722 (prep) world kosw 2889 (n/dsm) and kai 2532 (conj) that ott 3754 (conj) none oudeis 3762 (a/asm) other ete ro 2087 (a/nsm) god theos 2316 (n/nsm) if ei 1487 (conj) not mh 3361 (prt/n) one eis 1520 (n/nsm)

8:5 for also since there are things called gods, whether in heaven or on the earth, as there are many gods and many lords,

8:6 yet to us there is one God, the Father, from whom are all things, and we for him, and one Lord, Jesus Christ, through whom are all things, and we through him.

8:7 nevertheless the knowledge is not in all men, but some, with conscience of the idol until now, eat as sacrificed to idols, and their weak conscience is defiled.

8:8 but food does not present us to God, for neither if we eat are we ahead, nor if we do not eat are we behind.
8:9 But take heed lest somehow this privilege of yours becomes a stumbling-block to those who are weak.

8:9 BUT ΔΕ 1161 {CONJ} TAKE HEED ΒΛΕΠΕΤΕ 991 {V/PAM/2P} LEST SOMEHOW ΜΗΠΩΣ 3381 {CONJ} THIS ΑΥΤΗ 3778 {PD/NSN} ΘΑ Η 3588 {T/NSF} PRIVILEGE ΕΞΟΥΣΙΑ 1849 {N/NSN} OF YOU ΥΜΩΝ 5216 {PP/2GP} BECOMES ΓΕΝΝΗΤΑΙ 1096 {V/2ADS/3S} STUMBLINGBLOCK ΠΡΟΣΚΟΜΜΑ 4348 {N/NSN} TO THOS ΤΟΙΣ 3588 {T/DPM} WHO ARE WEAK ΑΣΘΕΝΟΥΣΙΝ 770 {V/PAP/DPM}

8:9 ΒΛΕΠΕΤΕ ΔΕ ΜΗΠΩΣ Η ΕΞΟΥΣΙΑ ΥΜΩΝ ΑΥΤΗ ΠΡΟΣΚΟΜΜΑ ΓΕΝΝΗΤΑΙ ΤΟΙΣ ΑΣΘΕΝΟΥΣΙΝ

8:10 For if some man sees thee, who has knowledge, dining in an idol-temple, will not his conscience, being weak, be strengthened to eat things sacrificed to idols?

8:10 FOR ΓΑΠ 1063 {CONJ} IF ΕΑΝ 1437 {COND} SOME ΤΙΣ 5100 {PP/NNSM} SEES ΙΔΗ 1492 {V/2AAS/3S} THEE ΣΕ 4571 {PP/2AS} ΘΟ ΤΟΝ 3588 {T/ASM} WHO HAS EXONTA 2192 {V/PAP/ASM} KNOWLEDGE ΓΝΩΣΙΝ 1108 {N/NSN} DINING ΚΑΤΑΚΕΙΜΕΝΟΝ 2621 {V/PAP/NSM} IN ΚΑΙ 1722 {PREP} IDOL-TEMPLE ΕΙΔΩΛΕΙΩ 1493 {N/NSN} ΘΑ 3588 {T/NSN} CONSCIENCE ΣΥΝΕΙΔΗΣΙΣ 4893 {N/NSF} OF HIM ΑΥΤΟΥ 846 {PP/GSM} BEING ONTOΣ 5607 {V/PXP/GSM} WEAK ΑΣΘΕΝΟΥΣ 772 {N/DSF} WILL HE BE STRENGTHENED ΟΙΚΟΔΟΜΗΘΗΣΕΤΑΙ 3618 {V/2AS/3S} OYΧΙ 3780 {N/PRT/I} IN ΕΙΣ 1519 {PREP} THE ΤΟ 3588 {T/ASM} TO EAT ΕΣΘΕΙΕΙΝ 2068 {V/PAN} THES ΤΑ 3588 {T/APN} SACRIFICED TO IDOLS ΕΙΔΩΛΟΘΥΤΑ 1494 {A/APN}

8:10 ΕΑΝ ΓΑΠ ΤΙΣ ΙΔΗ ΣΕ ΤΟΝ ΕΞΟΝΤΑ ΓΝΩΣΙΝ ΕΝ ΕΙΔΩΛΕΙΩ ΚΑΤΑΚΕΙΜΕΝΟΝ ΟΥΧΙ Η ΣΥΝΕΙΔΗΣΙΣ ΑΥΤΟΥ ΑΣΘΕΝΟΥΣ ΟΝΤΟΣ ΟΙΚΟΔΟΜΗΘΗΣΕΤΑΙ ΕΙΣ ΤΟ ΤΑ ΕΙΔΩΛΟΘΥΤΑ ΕΣΘΕΙΕΙΝ

8:11 And by thy knowledge the brother, being weak, will be ruined, for whom Christ died.

8:11 AND ΚΑΙ 2532 {CONJ} BY ΕΙΠΙ 1909 {PREP} ΘΥ ΣΗ 4674 {V/P2DSF} ΘΑ Θ ΘΗ 3588 {T/DSF} KNOWLEDGE ΓΝΩΣΕΙ 1108 {N/DSF} ΘΟ Ο 3588 {T/NSM} BROTHER ΑΔΕΛΦΟΣ 80 {N/NSM} BEING WEAK ΑΣΘΕΝΩΝ 770 {V/PAP/NSM} WILL BE RUINED ΑΠΟΛΕΙΤΑΙ 622 {V/2FMI/3S} FOR ΔΙ 1223 {PREP} WHOM ΟΝ 3739 {PR/ASM} ANOINTED ΧΡΙΣΤΟΣ 5547 {N/NSM} DIED ΑΠΕΘΑΝΕΝ 599 {V/2AAI/3S}

8:11 ΚΑΙ ΑΠΟΛΕΙΤΑΙ ο ΑΣΘΕΝΩΝ ΑΔΕΛΦΟΣ ΕΠΙ ΘΗ ΣΗ ΓΝΩΣΕΙ ΔΙ ΟΝ ΧΡΙΣΤΟΣ ΑΠΕΘΑΝΕΝ

8:12 And sinning this way against the brothers, and wounding their weak conscience, ye sin against Christ.

8:12 BUT ΔΕ 1161 {CONJ} SINNING ΑΜΑΡΤΑΝΟΝΤΕΣ 264 {V/PAP/NSM} THIS WAY ΟΥΤΩΣ 3779 {ADV} AGAINST ΕΙΣ 1519 {PREP} ΘΟ ΣΙΟΥΣ 3588 {T/2APM} BROTHERS ΑΔΕΛΦΟΥΣ 80 {N/NSM} AND ΚΑΙ 2532 {CONJ} WOUNDING ΤΥΠΙΤΟΝΤΕΣ 5180 {V/PAP/NSM} ΘΑ ΘΗ Ν 3588 {T/2APM} CONSCIENCE ΣΥΝΕΙΔΗΣΙΝ 4893 {N/NSN} OF THEM ΑΥΤΩΝ 846 {PP/GPM} BEING WEAK ΑΣΘΕΝΟΥΣΑΝ 770 {V/PAP/NSM} YE SIN ΑΜΑΡΤΑΝΕΤΕ 264 {V/2APN/2P} AGAINST ΕΙΣ 1519 {PREP} ANOINTED ΧΡΙΣΤΟν 5547 {N/ASM}

8:12 ΟΥΤΩΣ ΔΕ ΑΜΑΡΤΑΝΟΝΤΕΣ ΕΙΣ ΣΙΟΥΣ ΑΔΕΛΦΟΥΣ ΚΑΙ ΤΥΠΙΤΟΝΤΕΣ ΑΥΤΩΝ ΘΗ ΣΥΝΕΙΔΗΣΙΝ ΑΣΘΕΝΟΥΣΑΝ ΧΡΙΣΤΩν ΑΜΑΡΤΑΝΕΤΕ

8:13 Therefore if food causes my brother to stumble, I will no, not eat meat into the age, so that I may not cause my brother to stumble.

8:13 THEREFORE ΔΙΟΠΕΡ 1355 {CONJ} IF ΕΙ 1487 {COND} FOOD ΒΡΩΜΑ 1033 {N/NSN} CAUSES TO STUMBLE ΣΚΑΝΔΑΛΙΖΕΙ 4624 {V/P2AAI/3S} ΘΟ ΤΟΝ 3588 {T/2APM} BROTHER ΑΔΕΛΦΟΝ 80 {N/2APN/2P} OF ME ΜΟΥ 3450 {PP/1GS} I WILL EAT ΦΑΓΩ 5315 {V/2AAS/1S} ΚΡΕΑ 2907 {N/NSN} NO ΟΥ 3756 {V/PRT/N} NOT ΜΗ 3361 {V/PRT/I} INTO ΕΙΣ 1519 {PREP} ΘΟ ΤΟΝ 3588 {T/2APM} AGE ΑΙΩΝΑ 165 {N/ASM} SO THAT ΙΝΑ 2443 {CONJ} I MAY CAUSE TO STUMBLE ΣΚΑΝΔΑΛΙΖΩ 4624 {V/2AAS/1S} NOT ΜΗ 3361 ΙΝΑ 2443 {CONJ} ΑΙΩΝΑ ΜΗ ΤΟΝ ΑΔΕΛΦΟΝ ΜΟΥ ΟΥ ΜΗ ΦΑΓΩ ΚΡΕΑ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΜΗ ΤΟΝ ΑΔΕΛΦΟΝ ΜΟΥ ΣΚΑΝΔΑΛΙΖΩ

8:13 ΔΙΟΠΕΡ ΕΙ ΒΡΩΜΑ ΣΚΑΝΔΑΛΙΖΕΙ ΤΟΝ ΑΔΕΛΦΟΝ ΜΟΥ ΟΥ ΜΗ ΦΑΓΩ ΚΡΕΑ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΙΝΑ ΜΗ ΤΟΝ ΑΔΕΛΦΟΝ ΜΟΥ ΣΚΑΝΔΑΛΙΖΩ

9:1 Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are ye not my work in Lord?
9:2 If I am not an apostle to others, yet at least I am to you, for ye are the seal of my apostleship in Lord.

9:3 My defense to those who examine me is this.

9:4 Have we no, not a right to eat and to drink?

9:5 Have we no, not a right to lead about a sister wife, as also the other apostles, and the brothers of the Lord, and Cephas?

9:6 Or have only I and Barnabas no right not to be occupied earning a living?

9:7 Who ever enlists in an army at his own wage? Who plants a vineyard and does not eat from the fruit of it? Or who feeds a flock and does not eat from the milk of the flock?
9:8 Do I say these things according to man, or does not the law also say these things?

9:9 For it is written in the law of Moses thou shalt not muzzle an ox threshing grain. Is God concerned about oxen,

9:10 or does he speak altogether for our sake? For our sake, for it was written, He who plows ought to plow with hope, and he who threshes with his hope, with hope to share.

9:11 If we sowed spiritual things to you, is it a great thing if we will reap your carnal things?

9:12 If others are partakers of the right from you, are not we more? Nevertheless we did not use this right, but we cover all things, so that we may not give any hindrance to the good-news of the Christ.
Know ye not that those being employed at the sacred things eat from the temple, and those who serve at the altar are partakers at the altar?

And so the Lord commanded those who proclaim the good-news to live from the good-news.

But I have used none of these things, and I did not write these things so that it should be done to me this way. For it is good for me rather to die, than that any man should make my boasting empty.

For if I preach the good-news, it is not a source of pride for me, for an obligation is laid upon me. And woe is to me if I do not preach the good-news.
For if I do this voluntarily, I have a reward, but if involuntarily, I have been entrusted with a commission.

What then is my reward? That, while preaching the good-news, I may make the good-news of the Christ without charge, in order not to make full use of my right in the good-news.

For although being free from all men, I made myself a servant to all, so that I might gain the more.

And to the Jews I became as a Jew, so that I might gain Jews, to those under law, so that I might gain those under law,
To the weak I became as weak, so that by all means I might save some. I have become all things to all men, so that I might gain the weak. For sake of the good-news, so that I might become a fellow participant of it.

And every man who strives for mastery exercises self-control in all things. Indeed therefore those men do it so that they might obtain a perishable crown, but we an imperishable.

And I do this for sake of the good-news, so that I might become a fellow participant of it.

Know ye not that those who run in an arena, indeed all run, but one receives the prize? So run that ye may seize it.

And therefore those men do it so that I might become qualified.

For I therefore run this way, not as aimlessly. I fight this way, not as flaying air.
10:1
But I want you not to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea,

10:2 and all in Moses were immersed in the cloud and in the sea.

10:3 And they all ate the same spiritual food,

10:4 and they all drank the same spiritual drink, for they drank from a spiritual rock that followed them. And the rock was the Christ.

10:5 However with most of them God was not well pleased, for they were strewn in the wilderness.

10:6 But these things became our examples, for us not to be men who lust for evil things as those also lusted.
10:6 BUT ΔE 1161 (CONJ) THESE TAYTA 5023 (PD/NPN) BECAME ΕΓΕΝΘΗΣΑΝ 1096 (V/A0I/3P) OUR ΗΜΩΝ 2257 (PP/1GP) EXAMPLES ΤΥΠΟΙ 5179 (N/NP/M) FOR ΕΙΣ 1519 (PREP) US ΗΜΑΣ 2248 (PP/1AP) THE TO 3588 (T/ASM) TO BE ΕΙΝΑΙ 1511 (V/PXN) NOT MH 3361 (PREP/N) MEN WHO LUST ΕΠΙΘΥΜΗΤΑΣ 1938 (N/APM) OF EVIL ΚΑΚΩΝ 2556 (A/GPN) JUST AS ΚΑΘΩΣ 2531 (ADV) THOSE ALSO ΚΑΚΕΙΝΟΙ 2548 (PD/NPM/C) LUSTED ΕΠΕΘΥΜΗΣΑΝ 1937 (V/AAI/3P)
10:6 TAYTA ΔE ΤΥΠΟΙ ΗΜΩΝ ΕΓΕΝΘΗΣΑΝ ΕΙΣ ΤΟ ΜΗ ΕΙΝΑΙ ΗΜΑΣ ΕΠΙΘΥΜΗΤΑΣ ΚΑΚΩΝ ΚΑΘΩΣ ΚΑΚΕΙΝΟΙ ΕΠΕΘΥΜΗΣΑΝ

10:7 Neither become ye idolaters as some of them, as it is written, The people sat down to eat and drink, and rose up to revel.

10:7 NEITHER MHDE 3366 (CONJ) BECOME YE ΓΙΝΕΣΘΕ 1096 (V/PNM/2P) IDOLATERS ΕΙΔΩΛΟΛΑΤΡΑΙ 1496 (N/NPM) JUST AS KAQWS 2531 (ADV) SOME TINES 5100 (PX/NPM) OF THEM ΑΥΤΩΝ 846 (PP/GPM) JUST AS ΩΣΠΕΡ 5618 (ADV) IT IS WRITTEN ΓΕΓΡΑΠΤΑΙ 1125 (V/RPI/3S) THO O 3588 (T/NSM) PEOPLE ΛΑΟΣ 2992 (N/NSM) SAT DOWN ΕΚΑΘΙΣΕΝ 2523 (V/AAI/3S) TO EAT ΦΑΓΕΙΝ 5315 (V/2AAN) AND PIEIN 4095 (V/2AAN) AND KAI 2532 (CONJ) ROSE UP ΑΝΕΣΤΗΣΑΝ 450 (V/AAI/3P) TO REVEL ΠΑΙΖΕΙΝ 3815 (V/PAN)

10:7 MHDE EIDWLOLATRAI GINESQE KAQWS TINES AUTWN WSPER GEGRAPTAI EKAQISEN O LAOS FAGEIN KAI PIEIN KAI ANESTHSAN PAIZEIN

10:8 Nor should we fornicate as some of them fornicated, and twenty-three thousand fell in one day.

10:8 NOR MHDE 3366 (CONJ) SHOULD WE FORNICATE ΠΟΡΝΕΥΩΜΕΝ 4203 (V/PAS/1P) JUST AS KAQWS 2531 (ADV) SOME TINES 5100 (PX/NPM) OF THEM ΑΥΤΩΝ 846 (PP/GPM) FORNICATED ΕΠΟΡΝΕΥΣΑΝ 4283 (V/AAI/3P) AND KAI 2532 (CONJ) TWENTY-THREE ΕΙΚΟΣΙΤΡΕΙΣ 1501-5140 (N/NUI) THOUSAND ΧΙΛΙΑΔΕΣ 5505 (N/NPF) FELL ΕΠΕΣΟΝ 4098 (V/2AAI/3P) IN ΕΝ 1722 (PREP) ONE ΜΙΑ 3391 (N/DSF) ΗΜΕΡΑ 2250 (N/DSF)

10:8 MHDE PORNEUWMEN KAQWS TINES AUTWN EPORNEUSAN KAI EPESON EN MIA HMERA EIKOSITREIS CILIADES

10:9 Nor should we challenge the Christ as some of them also challenged, and were destroyed by the serpents.

10:9 NOR MHDE 3366 (CONJ) SHOULD WE CHALLENGE ΕΚΠΕΙΡΑΖΩΜΕΝ 1598 (V/PAS/1P) THO TON 3588 (T/ASM) ANOINTED ΧΡΙΣΤΟΝ 5547 (N/ASM) AS KAQWS 2531 (ADV) SOME TINES 5100 (PX/NPM) OF THEM ΑΥΤΩΝ 846 (PP/GPM) ALSO KAI 2532 (CONJ) CHALLENGED ΕΠΙΕΙΡΑΣΑΝ 3985 (V/AAI/3P) AND KAI 2532 (CONJ) WERE DESTROYED ΑΠΩΛΟΝΤΟ 622 (V/2AMI/3P) BY ΥΠΟ 5259 (PREP) THOS TOU 3588 (T/GSM) SERPENTS ΟΦΕΩΝ 3789 (N/GPM)

10:9 MHDE EKPEIRAZOMEN TON XRISTON KATHOS KAI TINES AYTWN EPEIRASAN KAI YPIO TOU OFEON APIOLONTO

10:10 And ye should not grumble as some of them grumbled, and were destroyed by the destroyer.

10:10 AND NOT MHDE 3366 (CONJ) YE SHOULD GRUMBLE ΓΟΓΓΥΖΕΤΕ 1111 (V/PAM/2P) AS KAΘΩΣ 2531 (ADV) SOME TINES 5100 (PX/NPM) OF THEM ΑΥΤΩΝ 846 (PP/GPM) ALSO KAI 2532 (CONJ) GRUMBLLED ΕΓΟΓΓΥΣΑΝ 1111 (V/A0I/3P) AND KAI 2532 (CONJ) WERE DESTROYED ΑΠΩΛΟΝΤΟ 622 (V/2AMI/3P) BY ΥΠΟ 5259 (PREP) THOS TOY 3588 (T/GSM) DESTROYER ΟΛΟΘΡΕΥΤΟΥ 3644 (N/GSM)

10:10 MHDE GOGGUZETE KATHOS KAI TINES AYTWN EGOGGUSAN KAI YPIO TOY OLOTHEUYTOU

10:11 Now all these things happened to those men for examples, and they were written for our admonition, to whom the ends of the ages came.

10:11 NOW ΔE 1161 (CONJ) ALL ΠΑΝΤΑ 3956 (A/NPN) THESE TAYTA 5023 (PD/NPN) HAPPENED ΣΥΝΕΒΑΙΝΟΝ 4819 (V/A0I/3P) TO THOSE ΕΚΕΙΝΟΙΣ 1565 (PD/PYM) FOR EXAMPLES ΤΥΠΟΙ 5179 (N/NP/M) AND ΔE 1161 (CONJ) THEY WERE WRITTEN ΓΕΓΡΑΦΗ 1125 (V/2API/3S) FOR ΠΡΟΣ 4314 (PREP) ADMONITION ΝΟΥΘΕΣΙΑΝ 3559 (N/ASF) OF US ΗΜΩΝ 2257 (PP/1GP) TO
Therefore let him who seems to stand take heed lest he fall.

No temptation has taken you except is common to man. But God is faithful who will not allow you to be tempted above what ye are able, but with the temptation will also make the way to escape, to enable you to endure.

Therefore, my beloved, flee from idolatry.

I speak as to wise men, judge ye what I say.

The cup of the blessing that we bless, is it not a participation of the blood of the Christ? The bread that we break, is it not a participation of the body of the Christ?

Because we, the many, are one bread, one body, for we are all partakers of the one bread.
Look at Israel according to flesh. Those who eat the sacrifices, are they not partakers of the altar?

What therefore do I say, that an idol is anything, or that a sacrifice to an idol is anything?

Rather, that which the Gentiles sacrifice, they sacrifice to demons and not to God, and I do not want you to become partakers of demons.

Ye cannot drink the cup of Lord, and the cup of demons. Ye cannot be partakers of a table of Lord, and of a table of demons.

Or do we provoke the Lord to jealousy? Are we stronger than he?
10:23 All things are permitted for me, but not all things are expedient. All things are permitted for me, but not all things are constructive.

10:24 Let not one man seek that of himself, but each man that of the other.

10:25 Eat everything being sold in a meat market, inquiring of nothing because of the conscience,

10:26 for the earth is the Lord's, and the fullness of it.

10:27 If any of those unbelievers invites you, and ye want to go, eat everything being set before you, inquiring of nothing because of the conscience.

10:28 But if any man says to you, This is a sacrifice to an idol, do not eat for the sake of that man who informed, and the conscience, for the earth is the Lord's, and the fullness of it.
10:29 And I say conscience, not the one of himself, but the one of the other man. For why is my liberty judged by another conscience?

10:30 If I partake with thankfulness, why am I maligned about which I express thanks?

10:31 Therefore whether ye eat, or drink, or anything ye do, do all to the glory of God.

10:32 Become ye inoffensive both to Jews and to Greeks, and to the church of God,

10:33 just as I also strive to please in all things for all men, not seeking my own advantage, but that of the many, so that they may be saved.

11:1 Become ye followers of me, even as I also am of Christ.
11:2 Now I praise you, brothers, that ye remember me in all things and keep the traditions, just as I delivered them to you.

11:2 Now δὲ ἐν ἀληθείᾳ ὑμῖν, ἵνα μνημονεύσητε ὡς παραδόθηκε ἐμοί καὶ τὰς παραδοσίας ὑμᾶς ἑκατέραν ὡς ἐγὼ ἔδωκα ὑμῖν.

11:3 But I want you to know that the head of every man is the Christ, and the head of a woman is the man, and the head of Christ is God.

11:3 Θέλω δὲ ὑμῖν οὕτως νοεῖν, ὅτι ὁ Κηφᾶς ὁ Ἰησοῦς ὁ Κριστός ὁ Θεός ἡ ἡμῶν ἡγημόνια εἰς ἡμᾶς ἤτοι ὑμᾶς ἔδωκεν. 

11:4 Every man praying or prophesying having something upon his head dishonors his head.

11:4 Καθὼς δὲ πράττεις καθὼς ἐπιθυμεῖς, ἄν οὖν ὅτι ἐπιθυμεῖς ἀναθεματίζεις ἑαυτὸν ἢ ἀναθεματίζεις ἀνέπαυτον, τότε οὖν ἐπιθυμεῖς ἀναθεματίζεις ἑαυτὸν ἢ ἀναθεματίζεις ἀνέπαυτον.

11:5 But every woman praying or prophesying with her head uncovered dishonors her head, for it is one and the same thing as the woman who has been shaven.

11:5 Τοσοῦτον δὲ καὶ τῇ γυναικὶ προφητεύουσα, ὅταν ἀνέπαυτον ἔχῃ, ὅτι ἐκείνῃ δὲ γυναικὶ ἐπιθυμεῖς ἀναθεματίζεις ἑαυτὸν ἢ ἀναθεματίζεις ἀνέπαυτον, τότε οὖν ἐπιθυμεῖς ἀναθεματίζεις ἑαυτὸν ἢ ἀναθεματίζεις ἀνέπαυτον. 

11:6 For if a woman is not covered, let her also shear herself. But if it is an ugly thing for a woman to shear herself or be shaven, she should be covered.

11:6 Εἴπομεν δὲ ὑμῖν πρὸς τὴν γυναῖκα, ἵνα ἐπιθυμεῖς ἀναθεματίζεις ἑαυτὸν ἢ ἀναθεματίζεις ἀνέπαυτον, τότε οὖν ἐπιθυμεῖς ἀναθεματίζεις ἑαυτὸν ἢ ἀναθεματίζεις ἀνέπαυτον. 

11:7 For a man indeed ought not to cover his head, being an image and glory of God, but
11:7 For man is a glory of man.

11:7 For man is a glory of man.

11:8 For man is not from woman, but woman is from man.

11:8 For man is not from woman, but woman is from man.

11:9 For also man was not created for the woman, but woman for the man.

11:9 For also man was not created for the woman, but woman for the man.

11:10 Because of this the woman ought to have authority over her head, because of the heavenly agents.

11:10 Because of this the woman ought to have authority over her head, because of the heavenly agents.

11:11 Nevertheless, neither is man independent of woman, nor woman independent of man, in Lord.

11:12 For just as the woman is from the man, so also the man is through the woman. But all things are from God.

11:13 Judge ye among yourselves, is it proper for a woman to pray to God uncovered?
11:13 EN YMIN AYTOIS KPINATE PREPON ESTIN GUNAIKA AKatakalypton TO THEO PROSEUCESAI

11:14 Or does nature itself teach you that if a man actually wears long hair it is a disgrace to him?

11:15 But if a woman wears long hair, it is a glory to her, because her hair has been given for a cloak.

11:16 But if any man appears to be a lover of strife, we have no such custom, nor the congregations of God.

11:17 Now in this that is commanded, I do not praise you, because ye do not assemble for the better but for the worse.

11:18 For indeed first, when ye come together in a congregation, I hear divisions are present among you, and I partly believe it.
For there must also be factions among you, so that the genuine may become apparent among you.

Therefore ye come together in the same place, it is not to eat the Lord's supper.

For each man proceeds to eat his own meal, and one is hungry and another is drunken.

For have ye no houses to eat and to drink in? Or do ye disparage the church of God, and humiliate those not having? What shall I say to you? Shall I praise you in this? I do not praise you.

For I received from the Lord what I also delivered to you, that the Lord Jesus in the night in which he was betrayed took bread,

But the cup after supper, saying, this is my blood, the blood of the covenant, which is shed for many for the remission of sins.

For each one proceeds to eat his own meal, and one is hungry and another is drunken.

When therefore ye come together in the same place, it is not to eat the Lord's supper.

For each man proceeds to eat his own meal, and one is hungry and another is drunken.

For ye eat not the body of the Lord, and the blood of the Lord.

For have ye no houses to eat and to drink in? Or do ye disparage the church of God, and humiliate those not having? What shall I say to you? Shall I praise you in this? I do not praise you.

For the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body.

The Lord being thus glorified in the apostles, the church received the Lord's commandment to keep this feast as the memorial of the Lord Jesus.
and having expressed thanks, he broke in pieces, and said, Take ye, eat, this is my body broken for you. This do ye for my memorial.

Likewise also the cup after the supper, saying, This cup is the new covenant in my blood. This do, as often as ye drink it, for my memorial.

For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death until he comes.

Therefore whoever may eat this bread or drink the cup of the Lord unworthily of the Lord, will be guilty of the body and the blood of the Lord.

But let a man examine himself, and let him so eat of the bread, and drink of the cup.
11:29 For he who eats and drinks unworthily, eats and drinks condemnation to himself, not discerning the body of the Lord.

11:29 For he who eats and drinks unworthily, eats and drinks condemnation to himself, not discerning the body of the Lord.

11:30 Because of this many are weak and sickly among you, and a considerable sleep.

11:31 But if we were discerning ourselves we would not be judged.

11:32 But when we are judged by Lord, we are chastened so that we may not be condemned with the world.

11:33 Therefore, my brothers, when ye come together to eat, await each other.

11:34 And if any man is hungry, let him eat at home so that ye may not come together for condemnation. And the rest I will set in order as soon as I come.
Now concerning the spiritual things, brothers, I do not want you to be ignorant.

Now, concerning the spiritual things, brothers, I do not want you to be ignorant. (12:1)

Ye know that, while Gentiles, ye were being carried away to the voiceless idols, as ye were led. (12:2)

Therefore I make known to you, that no man speaking by the Spirit of God says, Jesus is accursed, and no man can say, Jesus is Lord, except by Holy Spirit. (12:3)

Now there are varieties of gifts, but the same Spirit. (12:4)

And there are varieties of services, and the same Lord. (12:5)

And there are varieties of functions, but it is the same God who works all in all. (12:6)
But the manifestation of the Spirit is given to each man toward that which is beneficial.

For to one, the word of wisdom is given through the Spirit, and to another, the word of knowledge according to the same Spirit,

to a different man, faith by the same Spirit, and to another, gifts of healings by the same Spirit,

and to another, workings of miracles, and to another, prophecy, and to another, discerning of spirits, and to a different man, kinds of tongues, and to another, the interpretation of tongues.

But the one and the same Spirit works all these things, distributing to each man individually as it wills.

For just as the body is one and has many parts, and all the parts of the body, being many, are one body, so also is the Christ.
For also by one Spirit we are all immersed into one body, whether Jews or Greeks, whether bondmen or freemen, and we were all made to drink into one Spirit.

For the body also is not one part, but many.

If the foot should say, Because I am not a hand I am not of the body, it is not by this not of the body.

And if the ear should say, Because I am not an eye I am not of the body, it is not by this not of the body.

If the whole body were an eye, where would be the smelling? If the whole were hearing, where would be the smelling?
12:18 But now God has placed the parts, each one of them, in the body just as he intended.

12:18 BUT DE 1161 {CONJ} NOW NYNI 3570 {ADV} THO O 3588 {T/NSM} GOD THEOS 2316 {N/NSM} PLACED THETO 5087 {V/2AMI/3S} THES TA 3588 {T/NSN} PARTS MElah 3196 {N/APN} EACH EKASTON 1538 {A/NSN} ONE EN 1520 {N/NSN} OF THEM AYTWN 846 {PP/GPN} IN EN 1722 {PREP} THE TO 3588 {T/DSN} BODY SÔMATI 4983 {N/NSN} JUST AS KATHOS 2531 {ADV} HE INTENDED THELEHSEN 2309 {V/2AMI/3S} 12:18 NYNI DE O THEOS THETO TA MElah EN EKASTON AYTWN EN TO SÔMATI KATHOS THELEHSEN

12:19 And if they were all one part, where would be the body?

12:19 BUT DE 1161 {CONJ} IF EI 1487 {COND} THES TA 3588 {T/NPN} ALL PANTA 3956 {A/NPN} WERE HN 2258 {V/IXI/3S} ONE EN 1520 {N/NSN} PART MELOS 3196 {N/NSN} WHERE? POU 4226 {PRT/I} THE TO 3588 {T/DSN} BODY SÔMA 4983 {N/NSN}

12:20 But now of course there are many body-parts, but one body.

12:20 BUT DE 1161 {CONJ} NOW DE 3568 {ADV} OF COURSE MEN 3303 {PRT} MANY POLLA 4183 {A/NPN} BODY-PARTS MELH 3196 {N/NPN} BUT DE 1161 {CONJ} ONE EN 1520 {N/NSN} BODY SÔMA 4983 {N/NSN}

12:21 And the eye cannot say to the hand, I have no need of thee, nor again the head to the feet, I have no need of you.

12:21 AND DE 1161 {CONJ} THO O 3588 {T/NSM} EYE OPHALAMOS 3788 {N/NSM} NOT OY 3756 {PRT/N} IS ABLE DYNATAI 1410 {V/PNI/3S} TO SAY EIPEIN 2036 {V/2AAN} TO THA 3588 {T/NSN} HAND CEIRI 5495 {N/DSF} I HAVE EXO 2192 {V/PMA/P} NO OYK 3756 {PRT/P} NEED XPEIAN 5532 {N/ASF} OF THEE SOY 4675 {PP/2GS} NOR H 2228 {PRT} AGAIN PAULIN 3825 {ADV} THA H 3588 {T/NSF} HEAD KEPHALH 2776 {N/NSF} TO THOS TOIS 3588 {T/NSN} FEET POSIN 4228 {N/DSN} I HAVE EXO 2192 {V/PMA/P} NO OYK 3756 {PRT/P} NEED XPEIAN 5532 {N/ASF} OF YOU YMWN 5216 {PP/2GP}

12:22 Instead, much more the parts of the body that seem to be more feeble are necessary.

12:22 INSTEAD ALLA 235 {CONJ} MUCH POLLO 4183 {A/DSN} MORE MALLON 3123 {ADV} THES TA 3588 {T/NSN} PARTS MEAH 3196 {N/NPN} OF THE TOY 3588 {T/GSN} BODY SÔMATOS 4983 {N/GSN} THAT SEEM DOKOYNTA 1380 {V/PMA/P} TO BE YIAPXEIN 5225 {V/PAN} MORE FEEBLE ASQENESTERA 772 {A/NPN/C} IS EΣTIN 2076 {V/PXI/3S} NECESSARY ANAGKAI 316 {A/NSN}

12:23 And those things of the body presumed to be without esteem, we place around these more abundant worth. And our unpresentable parts have more abundant propriety,
whereas our presentable parts have no need. Instead, God united the body together, having given more abundant worth to the part that lacks,

so that there would be no schisms in the body, but that the parts would have the same care for each other.

And if one part suffers, all the parts suffer together, or one part is honored, all the parts rejoice together.

Now ye are the body of Christ, and body-parts individually.

And in the church God has placed men who are first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, administrations, kinds of tongues.
12:29 Are all apostles? Are all prophets? Are all teachers? Do all do miracles?

12:29 NOT? MH 3361 {PRT/I} ALL PANTES 3956 {A/NPM} APOSTES AIOSTOLOI 652 {N/NPM} NOT? MH 3361 {PRT/I} ALL PANTES 3956 {A/NPM} PROPHETS PIOFHTAI 4396 {N/NPM} NOT? MH 3361 {PRT/I} ALL PANTES 3956 {A/NPM} TEACHERS DIADAΣKALOI 1520 {N/NPM} NOT? MH 3361 {PRT/I} ALL PANTES 3956 {A/NPM} MIRACLES DYNAMEIS 1411 {N/NP}

12:29 MH PANTES AIOSTOLOI MH PANTES PIOFHTAI MH PANTES DIADAΣKALOI MH PANTES DYNAMEIS

12:30 Do all have gifts of healing? Do all speak with tongues? Do all interpret?

12:30 NOT? MH 3361 {PRT/I} ALL PANTES 3956 {A/NPM} HAVE EXOUSIN 2192 {V/PAI/3P} GIFTS ΧΑΡΙΣΜΑΤΑ 5486 {N/NPN} OF HEALING ΙΑΜΑΤΩΝ 2386 {N/GPN} NOT? MH 3361 {PRT/I} ALL PANTES 3956 {A/NPM} SPEAK ΑΛΛΟΥΣΙΝ 2980 {V/PAI/3P} WITH TONGUES ΓΛΩΣΣΑΙΣ 1100 {N/DPF} NOT? MH 3361 {PRT/I} ALL PANTES 3956 {A/NPM} INTERPRET ΔΙΕΡΜΗΝΕΥΟΥΣΙΝ 1329 {V/PAI/3P}

12:30 MH PANTES ΧΑΡΙΣΜΑΤΑ EXOUSIN IAMATWN MH PANTES GLWSSAIS LALOUSIN MH PANTES DIERMHNEUOUSIN

12:31 But be zealous for the better gifts. And yet I show you a more excellent way.

12:31 BUT DE 1161 {CONJ} ZHLOUTE 2206 {V/PAM/2P} ΤΗΣ 3588 {T/APN} ΚΑΙ 2532 {CONJ} ΥΠΕΡΒΟΛΗΝ 5236 {N/ASF}

12:31 ZHALOUTE DE TA XARISMATA TA KREITTONA KAI ETI KAQ UPERBOLHN ODON UMIN DEUKHUMI

13:1 If I speak with the tongues of men and of heavenly agents, but have not love, I have become sounding brass, or a clashing cymbal.

13:1 IF EAN 1437 {COND} I SPEAK ΛΑΛΩ 2980 {V/PAS/1S} WITH THAS ΤΑΙΣ 3588 {T/DPF} TONGUES ΓΛΩΣΣΑΙΣ 1100 {N/DPF} OF THOS ΤΩΝ 3588 {T/GPM} MEN ΑΝΘΡΩΠΩΝ 444 {N/GPM} AND ΚΑΙ 2532 {CONJ} OF THOS ΤΩΝ 3588 {T/GPM} AGENTS ΑΓΓΕΛΩΝ 32 {N/GPM} BUT DE 1161 {CONJ} HAVE ΕΧΩ 2192 {V/PAS/1S} NOT MH 3361 {PRT/N} LOVE ΑΓΑΠΗΝ 26 {N/ASF} I HAVE BECOME ΓΕΓΩΝΑ 1096 {V/2RAI/1S} ΣOUNDING ΗΧΩΝ 2278 {V/PAP/NSM} BRASS ΧΑΛΚΟΣ 5475 {N/NSM} OR Η 2228 {PRT} CLASHING ΑΛΑΛΑΖΟΝ 214 {V/PAP/NSM} CYMBAL ΚΥΜΒΑΛΟΝ 2950 {N/NSN}

13:1 EAN TAIS GLWSSAIS TON ANTHROPOYN ALLO KAI TON AGGELOYN AGAPIHN DE MH EXO GEGONA XALAKOS HXON H KYMBALON ALALAZON

13:2 And if I have prophecy, and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, and have not love, I am nothing.

13:2 AND ΚΑΙ 2532 {CONJ} IF EAN 1437 {COND} I HAVE EXΩ 2192 {V/PAS/1S} PROPHECY ΠΡΟΦΗΤΕΙΑΝ 4394 {N/ASF} ΑΝΘΡΩΠΩΝ 444 {N/GPM} ΚΑΙ 2532 {CONJ} Ι ΚΑΙ 2532 {CONJ} I KNOW ΕΙΔΩ Ι 1492 {V/FRS/1S} ΑΝΑΡΤΙΑΝ 3956 {A/APN} ΠΑΠΑΝΟΝ 2190 {N/FRS} PROPHETIEAN 4394 {N/ASF} AND KAI 2532 {CONJ} I KNOW EEIDΩ 1492 {V/FRS/1S} ALL PANTA 3956 {A/APN} THES TA 3588 {T/APN} MYSTERIES MYΣΤΗΡΙΑ 3466 {N/APN} AND KAI 2532 {CONJ} ALL PANTA 3956 {A/APN} THA ΘΗΝ 3588 {T/ASF} KNOWLEDGE ΓΝΩΣΙΝ 1108 {N/ASF} AND KAI 2532 {CONJ} IF EAN 1437 {COND} I HAVE EXΩ 2192 {V/PAS/1S} ALL PANTA 3956 {A/APN} ΘΑ ΘΗΝ 3588 {T/ASF} FAITH ΠΙΣΤΙΝ 4102 {N/ASF} SO AS OΣΤΕ 5620 {CONJ} TO REMOVE ΜΕΘΙΣΤΑΝΕΙΝ 3179 {V/PAP} MOUNTAINS ΟΡΗ 3735 {N/ASP} AND DE 1161 {CONJ} HAVE EXΩ 2192 {V/PAS/1S} NOT MH 3361 {PRT/N} LOVE ΑΓΑΠΗΝ 26 {N/ASF} ΑΝΔΡΙ 1510 {V/PXI/1S} NOTHING ΟΥΘΕΝ 3762 {A/NSN}

13:2 KAI EAN EXΩ ΠΡΟΦΗΤΕΙΑΝ ΚΑΙ ΕΙΔΩ ΤΑ ΜΥΣΤΗΡΙΑ ΠΑΝΤΑ ΚΑΙ ΠΑΣΑΝ ΘΗΝ ΓΝΩΣΙΝ ΚΑΙ EAN EXΩ ΠΑΣΑΝ ΘΗΝ ΠΙΣΤΙΝ ΩΣΤΕ ΟΡΗ ΜΕΘΙΣΤΑΝΕΙΝ ΑΓΑΠΗΝ ΔΕ MH EXO OUΘΕΝ EIMI

13:3 And if I dole out all things possessed by me, and if I deliver my body so that I may be
burned, and have not love, I benefit nothing.


13:4 Love is patient and is kind. Love does not envy. Love does not brag, and is not puffed up.


13:5 It does not behave improperly, does not seek the things of itself, is not made sharp, does not contemplate evil.


13:6 does not rejoice in wrong but rejoices in the truth,


13:7 covers all things, believes all things, hopes all things, endures all things.


13:8 Love never fails. But whether prophecies, they will be abolished, whether tongues, they will cease, whether knowledge, it will be abolished.


13:9 But we know in part, and we prophesy in part,
13:9 \textit{but when the perfect comes, then what is in part will be abolished.}

13:10 \textit{but when the perfect comes, then what is in part will be abolished.}

13:11 \textit{When I was a child, I spoke as a child, I understood as a child, I reasoned as a child, but when I became a man, I abolished the childish things.}

13:12 \textit{For now we see by polished metal, in dimness, but then face to face. Now I know in part, but then I will know just as also I was known.}

13:13 \textit{And now remain faith, love, these three, but the greater of these is love.}

14:1 \textit{Pursue love, and be zealous for the spiritual things, but more that ye may prophesy.}

14:2 \textit{For he who speaks in a tongue speaks not to men, but to God, for no man hears, but in spirit he speaks mysteries.}
14:2 O ΓΑΡ ΛΑΛΩΝ ΓΛΩΣΣΗ ΟΥΚ ΑΝΘΡΩΠΟΙΣ ΛΑΛΕΙ ΑΛΛΑ ΤΩ ΘΕΩ ΟΥΔΕΙΣ ΓΑΡ ΑΚΟΥΕΙ ΠΙΝΕΥΜΑΤΙ ΔΕ ΛΑΛΕΙ ΜΥΣΤΗΡΙΑ

14:3 But he who speaks prophesies to men edification and encouragement and comfort.

14:4 THO Ο 3588 (T/NSM) WHO SPEAKS ΛΑΛΩΝ 2980 (V/PAP/NSM) IN TONGUE ΓΛΩΣΣΗ 1100 (N/DSF) BUILDS UP ΟΙΚΟΔΟΜΗΝ 1325 (N/ARE) MORE ΜΑΛΛΩΝ 3123 (ADV) THAT INA 2443 (CONJ) YE MAY PROPHESY ΠΡΟΦΗΤΕΥΗΤΕ ΤΟΝ 4395 (V/PAP/NSM) BUILD ΜΕΙΖΩΝ 3187 (N/DSF) THO Ο 3588 (T/NSM) WHO SPEAKS ΛΑΛΩΝ 2980 (V/PAP/NSM) IN TONGUE ΓΛΩΣΣΑΙΣ 1100 (N/DSF) THAT IF ΕΙ 1487 (COND) NOT ΜΗ 3361 (PRT/N) UNLESS ΕΚΤΟΣ 1622 (ADV) HE INTERPRETS ΔΙΕΡΜΗΝΕΥΕΙ 1329 (V/PAP/NSM) SO THAT INA 2443 (CONJ) ΤΗΝ 3588 (T/NSM) CONGREGATION ΕΚΚΛΗΣΙΑ 1577 (N/DSF) MAY RECEIVE ΛΑΒΗ 2983 (V/2AAS/3S) EDUCATION ΟΙΚΟΔΟΜΗΝ 3619 (N/ASF)

14:5 NOW I want you all to speak in tongues, but more that ye may prophesy. For greater is he who prophesies than he who speaks in tongues, unless he interprets, so that the congregation may receive edification.

14:6 But now, brothers, if I come to you speaking in tongues, what will I benefit you, unless I speak to you either in a revelation, or in knowledge, or in prophesying, or in doctrine?
For also if a trumpet gives an uncertain sound, who will prepare himself for battle?

For also if a trumpet gives an uncertain sound, who will prepare himself for battle?

So also ye, unless ye give understandable speech by the tongue, how will that which is spoken be known? For ye will be talking into the air.

So also ye, unless ye give understandable speech by the tongue, how will that which is spoken be known? For ye will be talking into the air.

For also if a trumpet gives an uncertain sound, who will prepare himself for battle?

For also if a trumpet gives an uncertain sound, who will prepare himself for battle?

If therefore I know not the force of the voice, I will be a foreigner to him who speaks, and he who speaks will be a foreigner to me.

If therefore I know not the force of the voice, I will be a foreigner to him who speaks, and he who speaks will be a foreigner to me.

So also ye, since ye are zealots of spirits, seek so that ye may excel for the edification of the church.

So also ye, since ye are zealots of spirits, seek so that ye may excel for the edification of the church.
Therefore let him who speaks in a tongue pray that he may interpret.

For if I pray in a tongue my spirit prays, but my intellect is unfruitful.

What is it therefore? I will pray with the spirit, and I will pray with the intellect also. I will sing with the spirit, and I will sing with the intellect also.

Otherwise if thou would bless with the spirit, how will the man who fills the place of the unlearned, say the Truly at thy thanksgiving, since he knows not what thou say?

For thou indeed express thanks well, but the other man is not edified.

I thank my God that I speak in tongues more than all of you.
Yet in an assembly I would rather speak five words with my intellect, so that I might also make others understand, than countless words in a tongue.

Brothers, become not children in your thoughts. Instead be childlike in wickedness, but in your thoughts become mature.

In the law it is written, In other tongues and in other lips I will speak to this people, and also make others understand, than countless words in a tongue.

Therefore tongues are for a sign, not to those who believe, but to the unbelieving. But prophesying is not to the unbelieving, but to those who believe.

If therefore the whole congregation comes together in the same place, and all speak in tongues, and unlearned or unbelieving men come in, will they not say that ye are mad?
But if all prophesy, and some unbelieving or unlearned man comes in, he is convicted by all, he is called to account by all.

And so the secrets of his heart are made manifest. And so having fallen down on his face he will worship God, declaring that God is really among you.

What is it therefore, brothers? When ye come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.

If any man speaks in a tongue, be according to two, or at the most three, and in succession. And let one interpret.

But if there is no interpreter, let him keep silent in an assembly, and let him speak to himself and to God.
And let two or three prophets speak, and let the other men pass judgment.

But if it should be revealed to another man who is seated, let the first be silent.

For ye can all prophesy one by one, so that all may learn, and all may be encouraged.

And the spirits of prophets are subject to prophets,

for God is not a God of confusion, but of peace.

As in all the churches of the sanctified, let the women keep silent in the churches. For it is not permitted for them to speak, but to be subordinate, as the law also says.

And if they want to learn anything, let them question their own husbands at home, for it
is an ugly thing for women to speak in an assembly.

14:35 And ΔΕ 1161 (CONJ) IF EI 1487 (COND) THEY WANT ΘΕΛΟΥΣΙΝ 2309 (V/PAM/3P) TO LEARN ΜΑΘΕΙΝ 3129 (V/2AAI) ANYTHING ΤΙ 5100 (PX/NSN) LET THEM QUESTION ΕΠΕΡΩΤΑΤΟΣΑΝ 1905 (V/PAM/3P) THOS TOUS 3588 (T/APM) OWN ΙΔΙΟΥΣ 2398 (A/APM) HUSBANDS ΑΝΔΡΑΣ 435 (N/APM) AT ΕΝ 1722 (PREP) HOME ΟΙΚΩ 3624 (N/DSM) FOR ΓΑΡ 1063 (CONJ) IT IS ΕΣΤΙΝ 2076 (V/PXI/3S) UGLY ΑΙΣΧΡΟΝ 150 (A/NSN) FOR WOMEN ΓΥΝΑΙΚΕΙΝ 1135 (N/DPF) TO SPEAK ΛΑΛΕΙΝ 2980 (V/PAN) IN ΕΝ 1722 (PREP) ASSEMBLY ΕΚΚΛΗΣΙΑ 1577 (N/DSF)

14:36 Or did the word of God come forth from you? Or did it come to you only?

14:36 OR H 2228 (PRT) THO O 3588 (T/NSM) WORD ΛΟΓΟΣ 3056 (N/NSM) OF THO TOU 3588 (T/GSM) GOD QΕΟU 2316 (N/GSM) CAME FORTH ΕΞΗΛΘΕΝ 1831 (V/2AAI/3S) FROM ΑΦ 575 (PREP) YOU ΥΜΩΝ 5216 (PP/2GP) OR H 2228 (PRT) IT CAME ΚΑΤΗΝΤΗΣΕΝ 2658 (V/AAI/3S) TO ΕΙΣ 1519 (PREP) YOU ΥΜΑΣ 5209 (PP/2AP) ONLY ΜΟΝΟΥΣ 3441 (A/APM)

14:37 If any man presumes to be a prophet or spiritual, let him acknowledge what I write to you, that they are commandments of Lord.

14:37 IF EI 1487 (COND) ANY ΤΙΣ 5100 (PX/NSN) PRESUMES ΔΟΚΕΙ 1380 (V/PAI/3S) TO BE ΕΙΝΑΙ 1511 (V/PXN) PROPHET ΠΡΟΦΗΤΗΣ 4396 (N/NSM) OR H 2228 (PRT) SPIRITUAL ΠΝΕΥΜΑΤΙΚΟΣ 4152 (A/NSM) LET HIM ACKNOWLEDGE ΕΠΙΓΙΝΩΣΚΕΤΩ 1921 (V/PAM/3S) WHAT Α 3739 (PR/APN) I WRITE ΓΡΑΦΩ 1125 (V/PAI/1S) TO YOU ΥΜΙΝ 5213 (PP/2DP) THOSE ΕΙΣΙΝ 1526 (V/PXI/3P) COMMANDMENTS ΕΝΤΟΛΑΙ 1785 (N/NPF) OF LORD ΚΥΡΙΟU 2962 (N/GSM)

14:38 But if any man is ignorant, let him be ignorant.

14:38 BUT ΔΕ 1161 (CONJ) IF EI 1487 (COND) ANY ΤΙΣ 5100 (PX/NSN) IS IGNORANT ΑΓΝΟΕΙ 50 (V/PAI/3S) LET HIM BE IGNORANT ΑΓΝΟΕΙΤΩ 50 (V/PAM/3S)

14:39 Therefore brothers, be zealous for prophesying, and do not forbid to speak in tongues.

14:39 THEREFORE ΩΣΤΕ 5620 (CONJ) BROTHERS ΑΔΕΛΦΟΙ 80 (N/VPM) BE ZEALOUS FOR ΖΗΛΟΥΤΕ 2206 (V/PAM/2P) THE TO 3588 (T/ASN) TO PROPHESY ΠΡΟΦΗΤΕΥΕΙΝ 4395 (V/PAN) AND ΚΑΙ 2532 (CONJ) FORBID ΚΩΛΥΕΤΕ 2967 (V/PAM/2P) NOT ΜΗ 3361 (PRT/N) THE TO 3588 (T/ASN) TO SPEAK ΛΑΛΕΙΝ 2980 (V/PAN) IN TONGUES ΓΛΩΣΣΑΙΣ ΙΣ 1100 (N/DPF)

14:40 Let all things be done decently and in order.

14:40 ALL ΠΑΝΤΑ 3956 (A/NPN) LET BE DONE ΓΙΝΕΣΘΟΥ 1096 (V/PNM/3S) DECENTLY ΕΥΣΧΗΜΟΝΩΣ 2156 (ADV) AND ΚΑΙ 2532 (CONJ) IN ΚΑΤΑ 2596 (PREP) ORDER ΤΑΞΙΝ 5010 (N/ASF)

15:1 And, brothers, I make known to you the good-news that I preached to you, which also ye received, and in which ye stand,
by which also ye are saved if ye hold firm that word I preached to you, unless ye believed in vain.

For I delivered to you at first what I also received, that Christ died for our sins according to the scriptures,
15:8 and last of all, as to the untimely birth, he also appeared to me.

15:9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

15:10 But by the grace of God I am what I am. And his grace for me did not become empty, but I labored more abundantly than them all, yet not I, but the grace of God with me.

15:11 Therefore whether I or those men, so we proclaim, and so ye believed.

15:12 Now if Christ is proclaimed that he has risen from the dead, how say some among you that there is no resurrection of the dead?
And if Christ has not risen, then our preaching is empty, and your faith is also empty.

For if the dead are not raised, neither has Christ been raised.

And if Christ has not been raised, your faith is vain. Ye are still in your sins.

Then also those who slept in Christ have perished.

If we are men who have hoped in Christ in this life only, we are of all men more miserable.
But now Christ has been raised from the dead. He became the firstfruit of those who are asleep.

For since death is because of a man, the resurrection of the dead is also because of a man.

For as by Adam all die, so also by Christ all will be made alive.

But each in his own order. Christ the firstfruit, then those of Christ at his coming.

Afterwards the end, when he delivers up the kingdom to the God and Father, when he will abolish all rule, and all authority and power.

For he must reign until he will put all his enemies under his feet.
15:26 The last enemy abolished is death.

15:27 For he subordinated all things under his feet. But when he says that all things have been subordinated, it is clear that he who subordinated all things under him, is excepted.

15:28 And when all things are made subordinate to him, then the Son himself will also be made subordinate to him who subordinated all things to him, so that God may be all in all.

15:29 Otherwise what will they do who are immersed for the dead? If the dead do not rise at all, why then are they immersed for the dead?
15:32 If in respect to men I fought with beasts at Ephesus, what is the benefit to me if the dead are not raised? Let us eat and drink, for tomorrow we die.

15:32 IF EI KATA ANQRWPON EQHRIOMACHSA EN EFESW TI MOI TO OFELOS EI NEKROI OUK EGEIRONTAI FAGWMEN KAI PIWMEN AURION GAR APOQNHSKOMEN

15:33 Be not led astray. Evil associations corrupt good habits.

15:33 BE LED ASTRAY ΠΛΑΝΑΣΘΕ 4105 {V/PPM/2P} NOT MH 3361 {PRT/N} EVIL ΚΑΚΑΙ 2556 {A/NPF} ASSOCIATIONS ΟΜΙΛΙΑΙ 3657 {N/NPF} CORRUPT ΦΕΙΡΟΥΣΙΝ 5351 {V/PAI/3P} GOOD ΧΡΗΣΤΑ 5543 {A/APN} HABITS ΗΘΗ 2239 {N/APN}

15:34 Sober up rightly, and do not sin, for some have ignorance of God. I speak shame about you.

15:34 SOBER UP ΕΚΝΗΨΑΤΕ 1594 {V/AAM/2P} RIGHTLY ΔΙΚΑΙΩΣ 1346 {ADV} AND ΚΑΙ 2532 {CONJ} SIN YE AMARTANETE 264 {V/PAM/2P} NOT MH 3361 {PRT/N} FOR ΓΑΡ 1063 {CONJ} SOME ΤΙΝΕΣ 5100 {PX/NPM} HAVE EXOUSIN 2192 {V/PAI/3P} IGNORANCE ΑΓΝΩΣΙΑΝ 56 {N/ASF} OF GOD ΘΕΟΥ 2316 {N/GSM} I SPEAK ΛΕΓΩ 3004 {V/PAI/1S} SHAME ΕΝΤΡΟΠΗΝ 1791 {N/APN} ABOUT ΠΡΟΣ 4314 {PREP} YOU ΥΜΙΝ 5213 {PP/2DP}

15:35 But some man will say, How are the dead raised, and with what kind of body do they come?

15:35 BUT ΆΛΛ ΆΛ 235 {CONJ} SOME ΤΙΣ 5100 {PX/NPM} WILL SAY ΕΠΕΙ 2046 {V/PAI/3S} HOW? ΠΙΣ 4459 {ADV/I} THOS ΟΙ 3588 {T/NPM} DEAD NEKPOI 3498 {A/NPM} ARE THEY RAISED UP ΕΓΕΙΡΟΝΤΑΙ 1453 {V/PP/3P} AND ΔΕ 1161 {CONJ} WITH WHAT KIND OF? ΠΙΟΙ 4169 {PI/D} BODY ΣΩΜΑΤΙ 4983 {N/DSN} DO THEY COME ΕΡΧΟΝΤΑΙ 2064 {V/PNI/3P}

15:36 Thou foolish man, what thou sow is not made alive unless it dies.

15:36 THOU ΣΥ 4771 {PP/2NS} FOOLISH ΑΦΡΩΝ 878 {A/VSM} WHAT Ο 3739 {PR/NSN} THOU SOW ΣΠΙΕΙΡΕΙΣ 4687 {V/PAI/2S} IS MADE ALIVE ΖΩΟΠΙΟΙΕΙΤΑΙ 2227 {V/PP/3S} NOT ΟΥ 3756 {PRT/N} IF ΕΑΝ 1437 {COND} NOT MH 3361 {PRT/N} IT DIES ΑΠΟΘΑΝΗ 599 {V/PAI/3S}

15:37 And what thou sow, thou do not sow the body that it will become, but a bare grain, if it may happen of wheat, or of some other kind.

15:38 But God gives it a body as he wills, and to each of the seeds its own body.

15:39 All flesh is not the same flesh, but one of men, and another flesh of beasts, and another of fishes, and another of birds, and another of birds of prey, and another of fish, and another of fishes, and another of the stars of heaven, and another of the stars of heaven.


15:40 and heavenly bodies, and earthly bodies (but the glory of the heavenly is different, and the glory of the earthly is different),

15:41 another glory is of the sun, and another glory of the moon, and another glory of the stars, for star differs from star in glory.

15:42 So also is the resurrection of the dead. It is sown in the perishable, it is raised in imperishability.
15:43 It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.

15:44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

15:45 And so it is written, The first man Adam developed into a living soul. The last Adam a life giving spirit.

15:46 Nevertheless the spiritual is not first, but the natural, then the spiritual. The first man was of the earth, earthly. The second man is the Lord from heaven. As is the earthly, such also are the earthly. And as is the heavenly, such also are the heavenly.
And just as we have worn the form of the earthly, we will also wear the form of the heavenly.

Now this I affirm, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit imperishability.

Behold, I tell you a mystery. We will actually not all sleep, but we will all be transformed.

For this perishable must put on imperishability, and this mortal must put on immortality.
on immortality, then will come to pass the saying that is written, Death was swallowed up in victory.


15:55 O death, where is thy sting? O Hades, where is thy victory?


15:56 The sting of death is sin, and the power of sin is the law.


15:57 But thanks is to God who gives us the victory through our Lord Jesus Christ.


15:58 Therefore, my beloved brothers, become ye steadfast, unmoving, always abounding in the work of the Lord, knowing that your labor is not empty in Lord.


15:58 ὁστε ἀδελφοί μοι ἀγαπητοὶ εὐδαιμονίας γίνεσθε ἀμαθηκίνητοι περισσεύοντες ἐν τῷ ἐργῷ τοῦ κυρίου παντότε εἰδότες ὁτι ο κοπὸς υμῶν οὐκ εὑστίν κενὸς ἐν κυρίῳ

16:1 Now concerning the collection for the sanctified, as I arranged for the congregations of Galatia, so also do ye.

Upon the first day of the week let each of you set something aside near himself, storing up whatever he may prosper, so that when I come no collections may be made then.

And when I arrive, whomever ye may approve by letters, I will send these men to bring your gift to Jerusalem.

And if it is fitting for me to go also, they will go with me.

But I will come to you when I pass through Macedonia, for I do pass through Macedonia.

And it may be that I will remain with you, or I will even spend winter, so that ye may set me on my way wherever I go.
16:7 For I do not want to see you now in passing, but I hope to remain some time with you, if the Lord allows.

16:7 For ΓΑΡ 1063 {CONJ} I WANT ΘΕΛΩ 2309 {V/PAI/1S} NOT ΟΥ 3756 {PRT/N} TO SEE ΙΔΕΙΝ 1492 {V/2AAN} YOU ΥΜΑΣ 5209 {PP/2AP} NOW ΑΡΤΙ 737 {ADV} IN ΕΝ 1722 {PREP} PASSING ΠΑΡΟΔΩ 3938 {N/DSF} BUT ΔΕ 1161 {CONJ} I HOPE ΕΛΠΙΖΩ 1679 {V/PAI/1S} TO REMAIN ΕΠΙΜΕΙΝΑΙ 1961 {V/AAN} SOME ΤΙΝΑ 5100 {PX/ASM} TIME ΧΡΟΝΟΝ 5550 {N/ASM} WITH ΠΡΩΣ 4314 {PREP} YOU ΥΜΑΣ 5209 {PP/2AP} IF ΕΑΝ 1437 {COND} ΘΗΟ 3588 {T/NSM} LORD ΚΥΡΙΟΣ 2962 {N/NSM} ALLOWS ΕΠΙΤΡΕΠΗ 2010 {V/PAS/3S}

16:7 ΟΥ ΘΕΛΩ ΓΑΡ ΥΜΑΣ ΑΡΤΙ ΕΝ ΠΑΡΟΔΩ ΙΔΕΙΝ ΕΛΠΙΖΩ ΔΕ ΧΡΟΝΟΝ ΤΙΝΑ ΕΠΙΜΕΙΝΑΙ ΠΡΟΣ ΥΜΑΣ ΕΑΝ Ο ΚΥΡΙΟΣ ΕΠΙΤΡΕΠΗ

16:8 But I will remain at Ephesus until Pentecost.

16:8 BUT ΔΕ 1161 {CONJ} I WILL REMAIN ΕΠΙΜΕΝΩ 1961 {V/PAI/1S} AT EN 1722 {PREP} EPHESUS ΕΦΕΣΩ 2181 {N/DSF} UNTIL ΕΩΣ 2193 {CONJ} ΤΗΣ 3588 {T/GSF} PENTECOST ΠΕΝΤΕΚΟΣΤΗΣ 4005 {N/GSM}

16:9 For a great and effective door has opened to me, and yet there are many who are hostile.

16:9 FOR ΓΑΡ 1063 {CONJ} GREAT ΜΕΓΑΛΗ 3173 {A/NSF} AND ΚΑΙ 2532 {CONJ} EFFECTIVE ΕΝΕΡΓΗΣ 1756 {A/NSF} DOOR ΘΥΡΑ 2374 {N/NSF} HAS OPENED ΑΝΕΩΓΈΝ 455 {V/2RAI/3S} TO ME ΜΟΙ 3427 {PP/1DS} AND ΚΑΙ 2532 {CONJ} MANY ΠΟΛΛΟΙ 4183 {A/NPM} WHO ARE HOSTILE ΑΝΤΙΚΕΙΜΕΝΟΙ 480 {V/PNP/NPM}

16:9 ΘΥΡΑ ΓΑΡ ΜΟΙ ΑΝΕΩΓΈΝ ΜΕΓΑΛΗ ΚΑΙ ΕΝΕΡΓΗΣ ΚΑΙ ΑΝΤΙΚΕΙΜΕΝΟΙ ΠΟΛΛΟΙ

16:10 But if Timothy comes, see that he becomes without fear with you, for he works the work of Lord, as I also.

16:10 BUT ΔΕ 1161 {CONJ} IF ΕΑΝ 1437 {COND} TIMOTHY ΤΙΜΟΘΕΟΣ 5095 {N/NSM} COMES ΕΛΘΗ 2064 {V/2AAS/3S} SEE ΒΑΛΕΠΕΤΕ 991 {V/PAM/2P} THAT ΙΝΑ 2443 {CONJ} HE BECOMES ΓΕΝΗΤΑΙ 1096 {V/2ADS/3S} WITHOUT FEAR ΑΦΘΩΒΩΣ 870 {ADV} WITH ΠΡΟΣ 4314 {PREP} YOU ΥΜΑΣ 5209 {PP/2AP} FOR ΓΑΡ 1063 {CONJ} HE WORKS ΕΡΓΑΖΕΤΑΙ 2038 {V/PNI/3S} THE ΤΟ 3588 {T/ASN} WORK ΕΡΤΟΝ 2041 {N/ASN} OF LORD ΚΥΡΙΟΥ 2962 {N/GSM} ΑΣ ΟΥΣ 5613 {ADV} 1473 {PP/1NS} ALSO ΚΑΙ 2532 {CONJ}

16:10 ΕΑΝ ΔΕ ΕΛΘΗ ΤΙΜΟΘΕΟΣ ΒΑΛΕΠΕΤΕ ΙΝΑ ΑΦΘΩΒΩΣ ΓΕΝΗΤΑΙ ΠΡΟΣ ΥΜΑΣ ΤΟ ΓΑΡ ΕΡΤΟΝ ΚΥΡΙΟΥ ΕΡΓΑΖΕΤΑΙ ΟΣ ΚΑΙ ΕΓΩ

16:11 Let not any man therefore disparage him, but send him forth in peace, so that he may come to me, for I expect him with the brothers.

16:11 NOT ΜΗ 3361 {PRT/N} ANY ΤΙΣ 5100 {PP/NSM} THEREFORE ΟΥΝ 3767 {CONJ} LET DISPARAGE ΕΞΟΥΘΕΝΗΣΗ 1848 {V/VAA/3S} HIΜ ΑΥΤΟΝ 846 {PP/ASM} BUT ΔΕ 1161 {CONJ} SEND FORTH ΠΡΟΠΕΜΠΤΑΤΕ 4311 {V/AAM/2P} HIΜ ΑΥΤΟΝ 846 {PP/ASM} IN ΕΝ 1722 {PREP} PEACE ΕΙΡΗΝΗ 1515 {N/DSF} SO THAT ΙΝΑ 2443 {CONJ} HE MAY COME ΕΛΘΗ 2064 {V/2AAS/3S} TO ΠΡΟΣ 4314 {PREP} ME ΜΕ 3165 {PP/1AS} FOR ΓΑΡ 1063 {CONJ} I EXPECT ΕΚΔΕΧΟΜΑΙ 1551 {V/PNI/1S} HIΜ ΑΥΤΟΝ 846 {PP/ASM} WITH ΜΕΤΑ 3326 {PREP} THΟΣ ΤΩΝ 3588 {T/GPM} BROTHERS ΑΔΕΛΦΩΝ 80 {N/GPM}

16:11 ΜΗ ΤΙΣ ΟΥΝ ΑΥΤΟΝ ΕΞΟΥΘΕΝΗΣΗ ΠΡΟΠΕΜΠΤΑΤΕ ΔΕ ΑΥΤΟΝ ΕΝ ΕΙΡΗΝΗ ΙΝΑ ΕΛΘΗ ΠΡΟΣ ΜΕ ΕΚΔΕΧΟΜΑΙ ΓΑΡ ΑΥΤΟΝ ΜΕΤΑ ΤΩΝ ΑΔΕΛΦΩΝ

16:12 And about Apollos the brother, I urged him much that he would come to you with the brothers, and it was not at all his will that he should come now, but he will come when he has opportunity.

16:12 AND ΔΕ 1161 {CONJ} ABOUT ΠΕΡΙ 4012 {PREP} AΠΟΛΛΟΣ ΑΠΟΛΛΩ 625 {N/GSM} ΘΟΤΟΥ 3588 {T/GSM} BROTHER ΑΔΕΛΦΟΥ 80 {N/GSM} I URGED ΠΑΡΕΚΑΛΕΣΑ 3870 {V/VAA/3S} HIΜ ΑΥΤΟΝ 846 {PP/ASM} MUCH ΠΟΛΛΑ 4183 {A/APN} THAT ΙΝΑ 2443 {CONJ} HE WOULD COME ΕΛΘΗ 2064 {V/2AAS/3S} TO ΠΡΟΣ 4314 {PREP} YOU ΥΜΑΣ 5209 {PP/2AP} WITH ΜΕΤΑ 3326 {PREP} THΟΣ ΤΩΝ 3588 {T/GPM} BROTHERS ΑΔΕΛΦΩΝ 80 {N/GPM} AND ΚΑΙ 2532 {COND} IT WAS ΗΝ 2258 {V/IXI/3S} NOT ΟΥΚ 3756 {PRT/N} AT ΑΛΛ ΠΑΝΤΩΣ 3843 {ADV} WILL ΘΕΛΗΜΑ 2307 {N/NSN} ΤΟΙΝ ΙΝΑ 2443 {COND} HE
16:13 Watch ye, stand firm in the faith, act like men, be strong.

16:14 All things of you be done in love.

16:15 Now I beseech you, brothers, ye know the house of Stephanas, that it is the firstfruit of Achaia, and that they committed themselves to service for the sanctified,

16:16 that ye also be subject to such men, and to every man working together and laboring.

16:17 And I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because these men filled your lack.

16:18 For they refreshed my spirit and yours. Therefore acknowledge ye such men.
The congregations of Asia salute you. Aquila and Priscilla salute you much in Lord, with the congregation associated with their house.

All the brothers salute you. Salute each other by a holy kiss.

The salutation of Paul by my hand.

If any man does not love the Lord Jesus Christ, let him be accursed. Maranatha.

The grace of the Lord Jesus Christ is with you.

My love is with you all in Christ Jesus. Truly.

2nd Corinthians

1:1 Paul, an apostle of Jesus Christ through the will of God, and Timothy the brother, to the congregation of God that is at Corinth, with all the sanctified who are in the whole of Achaia.
Grace to you and peace from our Father and Lord Jesus Christ.

Blessed is the God and Father of our Lord Jesus Christ, the Father of mercies and God of all encouragement,

Who encourages us in all our affliction, in order for us to be able to encourage those in every affliction, through the encouragement which we ourselves are encouraged by God.

Because, as the sufferings of the Christ abound to us, so also our encouragement abounds through the Christ.
by endurance from the same sufferings that we also experience (and our hope for you is steadfast), or we are encouraged, it is for your encouragement and salvation,


1:6 εἰτε δε θαλάβωμεθα ὑπήρξε τῶν ὑμῶν παρακαλέσεως καὶ σωτηρίας τῆς ἐνεργοῦμεν ἐν ὑπομονῇ τῶν αὐτῶν παθήματων ὥν καὶ γινώσκετε πασχομένοι καὶ ἐλπίς ἡμῶν ἐβαίνει εἰτε ὑμῶν εἰτε παρακαλοῦμεθα ὑπήρξε τῆς ὑμῶν παρακαλέσεως καὶ σωτηρίας

1:7 knowing that, as ye are partakers of the sufferings, so also of the encouragement.


1:7 εἰδότες οτί ὑπήρξε κοινωνοί ἐστε τῶν παθήματων οὕτως καὶ τῆς παρακαλέσεως

1:8 For we do not want you to be ignorant, brothers, about our affliction that happened to us in Asia, because we were extraordinarily weighed down, above strength, so as for us to despair even to be alive.


1:8 οὕτως γάρ θελομένη ὑμᾶς ἀγνοοῦσθαι ἄδελφοι ὑπερ τῆς θαλῆς ἡμῶν τῆς γενόμενης ἡμῖν ἐν τῇ άσιᾳ οτί καθ ὑπερβολῆν ἐβαθρόθημεν ὑπερ δύναμιν οὕτως ἐξαποθοthoraναί ἡμᾶς καὶ τοῦ ἄνθρωπον

1:9 But we ourselves have had the sentence of death in ourselves, so that we should not be trusting in ourselves, but in God who raises the dead,


1:9 ἀλλὰ ἐγγινομένα ἐγγινομένα τοῦ ἀποκρίμα τοῦ θανάτου εὐχαριστήματα ἐν οἷς ἡμῖν πιστοθοτέστες ὑμῖν ἐφ ἐγγινομένα ἐγγινομένα ἐν οἷς ἡμῖν πιστοθοτέστες ὑμῖν ἐφ ἐγείροντι τοὺς νεκροὺς

1:10 who rescued us out of so great a death, and does rescue, in whom we have hoped that he will also still rescue.
And of you who help together by supplication for us (a gift for us from many persons, because of many), so that there may be gratitude about you.

For our pride is this (the testimony from our conscience), that we behave in the world in the simplicity and purity of God, not by fleshly wisdom but in the grace of God, and especially toward you.

For we write no other thing to you, but rather what ye read or also acknowledge. And I

1:11 And of you who help together by supplication for us (a gift for us from many persons, because of many), so that there may be gratitude about you.

For our pride is this (the testimony from our conscience), that we behave in the world in the simplicity and purity of God, not by fleshly wisdom but in the grace of God, and especially toward you.

For we write no other thing to you, but rather what ye read or also acknowledge. And I

1:12 For our pride is this (the testimony from our conscience), that we behave in the world in the simplicity and purity of God, not by fleshly wisdom but in the grace of God, and especially toward you.

For we write no other thing to you, but rather what ye read or also acknowledge. And I

1:13 For we write no other thing to you, but rather what ye read or also acknowledge. And I hope ye will also acknowledge until the end,

1:14 As also ye did acknowledge us in part, because we are your boast, just as ye also are ours in the day of the Lord Jesus.
And in this confidence I intended to come to you earlier, so that ye might have a second benefit,

by you to be helped on the way toward Judea.

Silvanus and Timothy) became not, yes and no, but in him has become, yes.

so that INA 2443 [CONJ] YE MIGHT HAVE EXHTE 2192 [V/PAS/2P] SECOND ΔΕΥΤΕΡΑΝ 1208 [A/ASF] BENEFIT ΧΑΡΙΝ 5485 [N/ASF]

and to pass through you into Macedonia, and to come again from Macedonia to you, and by you to be helped on the way toward Judea.

Therefore intending this, did I accordingly employ anything in lightness? Or what I decide, do I decide according to flesh, so that it would be with me the yes, yes and the no,

But God is faithful, because our word toward you became not, yes and no.

Therefore intending this, did I accordingly employ anything in lightness? Or what I decide, do I decide according to flesh, so that it would be with me the yes, yes and the no, no?

Therefore intending this, did I accordingly employ anything in lightness? Or what I decide, do I decide according to flesh, so that it would be with me the yes, yes and the no, no?

But God is faithful, because our word toward you became not, yes and no.

For the Son of God, Jesus Christ who was proclaimed among you by us (by me and Silvanus and Timothy) became not, yes and no, but in him has become, yes.

1:14 ΚΑΘΩΣ ΚΑΙ ΕΠΕΓΝΩΤΕ ΗΜΑΣ ΑΠΟ ΜΕΡΟΥΣ ΟΤΙ ΚΑΥΧΗΜΑ ΥΜΩΝ ΕΣΜΕΝ ΚΑΘΑΙΠΕΡ ΚΑΙ ΥΜΕΙΣ ΗΜΩΝ ΕΝ ΤΗ ΗΜΕΡΑ ΤΟΥ ΚΥΡΙΟΥ ΗΗΣΟΥ

1:15 ΚΑΙ ΤΑΥΤΗ ΤΗ ΠΕΙΠΟΙΘΗΣΕΙ ΕΒΟΥΛΟΜΗΝ ΕΘΕΙΝ ΠΡΟΣ ΥΜΑΣ ΤΟ ΠΡΟΤΕΡΟΝ ΙΝΑ ΔΕΥΤΕΡΑΝ ΧΑΡΙΝ EXHTE

1:16 ΚΑΙ ΔΙ ΥΜΩΝ ΔΙΕΛΘΕΙΝ ΕΙΣ ΜΑΚΕΔΟΝΙΑΝ ΚΑΙ ΠΑΛΙΝ ΑΠΟ ΜΑΚΕΔΟΝΙΑΣ ΕΛΘΕΙΝ ΠΡΟΣ ΥΜΑΣ ΚΑΙ ΥΦ ΥΜΩΝ ΠΡΟΠΕΜΦΘΗΝΑΙ ΕΙΣ ΤΗΝ ΙΟΥΔΑΙΑΝ


1:20 For as many as be promises of God, in him is the Yes, and in him the Truly, for glory to God through us.

1:20 FOR GAR 1063 {CONJ} AS MANY AS OSAI 3745 {PK/NPF} PROMISES EPAGGELIAI 1860 {N/NPF} OF GOD QEOU 2316 {N/GSM} IN EN 1722 {PREP} HIM AYTΩ 846 {PP/DSM} THE TO 3588 {T/TNSN} YES NAI 3483 {PRF} AND KAI 2532 {CONJ} IN EN 1722 {PREP} HIM AYTΩ 846 {PP/DSM} THE TO 3588 {T/TNSN} TRULY AMHN 281 {HEB} FOR PROS 4314 {PREP} DOXAN 1391 {N/ASF} TO THO 3588 {T/TDSM} GOD ΘΕΩ 2316 {N/NSM} THROUGH ΑΙ 1223 {PREP} US HMWN 2257 {PP/1GP}.

1:21 Now he who establishes us with you in Christ, and who anointed us, is God.

1:21 NOW DE 1161 {CONJ} THO O 3588 {T/TNSM} WHO ESTABLISHES BEBAIWN 950 {V/PAP/NSM} US HMAS 2248 {PP/1AP} WITH ΣΥΝ 4862 {PREP} YOU YMWN 5213 {PP/2DP} IN EIS 1519 {PREP} CRISTON 5547 {N/ASM} AND KAI 2532 {CONJ} WHO ANOINTED CRISAS 5548 {V/AAP/NSM} US HMAS 2248 {PP/1AP} GOD QEOS 2316 {N/NSM}.

1:22 He also is who put a seal on us, and who gave the pledge of the Spirit in our hearts.

1:22 THO O 3588 {T/TNSM} ALSO KAI 2532 {CONJ} WHO PUT A SEAL ON ΣΦΡΑΓΙΣΑΜΕΝΟΣ 4972 {V/AMP/NSM} US HMAS 2248 {PP/1AP} AND KAI 2532 {CONJ} WHO GAVE ΘΟΥ 1223 {PREP} TO THO 3588 {T/TASM} SPIRIT ΠΝΕΥΜΑΤΟΣ 4151 {N/GSN} IN EN 1722 {PREP} THAS TAIS 3588 {T/DPF} HEARTS KARDIAIS 2588 {N/DPF} OF US HMWN 2257 {PP/1GP}.

1:23 But I call God for a witness upon my soul, that I did not yet come to Corinth, sparing you.

1:23 BUT DE 1161 {CONJ} EΓΩ 1473 {PP/1NS} CALL EPΙΚΑΛΟΥΜΑΙ 1941 {V/PMI/1S} THON 3588 {T/TNSM} GOD QEOU 2316 {N/ASM} WITNESS MARTURA 3144 {N/ASM} UPON EPI THN EMHN YUCHN OTI FEIDOMENOS UMWN OUKETI 2064 {V/2AAI/1S} TO EIS KORINQON 2882 {N/ASF} SPARING ΦΕΙΔΟΜΕΝΟΣ 5339 {V/PNP/NSM} ΥΜΩΝ 5216 {PP/2GP}.

1:24 Not because we lord over your faith, but are co-workmen of your joy, for by faith ye stand.

1:24 NOT ΘΟΥ 3756 {PRF/N} BECAUSE OTI 3754 {CONJ} WE LORD OVER KYRIEYOMEN 2961 {V/PAPI/1P} ΘΑ ΤΗΣ 3588 {T/TGSF} FAITH ΠΙΣΤΕΩΣ 4102 {N/GSF} OF YOU YMWN 5216 {PP/2GP} BUT ALAA 235 {CONJ} ARE ESEMEN 2070 {V/PXI/1P} CO-WORKING ΣΥΝΕΡΓΙΟΙ 4904 {ANPM} OF THA ΤΗΣ 3588 {T/GSF} JOY ΧΑΡΑΣ 5479 {N/GSF} OF YOU YMWN 5216 {PP/2GP} FOR ΓΑΡ 1063 {CONJ} BY ΘΑ ΤΗ 3588 {T/TDSF} FAITH ΠΙΣΤΕΙ 4102 {N/DGSF} YE STAND ΕΣΤΙΚΑΤΕ 2476 {V/RAI/2P}.

2:1 But I determined this in myself, not to come again to you in sadness.

2:1 BUT DE 1161 {CONJ} I DETERMINED EΚΡΙΝΑ 2919 {V/AAI/1S} THIS TOYTO 5124 {D/ASN} IN MYSELF ΕΜΑΥΤΩ 1683 {PP/1DSM} THE TO 3588 {T/TASM} NOT MH 3361 {PRF/N} TO COME ΕΛΒΕΙΝ 2064 {V/2AAN} AGAIN ΠΑΛΙΝ 3825 {ADV} TO ΠΡΟΣ.
2:2 For if I make you sad, who makes me glad except he who is made sad by me?


2:2 ΕÏ ΓΑΡ ΕΓΩ ΥΛΙΩ ΥΜΑΣ ΚΑΙ ΤΙΣ ΕΣΤΙΝ Ο ΕΥΦΡΑΙΝΩΝ ΜΕ ΕΙ ΜΗ Ο ΛΥΠΟΥΜΕΝΟΣ ΕΞ ΕΜΟΥ

2:3 And I wrote this same thing to you, so that when I came, I would not have sadness from whom I ought to rejoice, having been confident toward you all, because my joy is of all of you.


2:4 For out of much stress and dismay of heart, through many tears, I wrote to you, that ye were not grieved, but that ye might know the love that I have so much more for you.


2:5 But if any man has caused sadness, he has not caused me sadness, but in part (that I may not bear down) you all.


2:5 ΕÏ ΔΕ ΤΙΣ ΛΕΛΥΠΗΚΕΝ ΟΥΧ ΕΜΕ ΛΕΛΥΠΗΚΕΝ ΑΛΛΑ ΑΠΟ ΜΕΡΟΥΣ ΙΝΑ ΜΗ ΕΠΙΒΑΡΩ ΠΑΝΤΑΣ ΥΜΑΣ

2:6 Sufficient to such a man is this punishment by the many,

so that instead, for you rather to forgive and encourage, lest perhaps such a man would be swallowed up with too much sorrow.

Therefore I beseech you to affirm love for him.

For I also wrote for this, so that I might know the proof of you, whether ye are obedient in all things.

But to whom ye forgive anything, I too. For I also, whom I have forgiven (if anything), I have forgiven because of you in the presence of Christ,

so that we may not be exploited by Satan. For we are not ignorant of his methods.

Now having come to Troas for the good-news of the Christ, and a door having been opened to me in Lord,
2:13 I had no rest in my spirit, my not finding Titus my brother. But having departed from them, I went forth into Macedonia.

2:14 And thanks is to God who always causes us to triumph in the Christ, and who makes manifest the aroma of him in every place, through us.

2:15 Because we are a fragrance of Christ to God, in those being saved and in those perishing:

2:16 to the one an odor of death for death, and to the other an aroma of life for life. And who is adequate for these things?

2:17 For we are not as other men, huckstering the word of God, but as from purity. But we speak in Christ as from God in the sight of God.
Are we beginning again to commend ourselves? Unless we need, as some men, commendatory letters to you or commendatory from you?

And we have such confidence toward God through Christ,

not that we are sufficient of ourselves to reckon anything as from ourselves, but our sufficiency is from God,
who also made us qualified helpers of a new covenant, not of a document, but of a Spirit, for the document kills but the Spirit makes alive.

For if the administration of condemnation has glory, the administration of righteousness excels much more in glory.

But if the administration of death in writings engraved on stones occurred in glory, so that the sons of Israel could not gaze upon the face of Moses because of the fading glory of his countenance,
3:11 For if that which is abolished was through glory, much more that which remains is in glory.

3:11 For if that which is abolished was through glory, much more that which remains is in glory. For if that which is abolished was through glory, much more that which remains is in glory. For if that which is abolished was through glory, much more that which remains is in glory. For if that which is abolished was through glory, much more that which remains is in glory. For if that which is abolished was through glory, much more that which remains is in glory. For if that which is abolished was through glory, much more that which remains is in glory. For if that which is abolished was through glory, much more that which remains is in glory. For if that which is abolished was through glory, much more that which remains is in glory. For if that which is abolished was through glory, much more that which remains is in glory. For if that which is abolished was through glory, much more that which remains is in glory. 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3:16 Ἡνίκα δ' ἀν εἰπτερῆς πρὸς κύριον πειραίπειταί το Καλύμμα

3:17 Now the Lord is the Spirit, and where the Spirit of Lord is, there is liberty.

3:18 But we all, with unveiled face seeing by reflection the glory of Lord, are transformed into the same likeness from glory to glory, just as from the Spirit of Lord.

4:1 Because of this (having this ministry), inasmuch as we received mercy, we do not become discouraged.

4:2 But we have renounced the covert things of shame, not walking in craftiness, nor misrepresenting the word of God, but by the disclosure of the truth, commending ourselves to every conscience of men before God.
in whom the god of this age has blinded the minds of the unbelieving, in order for the light of the good-news of the glory of the Christ (who is a likeness of God) not to shine forth an enlightenment of the knowledge of the glory of God in the presence of Jesus Christ.

But we have this treasure in earthen vessels, so that the excellence of the power may be restricted in everything, yet not confined, perplexed but not despairing.
persecuted but not forsaken, cast down but not destroyed.

Always carrying around in the body the dying of the Lord Jesus, so that also the life of Jesus may be made visible in our body.

For we who live are always given over to death for Jesus' sake, so that also the life of Jesus may be made visible in our mortal flesh.

So death indeed works in us, but life in you.

And having the same spirit of faith, according to which is written, I believed, therefore I spoke, we also believe, and therefore we speak,
knowing that he who raised up the Lord Jesus will also raise us up through Jesus, and will present us with you.

For all things are for your sakes, so that the grace, which has multiplied because of the thankfulness of the many, may abound for the glory of God.

Therefore we are not discouraged, but even if the outer man of us is perishing, yet the inner man is renewed day by day.

For our slight momentary affliction works for us an eternal weight of glory from extraordinariness to extraordinariness,

while we look not at things seen, but at things not seen. For things seen are temporal, but things not seen are eternal.
For we know that if the earthly house of our tent were destroyed, we have a building from God, a house not made by hands, eternal in the heavens.

For also in this we groan, longing to clothe ourselves with our habitation from heaven,

if indeed also having put it on we will not be found naked.

Now he who wrought us for this same thing is God, who also gave us the pledge of the Spirit.

Therefore always being confident, and knowing that while at home in the body we are...
absent from the Lord,

5:8 And we are confident, and are pleased rather to be absent from the body and to be at home near the Lord.

5:9 Therefore also we aspire, whether at home or away from home, to be well-pleasing to him.

5:10 For we must all appear before the judgment-seat of the Christ, so that each man may receive back about the things that he did through the body, whether good or bad.

5:11 Having seen therefore the terror of the Lord, we persuade men. But we have been manifested to God, and I hope also to have been manifested in your consciences.
5:12 For we are not commending ourselves again to you, but giving you an opportunity of boasting about us, so that ye may have for those who boast in appearance and not in heart.


5:13 For whether we are beside ourselves to God, or we are of normal mind, it is for you.

5:13 for γὰρ 1063 [conj] whether εἴτε 1535 [conj] we are beside ourselves εἰς ξεσταθήμεν 1839 [v/2aa1/1p] to God θεῷ 2316 [n/dsm] or εἴτε 1535 [conj] we are of normal mind σῴφρονουμεν 4993 [v/pai/1p] for ὑμῖν 5213 [pp/2dp]

5:14 For the love of Christ holds us together, having judge this, that if one died for all, then all died.


5:15 And he died for all so that those who live would no longer live to themselves, but to him who died for them, and was raised.


5:16 So that henceforth we know no man according to flesh, and even if we have known Christ according to flesh, yet now we know him no longer.

So then if any man is in Christ, he is a new creation. The old things have passed away, behold, all things have become new.

And all things are from God who reconciled us to himself through Jesus Christ, and who gave to us the ministry of reconciliation.

How that God was in Christ reconciling the world to himself, not imputing to them their trespasses, and having committed to us the word of reconciliation.

Therefore we are ambassadors on behalf of Christ, as though God were calling through us to reconcile the world to himself, not imputing their trespasses, and having committed to us the word of reconciliation.

For the man who knew no sin was made sin on our behalf, so that we might become the righteousness of God in him.
And working jointly, we urge you also not to receive the grace of God in vain.

6:2 (for he says, At an acceptable time I heard thee, and in a day of salvation I helped thee. Behold, now is an acceptable time. Behold, now is a day of salvation),

6:3 giving not one cause of stumbling in anything, so that the ministry may not be criticized,

6:4 but in everything commending ourselves as helpers of God, in much perseverance, in afflictions, in necessities, in restrictions,
6:6 IN EN 1722 [PREP] PURITY ΑΓΝΟΤΗΤΙ 54 {N/DSF} IN EN 1722 [PREP] KNOWLEDGE ΓΝΩΣΕΙ 1108 {N/DSF} IN EN 1722 [PREP] LONGSUFFERING ΜΑΚΡΟΘΥΜΙΑ 3115 {N/DSF} IN EN 1722 [PREP] KINDNESS ΧΡΗΣΤΟΤΗΤΙ 5544 {N/DSF} IN EN 1722 [PREP] HOLY ΑΓΙΩ 40 {A/DNS} SPIRIT ΠΝΕΥΜΑΤΗ 4151 {N/DSN} IN EN 1722 [PREP] NON-HYPOCRITICAL ΑΝΥΠΟΚΡΙΤΩ Ο 505 {A/DSF} LOVE ΑΓΑΠΗ 26 {N/DSF}

6:7 IN 1722 [PREP] WORD ΛΟΓΩ 3056 {N/DSM} OF TRUTH ΑΛΗΘΕΙΑΣ 225 {N/GSF} IN EN 1722 [PREP] POWER ΔΥΝΑΜΗ 1411 {N/DSF} OF GOD ΘΕΟΥ 2316 {N/GSM} THROUGH ΔΙΑ 1223 {PREP} THEΣ ΤΩΝ 3588 {T/GPM} WEAPONS ΟΙΛΩΝ 3696 {N/GPN} OF THEΣ ΤΗΣ 3588 {T/GSF} RIGHTeousness ΔΙΚΑΙΟΣΥΝΗΣ 1343 {N/GSF} OF THOS ΤΩΝ 3588 {T/GPM} RIGHT ΔΕΣΙΩΝ 1188 {A/GPM} AND ΚΑΙ 2532 {CONJ} OF LEFT ΑΡΙΣΤΕΡΩΝ 710 {A/GPM}

6:7 IN 1722 [PREP]URRENCY ΘΕΟΥ ΔΙΑ ΤΩΝ ΟΙΛΩΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΤΩΝ ΔΕΣΙΩΝ ΚΑΙ ΑΡΙΣΤΕΡΩΝ

6:8 through glory and disrepute, through slander and commendation; as deceitful, and yet true;

6:8 THROUGH ΔΙΑ 1223 [PREP] GLORY ΔΟΞΗΣ 1391 {N/GSF} AND ΚΑΙ 2532 {CONJ} DISREPUTE ΑΤΙΜΙΑΣ 819 {N/GSF} THROUGH ΔΙΑ 1223 [PREP] SLANDER ΔΥΣΦΗΜΙΑΣ 1426 {N/GSF} AND ΚΑΙ 2532 {CONJ} COMMENDATION ΕΥΦΗΜΙΑΣ 2162 {N/GSF} AS ΩΣ 5613 {ADV} DECEITFUL ΠΛΑΝΟΙ 4108 {A/NPM} AND YET ΚΑΙ 2532 {CONJ} TRUE ΑΛΗΘΕΙΣ 227 {A/NPM}

6:9 as unknown, and well known; as dying, and behold, we live; as punished, and not put to death;

6:9 AS ΩΣ 5613 {ADV} UNKNOWN ΑΓΝΟΟΥΜΕΝΟΙ 50 {V/PPP/NPM} AND YET ΚΑΙ 2532 {CONJ} WELL KNOWN ΕΠΙΓΙΝΟΣΚΟΜΕΝΟΙ 1921 {V/PPP/NPM} AS ΩΣ 5613 {ADV} DYING ΑΠΟΘΝΗΣΚΟΝΤΕΣ 599 {V/PAP/NPM} AND ΚΑΙ 2532 {CONJ} BEHELD ΊΔΟΥ 2400 {V/2AAM/2S} WE LIVE ΖΩΜΕΝ 2198 {V/PAI/1P} AS ΩΣ 5613 {ADV} PUNISHED ΠΑΙΔΕΥΟΜΕΝΟΙ 3811 {V/PPP/NPM} AND ΚΑΙ 2532 {CONJ} NOT ΜΗ 3361 {PRT/N} PUT TO DEATH ΘΑΝΑΤΟΥΜΕΝΟΙ 2289 {V/PPP/NPM}

6:9 ΩΣ ΑΓΝΩΟΥΜΕΝΟΙ ΚΑΙ ΕΠΙΓΙΝΟΣΚΟΜΕΝΟΙ ΩΣ ΑΠΟΘΝΗΣΚΟΝΤΕΣ ΚΑΙ ΊΔΟΥ ΖΩΜΕΝ ΩΣ ΠΑΙΔΕΥΟΜΕΝΟΙ ΚΑΙ ΜΗ ΘΑΝΑΤΟΥΜΕΝΟΙ

6:10 as grieving, but always rejoicing; as poor, but making many rich; as having nothing, and yet possessing all things.

6:10 AS ΩΣ 5613 {ADV} GRIEVING ΑΥΠΟΥΜΕΝΟΙ 3076 {V/PPP/NPM} BUT ΔΕ 1161 {CONJ} ALWAYS ΑΕΙ 104 {ADV} REJOicing ΧΑΙΡΟΝΤΕΣ 5463 {V/PAP/NPM} AS ΩΣ 5613 {ADV} POOR ΠΤΟΧΟΙ 4434 {A/NPM} BUT ΔΕ 1161 {CONJ} MAKING RICH ΠΛΟΥΤΙΖΟΝΤΕΣ 4148 {V/PAP/NPM} MANY ΠΟΛΛΟΥΣ 4183 {A/APM} AS ΩΣ 5613 {ADV} HAVING ΕΧΟΝΤΕΣ 2192 {V/PAP/NPM} NOT ΜΗ 3367 {A/ASN} AND ΚΑΙ 2532 {CONJ} POSSESSING ΚΑΤΕΧΟΝΤΕΣ 2722 {V/PAP/NPM} ALL ΠΑΝΤΑ 3956 {A/APN}

6:10 ΩΣ ΑΥΠΟΥΜΕΝΟΙ ΑΕΙ ΔΕ ΧΑΙΡΟΝΤΕΣ ΩΣ ΠΤΟΧΟΙ ΠΟΛΛΟΥΣ ΔΕ ΠΛΟΥΤΙΖΟΝΤΕΣ ΩΣ ΜΗΔΕΝ ΕΧΟΝΤΕΣ ΚΑΙ ΠΑΝΤΑ ΚΑΤΕΧΟΝΤΕΣ

6:11 O Corinthians, our mouth has been opened to you, our heart has been enlarged.

6:11 O CORINTHIANS ΚΟΡΙΝΘΙΟΙ 2881 {N/VPM} THE TO 3588 {T/NSN} MOUTH ΣΤΟΜΑ 4750 {N/NSN} OF US ΗΜΩΝ 2257 {PP/GP} HAS BEEN OPENED ΑΝΕΩΓΕΝ 455 {V/2A3M/3S} TO ΠΡΟΣ 4314 {PREP} ΥΜΑΣ 5209 {PP/2AP} THE Η 3588 {T/NSN} HEART ΚΑΡΔΙΑ 2588 {N/NSN} OF US ΗΜΩΝ 2257 {PP/GP} HAS BEEN ENLARGED ΠΕΙΠΛΑΤΥΝΤΑΙ 4115 {V/RPI/3S}

6:11 ΤΟ ΣΤΟΜΑ ΗΜΩΝ ΑΝΕΩΓΕΝ ΠΡΟΣ ΥΜΑΣ ΚΟΡΙΝΘΙΟΙ Η ΚΑΡΔΙΑ ΗΜΩΝ ΠΕΙΠΛΑΤΥΝΤΑΙ

6:12 Ye are not limited in us, but ye are limited in your bowels.
6:12 ye are limited στενοχωρεῖσθε 4729 (v/ppi/2p) not oy 3756 (prt/n) in en 1722 (prep) us hmin 2254 (pp/idp) but de 1161 (conj) ye are limited στενοχωρεῖσθε 4729 (v/ppi/2p) in en 1722 (prep) thes tois 3588 (t/dpn) bowels σπλαγχνοις 4698 (n/dpn) of you ymwn 5216 (pp/2gp)

6:12 oy στενοχωρεῖσθε en hmin στενοχωρεῖσθε de en tois σπλαγχνοις ymwn

6:13 But I speak the same as children, be ye also enlarged.

6:13 but de 1161 (conj) i speak λέγω 3004 (v/pai/1s) than 3588 (t/asf) same aythn 846 (pp/asf) reccompense antimiωιαν 489 (n/asf) as ος 5613 (adv) to children teknois 5043 (n/dpn) ye ymeis 5210 (pp/2np) also kai 2532 (conj) be enlarged πλατυνθητε 4115 (v/apm/2p)

6:13 thn de aythn antimiωιαν ως teknoi leigω πλατυνθητε kai ymeis

6:14 Do not become unequally yoked with unbelievers, for what partnership has righteousness and lawlessness? And what fellowship has light with darkness?

6:14 become ἵνα θῇ 1096 (v/pnm/2p) not mh 3361 (prt/n) unequally yoked together ετεροζυγούντες 2086 (v/v/apn/npm) with unbelieving απιστοίς 571 (a/dpm) for γάρ 1063 (conj) what? τίς 5101 (p/nssf) partnership μετοχή 3352 (n/nssf) righteousness δικαιοσύνη 1343 (n/ndsf) and kai 2532 (conj) lawlessness ανομία 458 (n/ndsf) and de 1161 (conj) what? τίς 5101 (p/nssf) fellowship κοινωνία 2842 (n/ndsf) light φωτὶ 5457 (n/dsn) with πρὸς 4314 (prep) darkness σκοτὸς 4655 (n/asn)

6:14 mh ina theta eteozugountes apistois tis gar metochi dikaiosynh kai anomia tis de koinonia photon pros skotos

6:15 And what agreement has Christ with Belial? Or what have believers with non-believers?

6:15 and de 1161 (conj) what? τίς 5101 (p/nssf) agreement συμφωνήσις 4857 (n/nssf) anointed χριστὸς 5547 (n/ndsm) with πρὸς 4314 (prep) belial βελιαρ 955 (n/pr) or h 2228 (prep) what? τίς 5101 (p/nssf) share μερίς 3310 (n/nssf) believing πιστῶ 4103 (a/dsm) with μετὰ 3326 (prep) non-believing απιστοῦ 571 (a/gsm)

6:15 tis de symphonisis christo pros beliar h tis meris pisto meta apistoy

6:16 And what mutual agreement has a temple of God with idols? For ye are a temple of the living God, just as God said, I will dwell in them, and will walk among them. And I will be their God, and they will be a people to me.

6:16 and de 1161 (conj) what? τίς 5101 (p/nssf) mutual agreement συγκαταθεσις 4783 (n/ndsm) temple ναός 3485 (n/dsm) of god θεός 2316 (n/gsm) with μετὰ 3326 (prep) idols εἰδώλων 1497 (n/gpn) for γάρ 1063 (conj) ye ymeis 5210 (pp/2np) are estε 2075 (v/pxi/2p) temple ναός 3485 (n/ndsm) of living ζωντος 2198 (v/v/apn/gsm) god θεός 2316 (n/gsm) just as καθως 2531 (adv) tho o 3588 (t/nsf) god θεός 2316 (n/ndsm) said εἰπεν 2036 (v/2ai/1s) that ὅτι 3754 (conj) i will dwell ἐνοίκισω 1774 (v/vai/1s) in en 1722 (prep) them aytois 846 (pp/dpm) and kai 2532 (conj) i will be ἐσόμαι 2071 (v/vxi/1s) god θεός 2316 (n/ndsm) of them ayto 846 (pp/gpm) and kai 2532 (conj) they aytoi 846 (pp/npm) will be ἐσόμαι 2071 (v/vxi/3p) people λαός 2992 (n/ndsm) to me moi 3427 (pp/ids)

6:16 tis de sygkatathetaisina no theou meta eidolon ymeis gar naos theou este zontos kathos eipen o theos oti enoikisow en aytois kai emepiripathtos kai esomai aytois theos kai ayto estoai moi laos

6:17 Therefore, Come ye out from among them, and be ye separated, says Lord, And touch no unclean thing, and I will receive you.

6:17 therefore διὸ 1352 (conj) come out εξελθετε 1831 (v/vaaim/2p) from ek 1537 (prep) among mesou 3319 (a/gsm) them aytoin 846 (pp/gpm) and kai 2532 (conj) be ye separated αφορισθήτε 873 (v/apm/2p) says λέγει 3004 (v/pai/1s) lord kyrioς 2962 (n/nsm) and kai 2532 (conj) touch ye αἰπτεσθε 680 (v/vmm/2p) no mh 3361 (prt/n)
6:17 And I will be for a Father to you, and ye will be for sons and daughters to me, says Lord Almighty.

6:18 Having therefore these promises, beloved, let us cleanse ourselves from every filthiness of flesh and spirit, perfecting holiness in fear of God.

7:1 Great is my boldness toward you, great is my pride for you. I have been filled with encouragement. I over-abound with joy in all our affliction.

7:2 Make room for us. We wronged no man, we corrupted no man, we exploited no man.

7:3 I speak not for condemnation, for I have said before that ye are in our hearts to die together and to live together.

7:4 Great is my boldness toward you, great is my pride for you. I have been filled with encouragement. I over-abound with joy in all our affliction.
7: For even when we came into Macedonia our flesh had not one relief, but being oppressed in everything: battles outside, fears within.

7:5 For ἐὰν KAI 2532 (CONJ) Εὐθῶν ὙΜῶΝ 2257 (PP/1GP) WHEN WE CAME Εἰς 1519 (PREP) ΜΑΚΕΔΟΝΙΑΝ 3109 (N/ASF) Θὰ Ἡ 3588 (T/NSF) ΦΙΛΕῖΣ ἜΡΓΑ 4561 (N/NSF) OF US ὙΜῶΝ 2257 (PP/1GP) ᾞδη αὐτοῦ 235 (CONJ) BEING OPPRESSED ΘΑΛΙΒΟΜΕΝΟΙ 3436 (V/PPP/NPM) IN ΕΝ 1722 (PREP) EVERYTHING ΠΑΝΤῖ 3956 (A/DSN) BATTLES ΜΑΧΑΙ 3163 (N/NPF) OUTSIDE ἘΞΩΘΕΝ 1855 (ADV) FEARS ΦΟΒΟΙ 5401 (N/NPM) WITHIN ἘΞΩΘΕΝ 2081 (ADV)

7:6 Nevertheless, God, who encourages the lowly, encouraged us by the arrival of Titus.

7:6 Nevertheless ἈΛΛὰ 241 (CONJ) Τὸ Ὁ 3588 (T/NSM) Θὸ ΘΕΟΣ 2316 (N/NSM) ὁ 3588 (T/NSM) WHO ENCOURAGES ΠΑΡΑΚΛΑΣΙῶν 3870 (V/PAP/NSM) Θὸς ΤΟΥς 3588 (T/APM) LOWLY ΤΑΠΕΙΝΟΥΣ 5011 (A/APM) ENCOURAGED ΠΑΡΕΚΑΛΕΣΕΝ 3870 (V/AAP/3S) ΥΜῶΝ 5216 (PP/2GP) IN ΕΝ 1722 (PREP) EVERYTHING ΠΑΝΤὶ ἘΠΙΠΟΣΘΕΣΙΝ 312 (V/PAP/NSM) TO US ἘΠΙΣΤΟΛῆς 3588 (T/NSM) WITH WHICH Ἡ 3739 (PR/DSF) HE WAS ENCOURAGED ΠΑΡΑΚΛΗΣΙῶν 3874 (N/NSF) WITH WHICH Ἡ 3956 (A/DIN) Ο ΘΕΟΣ ἘΝ Τῇ ΠΑΡΟΥΣΙΑ ΤῖΤΟΥ

7:7 And not only by his presence, but also by the encouragement with which he was encouraged by you, reporting to us your earnest desire, your mourning, your zeal for me, so that I rejoiced the more.

7:7 And ἈΝὸς 1161 (CONJ) Οὐ 3756 (PR/T/N) ONLY ΜΟΝΟΝ 3440 (ADV) ΒΥ ΕΝ 1722 (PREP) Θὰ Ἡ 3588 (T/DSF) PRESENCE ΠΑΡΟΥΣΙΑ 3952 (N/NSF) OF ΗΜΙ ὝΜΟΥ Υ 846 (V/GSM) ΜΟΝΟΝ ἈΛΛὰ 235 (CONJ) Αὐς ἘΠΙΡΕ 1722 (PREP) Θὰ Ἡ 3588 (T/DSF) ENCOURAGEMENT ΠΑΡΑΚΛΗΣΙῶν 3874 (N/NSF) WITH WHICH Ἡ 3739 (PR/DSF) HE WAS ENCOURAGED ΠΑΡΕΚΑΛΗΘῆς 3870 (V/AAP/3S) BY ΕΦ 1909 (PREP) στὸν 5213 (N/NSF) ΕΠΙΠΟΣΘΕΣΙΝ 1972 (N/ASG) OF YOU ὙΜῶΝ 5216 (PP/2GP) ΤΟῦ Τόν 3588 (T/ASM) ΖΕΑΛ ὙΜῶν 2205 (N/NSM) OF YOU ὙΜῶν 5216 (PP/2GP) ΥΓΕῖς 5228 (PREP) ΜΕ ἘΜΟΥ 1700 (PP/1GIS) ΣΟΤ Οὐ 5260 (CONJ) ΤΟῖς ΧΑΡΦΗΝΑΙ 3588 (T/DSF) ME ΜΕ 3561 (PP/1AS) MORE ΜΑΛΛῶν 3123 (ADV)

7:8 Because even though I grieved you in the letter, I am not remorseful (even though I was remorseful), for I perceive that that letter grieved you, even though for an hour.

7:8 Because ὧν 3754 (CONJ) Εὐθῶν 2532 (CONJ) Εἰ 1487 (COND) I GREWURED ἘΛΥΠΗΣΑ 3076 (V/AAP/1S) YOU ὙΜῶς 5209 (PP/2AP) IN ΕΝ 1722 (PREP) Θὰ Ἡ 3588 (T/DSF) LETTER ἜΠΙΣΤΟΛΗ 1992 (N/NSF) Οὐ 3756 (PR/T/N) AM ΑΜ I REMORSEFUL ΜΕΤΑΜΕΛΟΜΑΙ 3338 (V/PND/NSM) Εὐθῶν 2532 (CONJ) Εἰ 1487 (COND) I WAS RECOMPENSE ΜΕΤΕΜΕΛΟΜΗΝ 3338 (V/INI/NSM) FOR Τῷ 1063 (CONJ) I PERCEIVED ΒΛΑΊΩ 991 (V/PAL/1S) THAT ΟΤΙ 3754 (CONJ) ΤΟῖς 1565 (PD/NSM) Θὰ Ἡ 3588 (T/NNSF) LETTER ἜΠΙΣΤΟΛΗ 1992 (N/NSF) GRIEVED ΕΛΥΠΗΣΕΝ 3076 (V/AAP/3S) ΥΜῶς 5209 (PP/2AP) Εὐθῶν 2532 (CONJ) Εἰ 1487 (COND) FOR ΠΡΩΣ 4314 (PREP) HOUR ὨΡΑΝ 5610 (N/ASF)

7:9 Now I rejoice, not that ye were grieved, but that ye were grieved for repentance. For ye

7:10 For sorrow toward God works repentance for salvation without regret, but the sorrow of the world works death.

7:11 For behold this same thing—your grieving toward God. How much eagerness it worked in you, even a defense, even indignation, even fear, even longing, even zeal, even vengeance! In everything you demonstrated yourselves to be pure in the matter.

7:12 And so then, although I wrote to you, it was not because of the man who did wrong, nor because of the man who was wronged, but in order to reveal to you your eagerness for us in the sight of God.
7:13 Because of θις ΤΟΥΤΟ 5124 (PD/ASN) WE HAVE BEEN ENCOURAGED ΠΑΡΑΚΛΗΜΕΘΑ 3870 (V/RPP/IP) ΑΝΔ Ε 1161 (CONJ) FROM ΕΙΠ 1909 (PREP) ΘΑ ΘΗ 3588 (T/DSSF) ENCOURAGEMENT ΠΑΡΑΚΛΗΣΕΙ 3874 (N/DSF) OF ΥΜΩΝ 5216 (PP/2GP) WE REJOICED EXAPRHΜΕΝ 5463 (V/2AOU/IP) TO GREATER DEGREE ΠΕΡΙΣΣΟΤΕΡΟΣ 4056 (ADV) MORE ΜΑΛΛΟΝ 3123 (ADV) FROM ΕΙΠ 1909 (PREP) ΘΑ ΘΗ 3588 (T/DSSF) JOY ΧΑΡΑ 5479 (N/DSF) OF ΤΙΤΟΥ 5103 (N/GSM) BECAUSE ΟΤΙ 3754 (CONJ) THE TO 3588 (T/NSN) SPIRIT ΠΝΕΥΜΑ 4151 (N/NSSN) OF ΗΜ ΑΥΤΟΥ 846 (PP/GSM) ΗΣ BEEN REFRESHED ΑΝΑΠΕΙΑΥΤΑΙ 373 (V/RPP/3S) BY ΑΠΟ 575 (PREP) ΥΜΩΝ 5216 (PP/2GP) ALL ΠΑΝΤΩΝ 3956 (A/GPM)

7:14 Because, if I have boasted anything to you, I am not ashamed, but as we spoke all things in truth to you, so also our boast to Titus became truth.

7:14 BECAUSE ΟΤΙ 3754 (CONJ) IF ΕΙ 1487 (COND) I HAVE BOASTED ΚΕΚΑΥΧΗΜΑΙ 2744 (V/RNI/1S) ANYTHING ΤΙ 5100 (PX/NSN) TO ΗΜ ΑΥΤΟΥ 846 (PP/DSM) ABOUT ΥΙΕΡ 5228 (PREP) ΥΜΩΝ 5216 (PP/2GP) NOT ΟΥ 3756 (PRT/N) ΑΝ Ι ΑΣΗΜΑDED ΚΑΤΗΣΧΥΝΘΗΝ 2617 (V/API/1S) BUT ΑΛΛ 235 (CONJ) AS ΟΥ 5613 (ADV) WE SPOKE ΕΛΑΛΗΣΑΜΕΝ 2980 (V/AOU/1P) ALL ΠΑΝΤΑ 3956 (A/APN) IN EN 1722 (PREP) TRUTH ΑΛΗΘΕΙΑ 225 (N/DSF) TO ΥΜ ΟΥΜΙΝ 5213 (PP/2DP) SO ΟΥΤΟΣ 3779 (ADV) ALSO ΚΑΙ 2532 (CONJ) ΣΑ Η 3588 (T/NSF) BOAST ΚΑΥΧΗΣΙΣ 2746 (N/NSF) OF US ΗΜΩΝ 2257 (PP/1GP) ΣΑ Η 3588 (T/NSF) TO ΕΙΠ 1909 (PREP) ΤΙΤΟΥ 5103 (N/GSM) BECAME ΕΓΕΝΗΘΗKEN 1096 (V/AOU/3S) TRUTH ΑΛΗΘΕΙΑ 225 (N/NSF)

7:15 And his bowels are more abundant toward you, remembering the obedience of you all, how ye received him with fear and trembling.

7:15 AND ΚΑΙ 2532 (CONJ) THES ΤΑ 3588 (T/NPN) BOWELS ΣΙΠΑΙΓΧΝΑ 4698 (N/NPN) OF ΗΜ ΑΥΤΟΥ 846 (PP/GSM) IS ΕΣΤΙΝ 2076 (V/FPI/3S) MORE ABUNDANT ΠΕΡΙΣΣΟΤΕΡΟΣ 4056 (ADV) TOWARD ΕΙΣ 1519 (PREP) ΥΜΑΣ 5209 (PP/2AP) REMEMBERING ΑΝΑΙΜΗΝΗΣΚΟΜΕΝΟΥ 363 (V/PMP/GSM) ΣΑ ΤΗΝ 3588 (T/ASF) OBEEDIENCE ΥΙΑΚΟΗΝ 5218 (N/ASF) OF ΥΜΩΝ 5216 (PP/2GP) ALL ΠΑΝΤΩΝ 3956 (A/GPM) HOW ΟΥ 5613 (ADV) ΑΝ Ι ΑΣΗΜΑDED OF HIM ΕΘΑΝΣΑΘΕ Ε 1209 (V/ADI/2P) ΗΜ ΑΥΤΟΝ 846 (PP/ASM) WITH META 3326 (PREP) FEAR ΦΟΒΟΥ 5401 (N/GSM) AND ΚΑΙ 2532 (CONJ) TREMBLING ΤΡΟΜΟΥ 5156 (N/GSM)

7:16 ΚΑΙ ΣΑ ΣΙΠΑΙΓΧΝΑ ΑΥΤΟΥ ΠΕΡΙΣΣΟΤΕΡΟΣ ΕΙΣ ΥΜΑΣ ΕΣΤΙΝ ΑΝΑΙΜΗΝΗΣΚΟΜΕΝΟΥ ΤΗΝ ΠΑΝΤΩΝ ΥΜΩΝ ΥΙΑΚΟΗΝ ΟΣ ΜΣ ΦΟΒΟΥ ΚΑΙ ΤΡΟΜΟΥ ΕΘΑΝΣΑΘΕ ΑΥΤΟΝ

7:16 I rejoice that I have confidence in you in everything.

7:16 I REJOICE ΧΑΙΡΩ 5463 (V/PAI/1S) THAT ΟΤΙ 3754 (CONJ) I HAVE CONFIDENCE ΘΑΡΡΩ 2292 (V/PAI/1S/C) IN EN 1722 (PREP) ΥΜΙΝ 5213 (PP/2DP) IN EN 1722 (PREP) EVERYTHING ΠΑΝΤΙ 3956 (A/DSN)

7:16 ΧΑΙΡΩ ΟΤΙ ΕΝ ΠΑΝΤΩΝ ΘΑΡΡΩ ΕΝ ΥΜΙΝ

8:1 And, brothers, we declare to you the grace of God that has been given in the congregations of Macedonia,

8:1 ΑΝΔ Ε 1161 (CONJ) BROTHERS ΑΔΕΛΦΟΙ 80 (N/VPM) WE DECLARE ΓΝΩΡΙΖΟΜΕΝ 1107 (V/RPP/IP) TO ΥΜΙΝ 5213 (PP/2DP) ΘΑ ΘΗΝ 3588 (T/ASF) GRACE ΧΑΡΙΝ 5485 (N/ASF) OF ΘΟΥ ΟΤΟΥ 3588 (T/GSM) ΓΟΘΕΟΥ 2316 (N/GSM) ΘΑ ΘΗΝ 3588 (T/ASF) THAT ΕΑΝ Ι ΑΣΗΜΑDED ΤΕΛΟΜΕΝΗΝ 1325 (V/RPP/ASF) IN EN 1722 (PREP) ΘΑΣ ΤΑΙΣ 3588 (T/DFP) CONGREGATIONS ΕΚΚΛΗΣΙΑΙΣ 1577 (N/DFP) OF ΤΑΙΣ ΘΗΝ 3588 (T/GSM) ΜΑΚΕΔΟΝΙΑΣ 3109 (N/GSF)

8:1 ΓΝΩΡΙΖΟΜΕΝ ΔΕ ΥΜΙΝ ΑΔΕΛΦΟΙ ΤΗΝ ΧΑΡΙΝ ΤΟΥ ΘΕΟΥ ΤΗΝ ΔΕΛΟΜΕΝΗΝ ΕΝ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ ΤΗΣ ΜΑΚΕΔΟΝΙΑΣ
8:2 that in a great trial of affliction the abundance of their joy, even from the depth of their poverty, abounded for the wealth of their generosity,

8:3 so that according to their ability, I testify, and beyond their ability, willingly,

8:4 with much exhortation, begging of us the favor, even the fellowship of service for the sanctified.

8:5 and it was not as we expected, but first they gave themselves to the Lord and to us through the will of God,

8:6 for us to urge Titus that, as he earlier began this kindness, so he would even finish it for you also.

8:7 But as ye abound in everything, in faith, and word, and knowledge, and all diligence, and in your love to us, so that ye may also abound in this kindness.
8:8 I speak not from commandment, but because of the zeal of others, also examining the genuineness of your love.

8:9 For ye know the grace of our Lord Jesus Christ, that although he was rich he became poor so that man’s poverty ye might become rich.

8:10 And in this I give judgment, for this is expedient for you who earlier began, from a year ago, not only the doing but also the intending.

8:11 And now also finish the doing, so that just as was the willingness of the intending, so also be the giving of your kindness.
8:13 For it is not so that ease is for others and stress for you, but out of parity your abundance at the present time is for the need of those men.

8:14 So that the abundance of those men may also happen for your need, so that there may become equity.

8:15 as it is written, he of much did not abound, and he of little did not lack.

8:16 But thanks to God who gives the same eagerness for you in the heart of Titus.

8:17 Because he indeed accepted the exhortation, but his own will being more zealous, he went forth to you.

8:18 And we sent along with him the brother whose praise in the good-news is throughout all
the congregations.


8:19 ΣΥΝΕΠΕΙΨΑΜΕΝ ΔΕ ΜΕΤ ΑΥΤΟΥ ΤΟΝ ΑΔΕΛΦΟΝ ΟΥ Ο ΕΠΑΙΝΟΣ ΕΝ ΤΩ ΕΥΑΓΓΕΛΙΩ ΔΙΑ ΠΑΣΩΝ ΤΩΝ ΕΚΚΛΗΣΙΩΝ

8:19 And not only so, but who was also chosen by the congregations, a traveling companion of us with this gift administered by us, for the glory of the same Lord and our willingness.


8:19 ΟΥ ΜΟΝΟΝ ΔΕ ΑΛΛΑ ΚΑΙ ΧΕΙΡΟΤΟΝΗΘΕΙΣ ΥΠΟ ΤΩΝ ΕΚΚΛΗΣΙΩΝ ΣΥΝΕΚΔΗΜΟΣ ΗΜΩΝ ΣΥΝ ΤΗ ΧΑΡΙΤΙ ΤΑΥΤΗ ΤΗ ΔΙΑΚΟΝΟΥΜΕΝΗ ΥΦ ΗΜΩΝ ΠΡΟΣ ΤΗΝ ΑΥΤΟΥ ΤΟΥ ΚΥΡΙΟΥ ΔΟΞΑΝ ΚΑΙ ΠΡΟΘΥΜΙΑΝ ΗΜΩΝ

8:20 Arranging this lest any man may criticize us in this bounty administered by us,


8:20 ΣΤΕΛΛΟΜΕΝΟΙ ΤΟΥΤΟ ΜΗ ΤΙΣ ΗΜΑΣ ΜΟΜΗΣΗΤΑΙ ΕΝ ΤΗ ΑΔΡΟΤΗΤΗ ΤΑΥΤΗ ΤΗ ΔΙΑΚΟΝΟΥΜΕΝΗ ΥΦ ΗΜΩΝ

8:21 providing things right, not only in the sight of Lord, but also in the sight of men.


8:21 ΠΡΟΟΥΜΕΝΟΙ ΚΑΛΑ ΟΥ ΜΟΝΟΝ ΕΝΟΠΙΟΝ ΚΥΡΙΟΥ ΑΛΛΑ ΚΑΙ ΕΝΟΠΙΟΝ ΑΝΘΡΩΠΙΩΝ

8:22 And we sent along with them our brother whom we often proved being diligent in many things, but is now much more diligent (with much confidence toward you)


8:22 ΣΥΝΕΠΕΙΨΑΜΕΝ ΔΕ ΑΥΤΟΙΣ ΤΟΝ ΑΔΕΛΦΟΝ ΗΜΩΝ ΕΝ ΠΟΛΛΟΙΣ ΠΟΛΛΑΚΙΣ ΣΠΟΥΔΑΙΟΝ ΟΝΤΑ ΝΥΝΙ ΔΕ ΠΟΛΥ ΣΠΟΥΔΑΙΟΤΕΡΟΝ ΠΕΠΟΙΘΗΣΕΙ ΠΟΛΛΗ ΤΗ ΕΙΣ ΥΜΑΣ

8:23 whether on behalf of Titus my partner and co-worker for you, or our brothers, apostles of congregations, a glory of Christ.
8:23 Therefore show ye the proof of your love and our boast about you, for them in the face of the congregations.

8:24 For indeed it is superfluous for me to write to you about the service for the sanctified. And your zeal provoked the majority.

9:1 For indeed it is superfluous for me to write to you about the service for the sanctified.

9:2 For I know your willingness, which I boast about you to the Macedonians, that Achaia prepared from a year ago. And your zeal provoked the majority.
9:4 If somehow Macedonians should come with me and find you unprepared, we (that we might not say, ye) would be embarrassed in this confidence of boast.

9:5 Therefore I thought it necessary to exhort the brothers that they would go ahead to you, and arrange in advance your gift that was earlier announced, for this to be ready this way and not as an exception.

9:6 But this, he who sows sparingly will also reap sparingly, and he who sows in blessings will also reap in blessings.

9:7 Each man as he purposes in his heart, not from regret or from necessity, for God loves a cheerful giver.

9:8 And God is able to abound all grace for you, so that always in everything having all sufficiency, ye may abound for every good work.
as it is written, He has scattered abroad. He has given to the poor. His righteousness endures into the age.

And he who supplies seed to the man who sows, and bread for eating, may he supply and multiply your seed, and may he increase the fruits of your righteousness, as it is written, He has scattered abroad. He has given to the poor. His righteousness through the evidence of this service, glorifying God at the subjection of your confession through us.

Because the service of this ministry is not only supplying the needs of the sanctified, but also abounding through many thanksgivings to God through us.
Now I Paul myself entreat you by the meekness and gentleness of Christ, who indeed am of God in you.

But I pray not to be bold when present with the confidence by which I consider to be {T/ASN} THO YOU PRESENCE THS OMOLOGIAS UMWN EIS TO EUAGGELION TOU CRISTOU KAI APLOTHTI THS KOINONIAS 2842 (N/GSF) FOR EIS 1519 (PREP) THEM AYTOUS 846 (PP/APM) AND KAI 2532 (CONJ) FOR EIS 1519 (PREP) ALL PANTAS 3956 (A/APM)

9:13 ΔΙΑ ΤΗΣ ΔΟΚΙΜΗΣ ΤΗΣ ΔΙΑΚΟΙΝΙΑΣ ΤΑΥΤΗΣ ΔΕΞΙΔΩΝ ΤΟΝ ΘΕΟΝ ΕΠΙ ΤΗ ΥΠΟΤΑΞΗ ΤΗΣ ΟΜΟΛΟΓΙΑΣ ΥΜΩΝ ΕΙΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΑΠΛΟΤΗΤΗ ΤΗΣ ΚΟΙΝΩΝΙΑΣ ΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΕΙΣ ΠΑΝΤΑΣ

9:14 and by their supplication about you, yearning for you because of the transfiguration of God in you.

9:14 AND KAI 2532 (CONJ) BY SUPPLICATION ΔΕΗΣΕΙ 1162 (N/DSF) OF THEM AYTOWN 846 (PP/GPM) ABOUT ΥΠΕΡ 5228 (PREP) YOU ΥΜΩΝ 5216 (PP/2GP) YEARNING FOR ΕΠΙΠΟΘΟΥΝΤΩΝ 1971 (V/PAP/GPM) YOU ΥΜΑΣ 5209 (PP/2AP) BECAUSE OF ΔΙΑ 1223 (PREP) θΑ ΘΗΝ 3588 (T/ASF) TRANSCENDING ΥΠΕΡΒΑΛΛΟΥΣΑΝ 5235 (V/PAP/ASF) GRACE ΧΑΡΙΝ 5485 (N/ASF) OF ΘΟΥ ΤΟΥ 3588 (T/GSM) GOD ΘΕΟΥ 2316 (N/GSM) IN ΕΦ 1909 (PREP) YOU ΥΜΙΝ 5213 (PP/2DP)

9:14 KAI AYTOWN ΔΕΗΣΕΙ ΥΠΕΡ ΥΜΩΝ ΕΠΙΠΟΘΟΥΝΤΩΝ ΥΜΑΣ ΔΙΑ ΘΗΝ ΥΠΕΡΒΑΛΛΟΥΣΑΝ ΧΑΡΙΝ ΤΟΥ ΟΘΕΟΥ ΕΦ ΥΜΙΝ

9:15 And thanks to God for his indescribable gift.

9:15 AND ΔΕ 1161 (CONJ) THANKS ΧΑΡΙΣ 5485 (N/NSF) TO ΘΟΥ ΤΟΥ 3588 (T/DSM) GOD ΘΕΟΣ 2316 (N/DSM) FOR ΕΠΙ 1909 (PREP) θΑ ΘΗ 3588 (T/DSF) INDESCRIBABLE ΑΝΕΚΔΙΗΓΗΤΩΤΩ 411 (A/NSF) GIFT ΔΩΡΕΑ 1431 (N/DSF) OF HIM AYTOU 846 (PP/GSM)

10:1 Now I Paul myself entreat you by the meekness and gentleness of Christ, who indeed am lowly in presence among you, but am bold toward you when absent.

10:1 NOW ΔΕ 1161 (CONJ) ΕΓΙΩ 1473 (PP/INS) PAUL ΠΑΥΛΟΣ 3972 (N/NSM) MYSELF AYTOS 846 (PT/NSM) ENTREAT ΠΑΡΑΚΑΛΩ 3870 (V/PAP/1S) YOU ΥΜΑΣ 5209 (PP/2AP) BY ΔΙΑ 1223 (PREP) θΑ ΘΗΣ 3588 (T/GSF) MEEKNESS ΠΡΑΟΤΗΤΟΣ 4236 (N/GSF) AND KAI 2532 (CONJ) GENTLENESS ΕΠΙΕΙΚΕΙΑΣ 1932 (N/GSF) OF ΘΟΥ ΤΟΥ 3588 (T/GSM) ANOINTED ΧΡΙΣΤΟΥ 5547 (N/GSM) WHO ΟΣ 3739 (PR/NSM) INDEED ΜΕΝ 3303 (PRT) LICE ΤΑΙΠΕΙΝΟΣ 5011 (A/NSM) IN KATA 2596 (PREP) PRESENCE ΠΡΟΣΩΠΩΝ 4383 (N/NSF) AMONG ΕΝ 1722 (PREP) YOU ΥΜΙΝ 5213 (PP/2DP) BUT ΔΕ 1161 (CONJ) AM BOLD ΘΑΡΡΟΥ 2316 (V/PAP/1S/C) TOWARD ΕΙΣ 1519 (PREP) YOU ΥΜΑΣ 5209 (PP/2AP) WHEN ABSENT ΑΙΩΝ 548 (V/PAP/NSM)

10:1 AYTOS ΔΕ ΕΓΙΩ ΠΑΥΛΟΣ ΠΑΡΑΚΑΛΩ ΥΜΑΣ ΔΙΑ ΤΗΣ ΠΡΑΟΤΗΤΟΣ ΚΑΙ ΕΠΙΕΙΚΕΙΑΣ ΤΟΥ ΧΡΙΣΤΟΥ ΟΣ ΚΑΤΑ ΠΡΟΣΩΠΩΝ ΜΕΝ ΤΑΙΠΕΙΝΟΣ ΕΝ ΥΜΙΝ ΑΙΩΝ ΔΕ ΘΑΡΡΟΥ ΕΙΣ ΥΜΑΣ

10:2 But I pray not to be bold when present with the confidence by which I consider to be valiant toward some who consider us as walking according to flesh.

10:2 BUT ΔΕ 1161 (CONJ) I PRAY ΔΕΟΜΑΙ 1189 (V/PNI/1S) NOT ΜΗ 3361 (PRT/N) THE ΤΟ 3588 (T/ASN) TO BE BOLD ΘΑΡΡΗΣΑΙ 2292 (V/AAN) WHEN PRESENT ΠΑΡΩΝ 5918 (V/PXP/NSM) IN ΘΑ ΘΗΣ 3588 (T/GSM) CONFIDENCE ΠΕΠΟΘΗΣΕΙ 4006 (N/DSF) BY WHICH Η 3739 (PR/DSF) I CONSIDER ΛΩΓΙΖΟΜΑΙ 3049 (V/PNI/1S) TO BE VALIANT ΤΟΛΜΗΣΑΙ 5111 (V/AAN) TOWARD ΕΠΙ 1909 (PREP) SOME ΤΙΝΑΣ ΣΟΣ 1500 (PX/APM) ΘΟΣ ΤΟΥΣ 3588 (T/2APM) WHO CONSIDER ΛΟΓΙΖΟΜΕΝΟΥΣ 3049 (V/PAP/2APM) US ΗΜΑΣ 5245 (V/PAP/1AP) AS ΩΣ 5613 (ADV) WALKING ΠΕΡΙΠΑΤΟΥΝΤΑΣ 4043 (V/PAP/APM) ACCORDING TO ΚΑΤΑ 2596 (PRT)

10:2 ΔΕΟΜΑΙ ΔΕ ΤΟ ΜΗ ΠΑΡΩΝ ΘΑΡΡΗΣΑΙ ΤΗ ΠΕΠΟΘΗΣΕΙ Η ΛΟΓΙΖΟΜΑΙ ΤΟΛΜΗΣΑΙ ΕΠΙ ΤΙΝΑΣ ΤΟΥΣ ΛΟΓΙΖΟΜΕΝΟΥΣ ΗΜΑΣ ΩΣ ΚΑΤΑ ΣΑΡΚΑ ΠΕΡΙΠΑΤΟΥΝΤΑΣ

10:3 For though walking in flesh, we do not war according to flesh.
10:4 For the weapons of our warfare are not carnal, but mighty in God for the demolition of strongholds,

10:5 casting down imaginations, and every high thing exalted against the knowledge of God, and bringing every thought captive into the obedience of the Christ,

10:6 and having in readiness to avenge every disobedience, whenever your obedience is fulfilled.

10:7 Do ye look at things according to appearance. If any man has convinced himself to be of Christ, let him consider this again of himself, that, as he is of Christ, so also are we of Christ.
so that I would not seem as if to terrify you by the letters.

Because, The letters, he says, are indeed weighty and powerful, but his bodily presence is weak, and his speech is disdained.

Let such a man think this, that such kind we are in word by letters when absent, we are also such kind when present in the work.

For we dare not classify or compare ourselves to some of those who commend themselves. But they, measuring themselves by themselves, and comparing themselves to themselves, do not understand.

But we will not boast in things immeasurable, but according to the measure of the standard that God apportioned to us, of a measure to reach even as far as you.
For it is not as not reaching for you. We overextend ourselves. For we even reached as far as you in the good-news of the Christ,

not boasting in things immeasurable, in other men's labors, but having hope of your faith growing in you to be enlarged according to our measure for abundance,

in order to preach the good-news beyond you, not to boast in another measure, in things prepared.

But he who boasts should boast in Lord.

For he who commends himself, that man is not approved, but whom the Lord commends.
11:1 O that ye tolerated a little of my foolishness, but tolerate me too.

11:2 For I am jealous for you with a jealousy of God. For I betrothed you to one husband, a pure virgin to present to the Christ.

11:3 But I fear lest somehow, as the serpent enticed Eve by his craftiness, so your thoughts might be corrupted from the simplicity in the Christ.

11:4 For indeed if a man who comes, preaches another Jesus whom we did not preach, or ye receive another spirit that ye did not receive, or another good-news that ye did not accept, ye well tolerated it.

11:5 For I reckon to come short in nothing of those, superlative apostles.
But even if I am unskilled in speech, yet not in knowledge, but in everything made known in all things to you.

Or did I commit a sin lowering myself so that ye might be lifted up, because I preached to you the good-news of God freely?

I robbed other congregations, having taken a wage in order for your service.

And being present with you, and when needy, I was a burden to no man. For the brothers who came from Macedonia, they supplied my need. And in everything I kept and I will keep myself non-burdensome to you.

The truth of Christ is in me that this pride in me will not be stopped in the regions of Achaia.

11:12 But what I do, I also will do, so that I may cut off the opportunity of those who desire an opportunity, that in what they boast, they might appear just as we also.

11:13 For such men are false apostles, deceitful workmen, disguising themselves into apostles of Christ.

11:14 And no marvel, for even Satan disguises himself into an agent of light.

11:15 Therefore, it is no great thing if his helpers also disguise themselves as helpers of righteousness, whose end will be according to their works.

11:16 I say again, let not any man think me to be foolish, but if otherwise—even if as foolish—accept me, so that I also may boast some a little.
11:17 What I speak, I speak not according to Lord, but as in foolishness, in this confidence of the boast.

11:17 What O 3739 {PR/ASN} I speak ΔΑΔΩ 2980 {V/PAS/3P} I speak ΔΑΔΩ 2980 {V/PAS/3P} not OY 3756 {PR/TNS} according to ΚΑΤΑ 2596 {PREP} Lord ΚΥΡΙΟΝ 2962 {N/ASM} but ΔΛΛα 235 {CONJ} as ΩΣ 5613 {ADV} in ΕΝ 1722 {PREP} foolishness ΑΦΡΟΣΥΝΗ 877 {N/DSF} in ΕΝ 1722 {PREP} thus ΤΑΥΤΗ 3778 {PD/DSF} that ΤΑΥΤΗ 3588 {T/DSF} confidence ΥΠΟΣΤΑΣΕΙ 5287 {N/DSF} of ΤΑΥΤΗ 3588 {T/DSF} foolishness κατα ΚΑΥΧΗΣΕΩΣ 2746 {N/GSF}.

11:18 Since many boast according to the flesh, I too will boast.

11:18 Since ΕΠΕΙ 1893 {CONJ} many ΠΟΛΛΟΙ 4183 {A/PNSM} boast κατα ΚΑΥΧΩΝΤΑΙ 2744 {V/PNI/3P} according to ΚΑΤΑ 2596 {PREP} thus ΤΗΝ 3588 {T/ASN} flesh ΣΑΡΚΑ 4561 {N/ASF} I too ΚΑΓΩ 2504 {PP/1NS/C} will boast κατα ΚΑΥΧΗΣΟΜΑΙ 2744 {N/GSF}.

11:19 For, being wise, ye gladly tolerate the foolish.

11:19 For ΓΑΡ 1063 {CONJ} being ΟΝΤΕΣ 5607 {V/PXP/NPM} wise ΦΡΟΝΙΜΟΙ 5429 {A/PNSM} ye tolerate ΑΝΕΧΕΣΩΘΕ 430 {V/PNI/2P} gladly ΗΔΕΩΣ 2234 {ADV} thus ΤΩΝ 3588 {T/GRM} foolish ΑΦΡΟΝΩΝ 878 {A/GRM}.

11:20 For ye tolerate it if some man enslaves you, if some man devours you, if some man seizes you, if some man strikes you on the face.

11:20 For ΓΑΡ 1063 {CONJ} ye tolerate ΑΝΕΧΕΣΩΘΕ 430 {V/PNI/2P} if ΕΙ 1487 {COND} some ΤΙΣ 5100 {PP/NPSM} enslaves καταδοϋλοι 2615 {V/PAS/3S} you ΥΜΑΣ 5209 {PP/2AP} if ΕΙ 1487 {COND} some ΤΙΣ 5100 {PP/NPSM} devours κατεσθειει 2719 {V/PAS/3S} if ΕΙ 1487 {COND} some ΤΙΣ 5100 {PP/NPSM} seizes ΛΑΜΒΑΝΕΙ 2983 {V/PAS/3S} if ΕΙ 1487 {COND} some ΤΙΣ 5100 {PP/NPSM} lifts himself up ΕΠΑΙΡΕΤΑΙ 1869 {V/PNI/3S} if ΕΙ 1487 {COND} some ΤΙΣ 5100 {PP/NPSM} strikes ΔΕΡΕΙ 1194 {V/PAS/3S} you ΥΜΑΣ 5209 {PP/2AP} on ΕΙΣ 1519 {PREP} face ΠΡΟΣΩΠΩΝ 4383 {N/ASN}.

11:21 I speak as from shame, that we were so weak. Yet in whatever any man may be bold in foolishness, I say I too am bold.

11:21 I speak ΔΕΙΓΩ 3004 {V/PAS/3P} as ΩΣ 5613 {ADV} from κατα 2596 {PREP} shame ΑΤΙΜΙΑΝ 819 {N/GRM} that ΟΤΙ 3754 {CONJ} we ΗΜΕΙΣ 2249 {PP/1NP} were weak ΗΘΕΝΗΣΑΜΕΝ 770 {V/AATP} but Δ 1161 {CONJ} in ΕΝ 1722 {PREP} what Ω 3739 {PR/DSN} ever an 302 {PRT} any ΤΙΣ 5100 {PP/NPSM} may be bold τολμά 5111 {V/PAS/3S} in ΕΝ 1722 {PREP} foolishness ΑΦΡΟΣΥΝΗ 877 {N/DSF} I say ΔΕΙΓΩ 3004 {V/PAS/3P} I too ΚΑΓΩ 2504 {PP/1NS/C} am bold τολμά 5111 {V/PAS/3S}.

11:21 ΚΑΤΑ ΑΤΙΜΙΑΝ ΔΕΙΓΩ ΩΣ ΟΤΙ ΗΜΕΙΣ ΗΘΕΝΗΣΑΜΕΝ ΕΝ Ω Δ ΑΝ ΤΙΣ ΤΟΛΜΑ ΕΝ ΑΦΡΟΣΥΝΗ ΔΕΙΓΩ ΤΟΛΜΩ ΚΑΓΩ.

11:22 ARE THEY EISIN 1526 {V/PXI/3P} HEBREW EBRAIOI 1445 {A/NPM} I TOO KAIΩ 2504 {PP/INS/C} ARE THEY EISIN 1526 {V/PXI/3P} ISRAELITES ISRAHALITAI 2475 {N/NPM} I TOO KAIΩ 2504 {PP/INS/C} ARE THEY EISIN 1526 {V/PXI/3P} SEED SPIERMA 4690 {N/NSN} OF ABRAHAM ABRAAM 11 {N/PRI} I TOO KAIΩ 2504 {PP/INS/C}

11:22 EBRAIOI EISIN KAIΩ ISRAHALITAI EISIN KAIΩ SPIERMA ABRAAM EISIN KAIΩ

11:23 Are they helpers of Christ? (I speak as being mad) I more: in toils, more abundantly; in stripes, countless; in prisons, more frequently; in deaths often.

11:23 ARE THEY EISIN 1526 {V/PXI/3P} HELPER DIAKONOI 1249 {N/NPM} OF ANOINTED CRISTOU 5547 {N/GSM} I SPEAK LALW 2980 {V/PAI/1S} BEING MAD PARAFRONWN 3912 {V/PAP/NSM} I EGW 1473 {PP/1NS} ABOVE UPER 5228 {PREP} TOILS KOPW 2873 {N/DPM} MORE ABUNDANT PERISSOTERWS 4056 {ADV} IN EN 1722 {PREP} STRIPES PLHGAIS 4127 {N/DPF} MORE ABUNDANTLY UPERBALLONTWS 5234 {ADV} IN EN 1722 {PREP} PRISONS FULAKAIS 5438 {N/DPF} MORE FREQUENTLY PERISSOTERWS 4056 {ADV} IN EN 1722 {PREP} DEATHS QANATOIS 2288 {N/DPM} OFTEN POLLAKIS 4178 {ADV}

11:23 DIAKONOI CRISTOU EISIN PARAFRONWN LALW UPER EGW EN KOPOIS PERISSOTERWS EN PLHGAIS UPERBALLONTWS EN FULAKAIS PERISSOTERWS EN QANATOIS POLLAKIS

11:24 From the Jews five times I received forty save one.

11:24 FROM UPO 5259 {PREP} JEWISH IOUDAIWN 2453 {A/GPM} FIVE TIMES PENTAKIS 3999 {ADV} I RECEIVED ELABON 2983 {V/2AAI/1S} FORTY TESSARAKONTA 5062 {N/NUI} SAVE PARA 3844 {PREP} ONE MIAN 3391 {N/ASF}

11:24 UPO IOUDAIWN PENTAKIS TESSARAKONTA PARA MIAN ELABON

11:25 Thrice I was beaten with rods, once I was stoned, thrice I was shipwrecked, I have done a night and a day in the depth,

11:25 THRICE TRIS 5151 {ADV} I WAS BEATEN WITH RODS ERABDISQHN 4463 {V/API/3S} ONCE APAX 530 {ADV} I WAS STONED ELIQASQHN 3034 {V/API/1S} THRICE TRIS 5151 {ADV} I WAS SHIPWRECKED ENAUAGHSA 3489 {V/AAI/1S} I HAVE DONE PEPOIHKA 4160 {V/RAI/1S} NIGHT-DAY NUCQHMERON 3574 {N/ASN} IN EN 1722 {PREP} THO 3588 {T/DSM} DEPTH BUQW 1037 {N/DSM}

11:25 TRIS ERABDISQHN APAX ELIQASQHN TRIS ENAUAGHSA NUCQHMERON EN TW BUQW PEPOIHKA

11:26 in frequent journeys, in perils of flowing waters, in perils of bandits, in perils from my race, in perils from Gentiles, in perils in the city, in perils in the wilderness, in perils at sea, in perils among false brothers,

11:26 FREQUENT PODLAKIS 4178 {ADV} JOURNEYS ODIOPOPIAIAS 3597 {N/DPF} IN PERILS KINΔYNΟΙΩΣ 2794 {N/DPM} OF FLOWING WATERS POTAMWN 4215 {N/GPM} IN PERILS KINΔYNΟΙΩΣ 2794 {N/DPM} OF BANDITS ΔΗΣΤΩΝ 3027 {N/GPM} IN PERILS KINΔYNΟΙΩΣ 2794 {N/DPM} FROM EK 1537 {PREP} RACE ΓΕΝΟΥΣ 1085 {N/GSN} IN PERILS KINΔYNΟΙΩΣ 2794 {N/DPM} FROM EΞ 1537 {PREP} GENTILES ΘΩΝΩΝ 1484 {N/GPN} IN PERILS KINΔYNΟΙΩΣ 2794 {N/DPM} IN EN 1722 {PREP} CITY ΠΟΛΕΙ 4172 {N/DSF} IN PERILS KINΔYNΟΙΩΣ 2794 {N/DPM} IN EN 1722 {PREP} WILDERNESS ΕΡΗΜΙΑ 2047 {N/DSF} IN PERILS KINΔYNΟΙΩΣ 2794 {N/DPM} AT EN 1722 {PREP} SEA ΘΑΛΑΣΣΗ 2281 {N/DSF} IN PERILS KINΔYNΟΙΩΣ 2794 {N/DPM} AMONG EN 1722 {PREP} FALSE BROTHERS ΨΕΥΔΑΔΕΛΦΟΙΣ 5569 {N/DSF}

11:26 ODIOPOPIAIAS PODLAKIS KINΔYNΟΙΩΣ POTAMWN KINΔYNΟΙΩΣ ΔΗΣΤΩΝ KINΔYNΟΙΩΣ EK ΓΕΝΟΥΣ KINΔYNΟΙΩΣ EX ΘΩΝΩΝ KINΔYNΟΙΩΣ EN ΠΟΛΕΙ KINΔYNΟΙΩΣ EN ΕΡΗΜΙΑ KINΔYNΟΙΩΣ EN ΘΑΛΑΣΣΗ KINΔYNΟΙΩΣ EN ΨΕΥΔΑΔΕΛΦΟΙΣ

11:27 in toil and hardship, in frequent sleeplessness, in hunger and thirst, in frequent fasts, in cold and nakedness.

11:27 IN EN 1722 {PREP} TOIL KOPW 2873 {N/DSM} AND KAI 2532 {CONJ} HARDSHIP MOXΘΩ 3449 {N/DSM} IN EN 1722 {PREP} FREQUENT PODLAKIS 4178 {ADV} SLEEPLESSNESS ΑΓΡΥΠΝΙΑΙΩΣ 70 {N/DPF} IN EN 1722 {PREP} HUNGER ΑΙΜΩ 3042
11:28 Besides the external things, crowding upon me daily is the care of all the congregations.

11:28 BESIDES THES TΩN EXTERNAL ΠΑΡΕΚΤΟΣ 3924 {ADV} THA H 3588 {T/NSF} CROWDING ΕΠΙΣΥΣΤΑΣΙΣ 1999 {N/NSF} OF ME MOY 3450 {PP/1GS} ACCORDING TO KAΘ 2596 {PREP} DAY ΗΜΕΡΑΝ 2550 {N/ASF} ΘΑ H 3588 {T/NSF} CARE ΜΕΡΙΜΝΑ 3308 {N/NSF} OF ALL ΠΑΣΩΝ 3956 {A/GPF} ΤΗΣ ΤΩΝ 3588 {T/GPF} CONGREGATIONS ΕΚΚΛΗΣΙΩΝ 1577 {N/GPF}.

11:29 Who is weak, and I am not weak? Who is caused to stumble, and I am not made fiery?

11:29 WHO? ΤΙΣ 5101 {PI/NSM} IS WEAK ASQENEI 770 {V/PAI/3S} AND KAI 2532 {CONJ} I AM WEAK ASQENW 770 {V/PAI/1S} NOT ΟΥK 3756 {PRT/N} WHO? ΤΙΣ 5101 {PI/NSM} IS CAUSED TO STUMBLE ΣΚΑΝΔΑΛΙΖΕΤΑΙ 4624 {V/PPI/3S} AND KAI 2532 {CONJ} I NOT ΕΓW 1473 {PP/1NS} AM MADE FIERY ΠΥΡΟΥΜΑΙ 4448 {V/PPI/1S}.

11:30 If it is necessary to boast, I will boast of the things of my weakness.

11:30 IF EI 1487 {COND} IT IS NECESSARY ΔΕΙ 1163 {V/PQI/3S} TO BOAST ΚΑΥΧΑΣΩΑΙ 2744 {V/PNN} I WILL BOAST ΚΑUCHSOMAI 2744 {V/FDI/1S} THES TA 3588 {T/APN} OF ΤΗΣ 3588 {T/GSF} WEAKNESS ΑΣΘΕΝΕΙΑΣ 769 {N/GSF} OF ME MOY 3450 {PP/1GS}.

11:31 The God and Father of the Lord Jesus Christ, he who is blessed into the ages, knows that I do not lie.

11:31 THO O 3588 {T/NSM} GOD ΘΕΟΣ 2316 {N/NSM} AND KAI 2532 {CONJ} FATHER ΠΑΤΗΡ 3962 {N/NSM} OF ΤΟΥ TOY 3588 {T/GSM} LORD ΚΥΡΙΟΥ 2962 {N/GSM} JEHOshUA ΙΗΣΟΥ 2424 {N/GSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM} THO O 3588 {T/NSM} WHO IS ΩΝ 5607 {V/PXP/NSM} BLESSED ΕΥΛΟΓΗΤΟΣ 2128 {A/NSM} INTO ΕΙΣ 1519 {PREP} THOS TOYΣ 3588 {T/APM} AGES ΑΙΩΝΑΣ 165 {N/APM} KNOWS ΟΙΔΕΝ 1492 {V/RAI/3S} THAT ΟΤΙ 3754 {CONJ} I LIE ΕΥΣΥΔΟΜΑΙ 5574 {V/PNI/1S} NOT ΟΥ Not ΟΥ 3756 {PRT/N}.

11:32 In Damascus the governor under Aretas the king guarded the city of the Damascenes wanting to apprehend me.

11:32 IN EN 1722 {PREP} DAMASCUS ΔΑΜΑΣΚΩ 1154 {N/DSF} THO O 3588 {T/NSM} GOVERNOR ΘΕΝΑΡΧΗΣ 1481 {N/NSM} OF ARETAS APETΑ ΤΟΥ ΒΑΣΙΛΕΩΣ ΕΦΡΟΥΡΕΙ 5432 {V/IAI/3S} ΠΟΛΙΝ 4172 {N/ASF} OF DAMASCENES ΔΑΜΑΣΚΗΝΩΝ 1153 {A/GPM} WANTING ΘΕΛΩΝ 2309 {V/PAP/NSM} TO APPEAR ΠΙΑΣΑΙ 4084 {V/AAN} ME ME 3165 {PP/1AS}.

11:33 And I was lowered in a hamper through a window through the wall, and escaped his hands.

11:33 AND KAI 2532 {CONJ} I WAS LOWERED ΕΞΑΛΑΣΘΩΝ 5465 {V/API/1S} IN EN 1722 {PREP} HAMPER ΣΑΡΓΑΝΗ 4553.
For such a man I will boast, but for myself I will not boast, except in my weaknesses.
12:6 For if I should want to boast, I will not be foolish, for I will speak the truth. But I refrain lest any man should reckon to me above what he sees of me or hears anything from me.

12:7 And so that I might not be over exalted by the extraordinariness of the revelations, there was given to me a thorn in the flesh, an agent of Satan so that he would buffet me, so that I might not be over-exalted by the extraordinariness of the revelations, there

12:8 And I besought the Lord thrice about this, that it might depart from me.
Therefore I am pleased in weaknesses, in injuries, in necessities, in persecutions, in restrictions, for the sake of Christ. For when I am weak, then I am strong.


12:11 I have become foolish, boasting. Ye compelled me, for I ought to have been commended by you. For I came short in nothing of those, superlative apostles, even though I am nothing.


12:12 Indeed the signs of the apostle were performed among you in all perseverance, in signs and wonders and mighty works.


12:13 For what is there which ye were inferior to the other congregations? Except that I myself was not burdensome to you? Forgive me this wrong.


12:14 Behold, a third time I fare readily to come to you, and I will not be burdensome to you, for I seek not the things of you, but you. For the children ought not lay up for the parents, but the parents for the children.

12:15 And I most gladly will spend, and will be spent for your souls. Even though more earnestly loving you, the worse I am loved.

12:16 But let it be. I did not burden you. Nevertheless, being clever, I caught you with bait.

12:17 Any man of whom I have sent to you, did I exploit you through him?

12:18 I encouraged Titus, and I sent the brother with him. Did Titus exploit you in anything? Did we not walk in the same spirit, not in the same steps?
For I fear lest somehow, having come, I may find you not such as I want, and I may be found by you such as ye do not want, lest somehow there be strifes, envyings, wraths, selfish ambitions, slanderings, usings, fors, and turmoils.

This third time I am coming to you. In the mouth of two witnesses or three every saying will be confirmed.

I have told you before, and I say in advance, as present the second time, and now absent, I write to those who have previously sinned, and to all the others, that if I come to it again, I will not spare,
since ye seek proof of the Christ speaking in me, who is not weak toward you, but is mighty in you.

For even if he was crucified from weakness, yet he lives from the power of God. For we in him are also weak, but we will live with him from the power of God toward you.

Examine yourselves whether ye are in the faith. Test yourselves. Or know ye not that we are not test-failing.

But I hope that ye will know that we are not test-failing.

Examine yourselves whether ye are in the faith. Test yourselves. Or know ye not yourselves, that Jesus Christ is in you? Unless ye are test-failing something.

But I hope that ye will know that we are not test-failing.
13:8 For we do not have any power against the truth, but for the truth.

13:9 For we are glad when we are weak and ye are strong. And this also we pray for, your full qualification.

13:10 Because of this I write these things while absent, so that I may not act harshly when present, according to the authority that the Lord gave me for building up and not for tearing down.

13:11 Finally brothers, farewell. Be thoroughly prepared, be encouraged, think the same way, live in peace, and the God of love and peace will be with you.

13:12 Salute each other by a holy kiss.

13:13 All the sanctified salute you.
The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, is with all of you. Truly.

Galatians

1:1 Paul, an apostle (not from men, nor through man, but through Jesus Christ and God the Father who raised him from the dead),

1:2 and all the brothers with me, to the congregations of Galatia:

1:3 Grace to you and peace from God the Father, and our Lord Jesus Christ

1:4 who gave himself for our sins, so that he might rescue us, according to the will of our God and Father, out of the evil age that has come,

1:5 to whom is the glory into the ages of the ages. Truly.
1:6 I marvel that ye are so soon removed from him who called you in the grace of Christ to another good-news,


1:8 But even if we, or an agent from heaven, should preach a good-news to you contrary to what we preached to you, let him be accursed.

1:9 AS we have said before, I now also say again, if any man preaches a good-news to you contrary to what ye received, let him be accursed.

1:10 For do I now trust men or God? Or do I seek to please men? For if I were still pleasing men I would not be a bondman of Christ.
1:11 For I make known to you, brothers, the good-news that was preached by me, that it is not according to man.

1:12 For I neither received it from man, nor was I taught it, but it was through revelation of Jesus Christ.

1:13 For ye heard of my former behavior in Judaism, that I persecuted the church of God to extraordinariness, and ravaged it.

1:14 And I advanced in Judaism beyond many contemporaries among my race, being a more extreme zealot of my paternal traditions.
1:16 to reveal his Son in me, so that I might preach him among the Gentiles, I did not straightaway confer with flesh and blood,

1:16 TO REVEAL ΑΠΟΚΑΛΥΨΑΙ 601 {V/AAN} ΘΟΤΩΝ 3588 {T/ASM} ΣΟΝ ΥΙΟΝ 5207 {N/ASM} OF HIM ΑΥΤΟΥ 846 {PP/GSM} IN EN 1722 {PREP} ME ΕΜΟΙ 1698 {PP/1DS} SO THAT ΤΑΙΝΑ 2443 {CONJ} I MIGHT PREACH ΕΥΑΓΓΕΛΙΖΩΜΑI 2097 {V/PMS/1S} AND ΚΑΙ 2532 {CONJ} BLOOD ΑΙΜΑΤΙ 129 {N/DSN} NOT OU 3756 {PRT/N}

1:16 ΑΠΟΚΑΛΥΨΑΙ ΤΟΝ ΥΙΟΝ ΑΥΤΟΥ ΕΝ ΕΜΟΙ ΙΝΑ ΕΥΑΓΓΕΛΙΖΩΜΑI ΑΥΤΟΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΕΥΘΕΩΣ ΟΥ ΠΡΟΣΑΝΘΗΘΕΜΗΝ ΣΑΡΚΙ ΚΑΙ ΑΙΜΑΤΙ

1:17 nor did I go up to Jerusalem to the apostles before me, but I went into Arabia and returned again to Damascus.

1:17 NΟΡ ΟΥΔΕ 3761 {ADV} DID I GO UP ΑΝΗΛΘΟΝ 424 {V/2AAI/1S} TO ΕΙΣ 1519 {PREP} JΕΡΟΥΣΑΛΗΜ ΙΕΡΟΣΟΛΥΜΑ 2414 {N/ASF} TO ΠΡΟΣ 4314 {PREP} ΘΟΣ ΤΟΥΣ 3588 {T/APM} APOSTLES ΑΠΟΣΤΟΛΟΥΣ 652 {N/APM} BEFORE ΠΡΟ 4253 {PREP} ME ΕΜΟΥ 1698 {PP/1GS} BUT ΑΛΛΑ 235 {CONJ} I WENT ΑΠΗΛΘΟΝ 565 {V/2AAI/1S} INTO ΕΙΣ 1519 {PREP} ΑΡΑΒΙΑ 688 {N/ASF} AND ΚΑΙ 2532 {CONJ} RETURNED ΥΠΕΣΤΡΕΨΑ 5290 {V/AAI/1S} AGAIN ΠΑΙΛΙΝ 3825 {ADV} ΤΟ ΕΙΣ 1519 {PREP} DAMASCUS ΔΑΜΑΣΚΟΝ 1154 {N/ASF}

1:17 ΟΥΔΕ ΑΝΗΛΘΩΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΠΡΟΣ ΤΟΥΣ ΠΡΟ ΕΜΟΥ ΑΠΟΣΤΟΛΟΥΣ ΑΛΛΑ ΑΠΗΛΘΩΝ ΕΙΣ ΑΡΑΒΙΑΝ ΚΑΙ ΠΑΙΛΙΝ ΥΠΕΣΤΡΕΨΑ ΕΙΣ ΔΑΜΑΣΚΟΝ

1:18 Then after three years I went up to Jerusalem to visit with Peter, and I remained with him fifteen days.

1:18 ΤΕΝΑ ΕΠΕΙΤΑ 1899 {ADV} AFTER ΜΕΤΑ 3326 {PREP} ΤΡΙΑ 5140 {N/APN} YEARS ΕΤΗ 2094 {N/APN} I WENT UP ΑΝΗΛΘΟΝ 424 {V/2AAI/1S} TO ΕΙΣ 1519 {PREP} JΕΡΟΥΣΑΛΗΜ ΙΕΡΟΣΟΛΥΜΑ 2414 {N/ASF} TO VISIT ΙΣΤΟΡΗΣΑΙ 571 {V/AAN} ΠΕΤΡΟΝ 4074 {N/ASM} AND ΚΑΙ 2532 {CONJ} I REMAINED ΕΠΕΜΕΙΝΑ 1961 {V/AAI/1S} WITH ΠΡΟΣ 4314 {PREP} ΗΜΕΡΑΣ ΔΕΚΑΠΕΝΤΕ 1178 {N/NUI}

1:18 ΤΕΝΑ ΕΠΕΙΤΑ ΜΕΤΑ ΕΤΗ ΤΡΙΑ ΑΝΗΛΘΩΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΙΣΤΟΡΗΣΑΙ ΠΕΤΡΟΝ ΚΑΙ ΕΠΕΜΕΙΝΑ ΠΡΟΣ ΑΥΤΟΝ ΗΜΕΡΑΣ ΔΕΚΑΠΕΝΤΕ

1:19 But I did not see another of the apostles except James the Lord's brother.

1:19 ΜΑΤΑ ΕΠΕΙΤΑ 1899 {ADV} ΜΕΤΑ ΕΤΗ 5140 {N/APN} YEARS ΕΤΗ 2094 {N/APN} I SAW ΕΙΔΩΝ 1492 {V/2AAI/1S} NOT ΟΥΚ 3756 {PRT/N} ANOTHER ΕΤΕΡΟΝ 2087 {A/ASM} OF ΤΗΝ 3588 {T/GPM} APOSTLES ΑΠΟΣΤΟΛΩΝ 652 {N/GPM} IF ΕΙ 1487 {COND} NOT MH 3361 {PRT/N} ΙΑΚΩΒΟΝ 2385 {N/ASM} ΤΟΝ 3588 {T/ASM} BROTHER ΑΔΕΛΦΟΝ 80 {N/ASM} ΤΟΝ 3588 {T/ASM} LORD ΚΥΡΙΟΥ 2962 {N/GSM} 2962 {N/GSM}

1:19 ΕΤΕΡΟΝ ΕΤΗ ΤΡΙΑ ΑΝΗΛΘΩΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΙΣΤΟΡΗΣΑΙ ΠΕΤΡΟΝ ΚΑΙ ΕΠΕΜΕΙΝΑ ΠΡΟΣ ΑΥΤΟΝ ΗΜΕΡΑΣ ΔΕΚΑΠΕΝΤΕ

1:20 Now what I write to you, behold before God, I do not lie.

1:20 ΝΩΔ ΕΤΕΡΟΝ ΕΤΗ ΤΡΙΑ ΑΝΗΛΘΩΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΙΣΤΟΡΗΣΑΙ ΠΕΤΡΟΝ ΚΑΙ ΕΠΕΜΕΙΝΑ ΠΡΟΣ ΑΥΤΟΝ ΗΜΕΡΑΣ ΔΕΚΑΠΕΝΤΕ

1:21 Later I came into the regions of Syria and Cilicia.

1:21 ΛΑΤΕΡ ΕΠΕΙΤΑ 1899 {ADV} ΑΝΕΡΕΣΙΑ ΕΙΔΕΝΕΣ ΝΗ ΦΟΡΙΑΣ ΜΕ ΕΚ ΚΟΙΛΙΑΣ ΜΗΤΡΟΣ ΜΟΥ ΚΑΙ ΚΑΛΕΣΑΣ ΔΙΑ ΤΗΣ ΧΑΡΙΤΟΥ ΑΥΤΟΥ
1:22 And I was unknown by face to the congregations of Judea in Christ,

1:22 AND ΔΕ 1161 {CONJ} I WAS ΗΜΗΝ 2252 {V/IXI/IS} UNKNOWN ΑΓΝΟΟΥΜΕΝΟΣ 50 {V/PPP/NSM} BY THE ΤΩ 3588 {T/DSN} FACE ΠΡΟΣΩΠΩ 4383 {N/DSN} TO ΤΑΙΣ 3588 {T/DPF} CONGREGATIONS ΕΚΚΛΗΣΙΑΙΣ 1577 {N/DPF} OF ΤΗΣ 3588 {T/GSF} ΙΟΥΔΑΙΑΣ 2449 {N/GSF} ΤΑΙΣ 3588 {T/DPF} IN ΕΝ 1722 {PREP} ANointed ΧΡΙΣΤΩ 5547 {N/DSM} 1:22 ΗΜΗΝ ΔΕ ΑΓΝΟΟΥΜΕΝΟΣ ΤΩ ΠΡΟΣΩΠΩ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΤΑΙΣ ΕΝ ΧΡΙΣΤΩ

1:23 but they were only hearing that the man who once persecuted us now preaches the good-news, the faith that he once ravaged.

1:23 BUT ΔΕ 1161 {CONJ} THEY WERE ΗΣΑΝ 2258 {V/IXI/3P} ONLY ΜΟΝΟΝ 3440 {ADV} HEARING ΑΚΟΥΟΝΤΕΣ 191 {V/PAP/NPM} THAT ΟΤΙ 3754 {CONJ} ΤΟ 3588 {T/ASN} ONCE ΠΟΤΕ 4218 {PRT} WHO PERSECUTED ΔΙΩΚΩΝ 1377 {V/PAP/NSM} US ΗΜΑΣ 2248 {PP/1AP} NOW ΝΥΝ 3588 {ADV} PREACHED GOOD-NEWS ΕΥΑΓΓΕΛΙΖΕΤΑΙ 2097 {V/PMI/3S} THAT ΗΝ 3739 {PR/ASN} ONCE ΠΟΤΕ 4218 {PRT} HE RAVAGED ΕΙΠΟΡΘΕΙ 4199 {V/IAI/3S} 1:23 ΜΟΝΟΝ ΔΕ ΑΚΟΥΟΝΤΕΣ ΗΣΑΝ ΟΤΙ Ο ΔΙΩΚΩΝ ΗΜΑΣ ΠΟΤΕ ΝΥΝ ΕΥΑΓΓΕΛΙΖΕΤΑΙ ΤΗΝ ΠΙΣΤΙΝ ΗΝ ΠΟΤΕ ΕΙΠΟΡΘΕΙ

1:24 And they glorified God in me.

1:24 AND ΚΑΙ 2532 {CONJ} THEY GLORIFIED ΕΔΟΞΑΖΟΝ 1392 {V/IAI/3P} ΤΟΝ 3588 {T/ASM} God ΘΕΟΝ 2316 {N/ASM} IN ΕΝ 1722 {PREP} ME ΕΜΟΙ 1698 {PP/1DS} 1:24 ΚΑΙ ΕΔΟΞΑΖΟΝ ΕΝ ΕΜΟΙ ΤΟΝ ΘΕΟΝ

2:1 Then after fourteen years I went up again to Jerusalem with Barnabas, having taken along Titus also.

2:1 EΠΕΙΤΑ 1899 {ADV} AFTER ΔΙΑ 1223 {PREP} FOURTEEN ΔΕΚΑΤΕΣΣΑΡΩΝ 1180 {N/GPN} YEARS ΕΤΩΝ 2094 {N/GPN} I WENT UP ΑΝΕΒΗΝ 305 {V/2AAI/1S} AGAIN ΠΑΛΙΝ 3825 {ADV} ΤΟ 3588 {T/ASN} ΕΙΣ 1519 {PREP} JERUSALEM ΙΕΡΟΣΟΛΥΜΑ 2414 {N/ASF} WITH ΜΕΤΑ 3326 {PREP} BARNABAS ΒΑΡΝΑΒΑ 921 {N/GSM} HAVING TAKEN ALONG ΣΥΜΠΑΡΑΛΑΒΩΝ 4838 {V/2AAP/NSM} TITUS ΤΙΤΟΝ 5103 {NN/ASM} ALSO ΚΑΙ 2532 {CONJ} 2:1 ΕΠΕΙΤΑ ΔΙΑ ΔΕΚΑΤΕΣΣΑΡΩΝ ΕΤΩΝ ΠΑΛΙΝ ΑΝΕΒΗΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ ΜΕΤΑ ΒΑΡΝΑΒΑ ΣΥΜΠΑΡΑΛΑΒΩΝ ΚΑΙ ΤΙΤΟΝ

2:2 And I went up according to revelation, and I declared to them the good-news that I preach among the Gentiles, but privately to those who were of repute, lest somehow I might be running or ran in vain.

2:2 ΕΠΕΙΤΑ ΔΙΑ 2596 {PREP} ΑΠΟΚΑΛΥΨΙΝ 602 {N/ASF} ΚΑΙ 2532 {CONJ} I DECLARED ΑΝΕΘΕΜΒΗΝ 394 {V/2AMI/1S} TO THEM ΑΥΤΟΙΣ 846 {V/PAP/DPM} THE THE 3588 {T/ASN} GOOD-NEWS ΕΥΑΓΓΕΛΙΩΝ 2098 {N/ASN} THAT ΟΤΙ 3739 {PR/ASN} I PREACH ΚΗΡΥΞΩΝ 2784 {V/PAP/NPM} AMONG ΕΝ 1722 {PREP} THES ΤΟΙΣ 3588 {T/DPN} GENTILES ΕΘΕΝΕΙΝ 1484 {N/DSM} BUT ΔΕ 1161 {CONJ} IN KAT 2596 {PREP} PRIVATE ΙΔΙΑΝ 2398 {A/ASF} TO THOS ΤΟΙΣ 3588 {T/DPN} WHO WERE OF REPUTE ΔΟΚΟΥΣΙΝ 1380 {V/PAP/DPM} LEST SOMEHOW ΜΗΠΙΩΣ 3381 {CONJ} I MIGHT BE RUNNING ΤΡΕΧΩ 5143 {V/PAS/1S} OR Η 2228 {PRT} RAN ΕΔΡΑΜΟΝ 5143 {V/PAP/NSM} IN ΕΙΣ 1519 {PREP} VAIN ΚΕΝΟΝ 2756 {V/ASM} 2:2 ΑΝΕΘΕΜΒΗΝ ΔΕ ΚΑΤΑ ΑΠΟΚΑΛΥΨΙΝ ΚΑΙ ΑΝΕΘΕΜΒΗΝ ΑΥΤΟΙΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ Ο ΚΗΡΥΞΩΝ ΕΝ ΤΟΙΣ ΕΘΕΝΕΙΝ ΚΑΤ ΙΔΙΑΝ ΔΕ ΤΟΙΣ ΔΟΚΟΥΣΙΝ ΜΗΠΙΩΣ ΕΙΣ ΚΕΝΟΝ ΤΡΕΧΩ Η ΕΔΡΑΜΟΝ

2:3 But not even Titus with me, being a Greek, was compelled to be circumcised.
2:4 But that issue was because of those false brothers smuggled in, who sneaked in to spy out our liberty that we have in Christ Jesus, so that they might enslave us,

2:5 to whom we yielded in subjection not even for an hour, so that the truth of the good-news might continue with you.

2:6 But from those who were reputed to be something (what kind they were formerly, it makes no difference to me, God does not accept a personage of man), for those who were of repute added nothing to me, but to the contrary, when they saw that I was entrusted with the good-news for men of circumcision, they might enslave us, but to the contrary, when they saw that I was entrusted with the good-news for men of circumcision, they might enslave us,

2:7 but to the contrary, when they saw that I was entrusted with the good-news for men of circumcision, as Peter for men of circumcision
2:8 ΓΑΡ ΕΝΕΡΓΗΣΑΣ ΠΕΤΡΟ ΕΙΣ ΑΠΟΣΤΟΛΗΝ ΤΗΣ ΠΕΡΙΤΟΜΗΣ ΕΝΕΡΓΗΣΕΝ ΚΑΙ ΕΜΟΙ ΕΙΣ ΤΑ ΕΘΝΗ

2:9 and James and Cephas and John, those who were reputed to be pillars, when they understood the grace that was given to me, they gave to me and Barnabas the right hands of fellowship. So that we were for the Gentiles, and they for men of circumcision,

2:10 only that we should remember the poor, which this same thing I also was eager to do.

2:11 But when Peter came to Antioch I opposed him to the face, because he was blameworthy.

2:12 For before certain men came from James he ate together with the Gentiles, but when they came, he withdrew and separated himself, fearing men of circumcision.
2:14 But when I saw that they did not walk uprightly toward the truth of the good-news, I said to Peter before all, If thou being a Jew, live as a Gentile and not as a Jew, why do thou compel the Gentiles to live as Jews?

2:15 We are Jews by nature and not sinful men of the Gentiles,

2:16 knowing that a man is not made righteous from works of law, instead through faith of Jesus Christ. And we believed in Christ Jesus, so that we might be made righteous from faith of Christ, and not from works of law, because no flesh will be made righteous from works of law.

For I, through law, died to law, so that I might live to God.

I have been crucified with Christ, and I no longer live, but Christ lives in me. And what I now live in flesh I live by the faith of the Son of God who loved me and gave himself up for me.

I do not disregard the grace of God, for if righteousness is through law, then Christ died to law, so that I might live to God.

For I, through law, died to law, so that I might live to God.

I have been crucified with Christ, and I no longer live, but Christ lives in me. And what I now live in flesh I live by the faith of the Son of God who loved me and gave himself up for me.

I do not disregard the grace of God, for if righteousness is through law, then Christ died to law, so that I might live to God.

O foolish Galatians, who bewitched you not to obey the truth, before whose eyes Jesus Christ was earlier described among you, crucified?
3:2 I only want to learn this from you. Did ye receive the Spirit from works of law, or from a listening ear of faith?

3:3 Are ye so foolish, having begun in Spirit, are ye now made perfect by flesh?

3:5 He therefore who supplies the Spirit to you and who works miracles among you, is it from works of law or from a listening ear of faith?

3:6 Just as Abraham believed God, and it was reckoned to him for righteousness.

3:7 Ye know therefore that those from faith, these are sons of Abraham.

3:8 And the scripture having foreseen that God makes the Gentiles righteous from faith, proclaimed the good-news in advance to Abraham. In thee all the nations will be blessed.

3:8 ΠΡΟΙΟΔΟΥΣA ΔΕ Η ΓΡΑΦΗ OTI EK ΠΙΣΤΕΩΣ ΔΙΚΑΙΟΙ TA ΕΘΝΗ O ΘΕΟΣ ΠΡΟΕΥΗΓΗΤΕΛΙΣΑΤΟ TΩ ABRAAM OTI ENEULOGHSONTAI EN ΣΟI PANTA TA ΕΘΝΗ

3:9 So then those from faith are blessed with the faithful Abraham.


3:9 ΩΣΤΕ OI EK ΠΙΣΤΕΩΣ EΥΛΟΓΟΥΝΤΑΙ ΣΥΝ TΩ ΠΙΣΤΩ ABRAAM

3:10 For as many as are under works of law are under a curse, for it is written, Cursed is every man who does not continue in all things written in the book of the law, to do them.


3:10 ΟΣΟΙ ΓΑΡ ΕΞ ΕΡΓΩΝ ΝΟΜΟΥ ΕΙΣΙΝ ΥΙΟ ΚΑΤΑΡΑΝ ΕΙΣΙΝ ΓΕΙΡΑΠΙΤΑΙ ΓΑΡ ΕΠΙΚΑΤΑΡΑΤΟΣ ΠΑΣ ΟΣ ΟΥΚ ΕΜΜΕΝΕΙ EN ΠΑΣΙΝ ΤΟΙΣ ΓΕΡΑΜΜΕΝΟΙΣ EN TΩ ΒΙΒΛΙΩ ΤΟΥ ΝΟΜΟΥ ΤΟΥ ΠΟΙΗΣΑΙ ΑΥΤΑ

3:11 But that no man is made righteous by law before God, is evident, because, The righteous man will live from faith.


3:11 OTI ΔΕ EN ΝΟΜΟΥ ΟΥΔΕΙΣ ΔΙΚΑΙΟΥΤΑΙ ΠΑΡΑ ΤΩ ΘΕΩ ΔΗΛΟΝ OTI O ΔΙΚΑΙΟΣ EK ΠΙΣΤΕΩΣ ΖΗΣΕΤΑΙ

3:12 And the law is not from faith, but the man who does them will live in them.


3:12 ΔΕ NΟΜΟΣ ΟΥΚ ΕΣΤΙΝ EK ΠΙΣΤΕΩΣ ΑΛΛ O ΠΟΙΗΣΑΣ ΑΥΤΑ ΆΝΘΡΩΠΟΣ ΖΗΣΕΤΑΙ EN ΑΥΤΟΙΣ

3:13 Christ redeemed us from the curse of the law, having become a curse for us. For it is written, Cursed is every man who hangs on a tree.

3:13 So that the blessing of Abraham might occur for the Gentiles in Christ Jesus, so that we might receive the promise of the Spirit through the faith.

3:14 So that IN A 2443 (CONJ) THA H 3588 (TNSF) BLESSING EYALOIGIA 2129 (N/NSF) OF THO TOY 3588 (T/GSM) ABRAHAM ABRAAM 11 (N/PRI) MIGHT OCCUR GENTHTAI 1096 (V/2ADS/3S) FOR EIS 1519 (PREP) THES TA 3588 (T/APN) GENTILES EINH 1484 (N/APN) IN EN 1722 (PREP) ANOINTED XRISTO 5547 (N/DSM) JEHOSHUA IHXOU 2424 (N/DSM) SO THAT INA 2443 (CONJ) WE MIGHT RECEIVE LABOMEN 2983 (V/2AAS/1P) THA THN 3588 (T/ASF) PROMISE EPIAGGELIAND 1860 (N/ASF) OF THE TOY 3588 (T/GSM) SPIRIT PINEYMATOS 4151 (N/NSM) THROUGH DIA 1223 (PREP) THA THS 3588 (T/GSF) FAITH PISTIWS 4102 (N/NSG)

3:15 Brothers (I speak according to a man), in the same way of a man, no man annuls or adds to a contract that has been ratified.

3:16 Now the promises were spoken to Abraham and to his seed. He does not say, And to the seeds, as of many, but as of one, And to thy seed, who is Christ.
For if the inheritance is not longer from law, it is no longer from promise. But God has given it to Abraham through promise.

Why then the law? It was added on account of transgressions, until the seed would come to whom it was promised, which was arranged through heavenly agents in the hand of a mediator.

Now a mediator is not of one, but God is one.

Is the law therefore against the promises of God? May it not happen! For if a law was given that could make alive, truly righteousness would be from law.

But scripture confined all things under sin, so that the promise from faith in Jesus Christ might be given to those who believe.
3:23 But before faith came we were kept in custody under law, having been confined for faith that was going to be revealed.

3:24 So that the law became our schoolmaster for Christ, so that we might be made righteous from faith.

3:25 But faith having come, we are no longer under a schoolmaster.

3:26 For ye are all sons of God through faith in Christ Jesus.

3:27 For as many as were immersed into Christ have put on Christ.

3:28 There is no Jew nor Greek, there is no bondman nor freeman, there is no male and female, for ye are all one in Christ Jesus.
And if ye are Christ's, then ye are Abraham's seed and heirs according to promise.

But I say the heir, for as long a time as he is a child, differs nothing from a bondman though he is lord of all.

Instead he is under stewards and managers until the time appointed from the father.

And so when we were children, we were in bondage under the rudiments of the world.

But when the fullness of the time came, God sent forth his Son, born from a woman, born under law,

so that he might redeem those under law, so that we might receive the sonship.
And because ye are sons, God sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

But of course not knowing God then, ye were in bondage to those in nature who are not gods, but now knowing God, rather being known by God, how is it ye turn again to the weak and destitute elements to which ye desire again to be in bondage anew?

But if ye, being known by God, were in bondage to those in nature who are not gods, how is it ye turn again to the weak and destitute elements to which ye desire again to be in bondage anew?

So that thou are no longer a bondman but a son, and if a son, then an heir through Christ.

But now knowing God, but rather being known by God, how is it ye turn again to the weak and destitute elements to which ye desire again to be in bondage anew?

But of course not knowing God then, ye were in bondage to those in nature who are not gods,

But if ye, being known by God, were in bondage to those in nature who are not gods, how is it ye turn again to the weak and destitute elements to which ye desire again to be in bondage anew?

Ye observe days, and months, and times, and years.

I am afraid of you, lest somehow I have labored toward you in vain.
I beseech you, brothers, become like me, because I also am like ye. Ye wronged me in nothing.

But ye know that through a weakness of the flesh I preached the good-news to you the first time. And ye did not disdain, nor did ye reject my trial in my flesh, but ye received me as an agent of God, as Christ Jesus. Where then is your satisfaction? For I testify to you, that if possible, having plucked your eyes out, ye would have given them to me. So then have I become your enemy telling you the truth? They are zealous for you but not honorably. They want to exclude you, so that ye may be zealous for them. They are zealous for you but not honorably. They want to exclude you, so that ye may be zealous for them.
But to be zealous of is always good in a good thing, and not only when I am present with you.

My little children, of whom I suffer birth pains again until Christ is formed in you. But I was wishing to be present with you now and to change my tone, because I am perplexed at you. Tell me those desiring to be under law, do ye not hear the law? For it is written that Abraham had two sons, one from the servant girl, and one from the freewoman. But in fact, the man from the servant girl was born according to flesh, but the man from the freewoman through promise.
4:24 Which things are allegorized, for these are two covenants, indeed one from mount Sinai giving birth for bondage, which is Hagar.

4:25 For Hagar is mount Sinai in Arabia, and it corresponds to the present Jerusalem, and is in bondage with her children.

4:26 But the Jerusalem above is free, which is mother of us all.

4:27 For it is written, Rejoice, thou barren woman not giving birth. Burst forth and shout, thou not suffering birth pains, because many more are the children of the desolate than of her who has the husband.
Nevertheless, what does the scripture say? Send away the servant girl and her son, for the son of the servant girl will not inherit with the son of the freewoman.

So then, brothers, we are not children of a servant girl, but of the freewoman.

Stand firm therefore in the liberty in which Christ freed us, and be not entangled again in a yoke of bondage.

Behold, I Paul say to you, that if ye are circumcised, Christ will benefit you nothing.

And I solemnly declare again to every man who is circumcised, that he is obligated to do the whole law.
Ye were discharged from the Christ, ye who are made righteous by law. Ye have fallen from grace.

For we, in a Spirit of faith, wait for a hope of righteousness.

For in Christ Jesus neither circumcision avails anything nor uncircumcision, but faith working through love.

Ye were running well. Who hindered you, not to obey the truth?

This persuasion is not from him who calls you.

A little leaven leavens the whole lump.

I have confidence toward you in Lord, that ye will think no other thing. But the man who troubles you will bear the verdict, whoever he may be.
5:10 ἘΓΩ ΠΕΠΟΙΘΑ ΕΙΣ ΥΜΑΣ ΕΝ ΚΥΡΙΩ ΟΤΙ ΟΥΔΕΝ ΑΛΛΟ ΦΡΟΝΗΣΕΤΕ Ο ΓΕ ΤΑΡΑΣΣΩΝ ΥΜΑΣ ΒΑΣΤΑΣΕΙ ΤΟ ΚΡΙΜΑ ΟΣΤΙΣ ΑΝ Η

5:11 But I, brothers, if I still preach circumcision, why am I still persecuted? Then the stumbling-block of the cross has been abolished.

5:11 BUT ΔΕ 1161 (COND) ΕΓΩ 1473 (PP/INS) BROTHERS ΑΔΕΛΦΟΙ 80 (N/VPM) IF ΕΙ 1487 (COND) STILL ΕΤΙ 2089 (ADV) PREACH ΚΗΡΥΣΣΩ 2784 (V/PAI/1S) CIRCUMCISION ΠΕΡΙΤΟΜΗΝ 4061 (N/ASF) WHY? ΤΙ 5101 (PI/ASN) ΤΗΝ 3588 (T/NSN) STUMBLING BLOCK ΣΚΑΝΔΑΛΟΝ 4625 (N/NSN) OF ΤΗΟ ΤΟΥ 3588 (T/GSM) CROSS ΣΤΑΥΡΟΥ 4716 (N/GSM) HAS BEEN ABOLISHED ΚΑΤΗΡΓΗΤΑΙ 2673 (V/RPI/3S)

5:12 O that those who trouble you would even cut it all off.

5:12 O THAT ΟΦΕΛΟΝ 3785 (INJ) THOS ΟΙ 3588 (T/NPM) WHO TROUBLE ΑΝΑΣΤΑΤΟΥΝΤΕΣ 387 (V/PAP/NPM) YOU ΥΜΑΣ 5209 (PP/2AP) EVEN ΚΑΙ 2532 (CONJ) WILL CUT OFF ΑΠΟΚΟΥΝΤΑΙ 609 (V/FMI/3P)

5:13 For ye, brothers, were called to liberty, only not liberty for an opportunity to the flesh, but be servants to each other through love.

5:13 FOR ΓΑΡ 1063 (CONJ) ΥΕ ΥΜΕΙΣ 5210 (PP/2NP) BROTHERS ΑΔΕΛΦΟΙ 80 (N/VPM) WERE CALLED ΕΚΛΗΘΗΤΕ 2564 (V/API/2P) TO ΕΙΙ 1909 (PREP) LIBERTY ΕΛΕΥΘΕΡΙΑ 1657 (N/DSF) ONLY ΜΟΝΟΝ 3440 (ADV) NOT ΜΗ 3361 (PRT/N) THN 3588 (T/DSF) LIBERTY ΕΛΕΥΘΕΡΙΑΝ 1657 (N/ASF) FOR ΕΙΣ 1519 (PREP) OPPORTUNITY ΑΠΟΡΜΗΝ 874 (N/ASF) TO ΤΗΝ 3588 (T/DSN) FLESH ΣΑΡΚΙ 4561 (N/GSF) BUT ΑΛΛΑ 235 (CONJ) BE SERVANTS ΔΟΥΛΕΥΕΤΕ 1398 (V/PAM/2P) TO EACH OTHER ΑΛΗΛΟΙΣ 240 (PC/APM) THROUGH ΔΙΑ 1223 (PREP) ΤΗΣ 3588 (T/ASF) LOVE ΑΓΑΠΗΣ 26 (N/GSF)

5:14 For the whole law is fulfilled in one word, in the, Thou shall love thy neighbor as thyself.

5:14 FOR ΓΑΡ 1063 (CONJ) ΥΕ ΥΜΕΙΣ 5210 (PP/2NP) WHITE ΠΑΣ 3956 (A/NSM) LAW ΝΟΜΟΣ 3551 (N/NSM) IS FULFILLED ΠΑΙΡΝΟΥΤΑΙ 4137 (V/PP/3S) IN ΕΝ 1722 (PREP) ONE ΕΝΙ 1520 (N/DSM) WORD ΛΟΓΟΣ 3056 (N/DSM) IN ΕΝ 1722 (PREP) THO ΤΟ 3588 (T/DSN) THOU SHALL LOVE ΑΓΑΠΗΣΕΙΣ 25 (V/PAM/2S) THO ΤΟΝ 3588 (T/ASM) NEIGHBOR ΠΛΗΣΙΟΝ 4139 (ADV) OF THEE ΣΟΥ 4675 (PP/2GS) AS ΩΣ 5613 (ADV) THYSELF ΕΑΥΤΟΝ 1438 (PF/2ASM)

5:15 But if ye bite and devour each other, watch out that ye be not consumed by each other.

5:15 BUT ΔΕ 1161 (COND) IF ΕΙ 1487 (COND) YE BITE ΔΑΚΝΕΤΕ 1143 (V/PAI/2P) AND ΚΑΙ 2532 (CONJ) DEVOUR ΚΑΤΕΣΘΙΕΤΕ 2719 (V/PAI/2P) EACH OTHER ΑΛΗΛΟΥΣ 240 (PC/APM) WATCH OUT ΒΛΕΠΕΤΕ 991 (V/PAM/2P) NOT ΜΗ 3361 (PRT/N) YE BE CONSUMED ΑΝΑΛΩΘΗΤΕ 355 (V/AP/2S) BY ΥΠΟ 5259 (PREP) EACH OTHER ΑΛΗΛΟΝ 240 (PC/GPM)

5:16 But I say, walk in Spirit and ye will, no, not fulfill a lust of flesh.

5:16 BUT ΔΕ 1161 (COND) Ι ΣΑΥ ΛΕΓΩ 3004 (V/PAI/1S) WALK ΠΕΡΙΠΑΤΗΤΕΙΣ 4043 (V/PAM/2P) IN SPIRIT ΠΙΝΕΥΜΑΤΙ 4151 (N/DSN) AND ΚΑΙ 2532 (CONJ) NO ΟΥ 3756 (PRT/N) NOT ΜΗ 3361 (PRT/N) WILL YE FULFILL ΤΕΛΕΣΘΗΤΕ 5055 (V/AAS/2P) LUST ΕΠΙΘΥΜΙΑΝ 1939 (N/ASF) OF FLESH ΣΑΡΚΟΣ 4561 (N/GSF)
For the flesh desires against the Spirit, and the Spirit is against the flesh. For these are hostile to each other, so that whatever these things are ye may want, ye may not do.

But if ye are led by Spirit ye are not under law.

Now the works of the flesh are apparent, which are, adultery, fornication, uncleanness, licentiousness, idolatry, sorcery, hatreds, strifes, jealousies, wraths, selfish ambitions, dissensions, envying, murders, intoxications, revelings, and things like these, of which I forewarn you, as I also did forewarn, that those who practice such things will not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,
5:22 O DE KAPIOS TOU PINEYMATOS ESTIN AGAPIH XARA EIRHNH MAKROSEYMIOS XRHISTOTHEAGAGAOSYNIH PISTIS

5:23 meekness, self-control. Against such things there is no law.

5:24 AND OF THE SPIRIT WE SHOULD ALSO MARCH IN SPIRIT.

5:25 If we live in Spirit, we should also march in Spirit.

5:26 Let us not become conceited, provoking each other, envying each other.

6:1 And brothers, if a man is overtaken in some transgression, ye the spiritual, restore such in a spirit of meekness, looking to thyself lest thou also be tempted.

6:2 Bear the burdens of each other, and so fulfill the law of the Christ.
6:2 All the believers were together every day at the temple, selling their properties and giving the proceeds to the apostles, who distributed them to each as he had need.

6:3 For if some man presumes to be something when he is nothing, he deceives himself.

6:3 For ἐὰν γὰρ δοκεῖ τις εἶναι τὸ γάρ ἐστιν, μαύρει νόησιν ἐπιλύει οὗτος τὸν ὄνομα τοῦ Χριστοῦ.

6:3 But let each man examine his own work, and then he will have the boast in himself alone and not in the other man.

6:4 But let him who is taught in the word share in all good things with him who teaches.

6:4 οἱ δὲ ὁμορροφοῦσαί τις οἰκονομίαν τῆς λόγου συνεργεῖσθαι τῷ διδάσκοντι.

6:4 Be not misled, God is not mocked, for whatever a man sows this he will also reap.

6:5 For the man who sows to his own flesh will from the flesh reap corruption, but he who sows to the Spirit will from the Spirit reap eternal life.

6:6 Because he who sows to his own flesh will from the flesh reap corruption, but he who sows to the Spirit will from the Spirit reap eternal life.

6:7 Be not misled, God is not mocked, for whatever a man sows this he will also reap.
6:9 And let us not be weary doing good, for in our own time we will reap, not desponding.


6:10 So then as we have time, let us work what is good toward all men, and especially toward those belonging to a household of the faith.


6:11 See in how large letters I wrote to you with my hand.


6:12 As many as desire to make a good impression in flesh, they compel you to be circumcised, only so that they may not be persecuted for the cross of the Christ.


6:13 For not even those who have been circumcised themselves keep law, but they want you to be circumcised, so that they may boast in thy flesh.


6:14 But may it not be from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world.

6:15 For in Christ Jesus neither circumcision avails anything nor uncircumcision, but a new creation.

6:16 And as many as will march by this standard, peace upon them, and mercy, and upon the Israel of God.

6:17 Finally, let no man cause troubles for me, for I bear in my body the marks of the Lord Jesus.

6:18 The grace of our Lord Jesus Christ is with your spirit, brothers. Truly.

Ephesians

1:1 Paul, an apostle of Jesus Christ through the will of God, to the sanctified who are at Ephesus, and faithful in Christ Jesus:
1:1 Pikachu Aposadoseis Hleou Christou die Thelematos Theou Tois Agiois Tois Ousin En Epheos Kai Pistois En Christo Ihsou

1:2 Grace to you and peace from God our Father and Lord Jesus Christ.

1:3 Blessed is the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly things in Christ.

1:4 Just as he chose us in him before the foundation of the world, for us to be holy and unblemished before him in love.

1:5 Who predestined us for sonship through Jesus Christ for himself, according to the desire of his will,

1:6 for appreciation of the glory of his grace, by which he blessed us in him who is beloved.

1:7 In whom we have redemption through his blood, the forgiveness of transgressions,
1:17 IN EN 1722 (PREP) WHOM Ω 3739 (PR/DSM) WE HAVE EXOMEN 2192 (V/PAI/IP) ΘΑ ΘΗΝ 3588 (T/ASF) REDEMPTION ΑΠΟΛΥΤΡΩΣΙΝ 629 (N/ASF) THOUGH ΔΙΑ 1223 (PREP) ΤΗΙ ΤΟΥ 3588 (T/GSN) BLOOD ΑΙΜΑΤΟΣ 129 (N/GSNI) OF ΗΜ ΑΥΤΟΥ 846 (PP/GSM) ΘΑ ΘΗΝ 3588 (T/ASF) FORGIVENESS ΑΦΕΣΙΝ 859 (N/ASF) OF ΤΗΙ ΤΩΝ 3588 (T/GPN) TRANSGRESSIONS ΠΑΡΑΠΤΩΜΑΤΩΝ 3900 (N/GPN) ACCORDING TO ΚΑΤΑ 2596 (PREP) ΘΟΙ ΤΟΝ 3588 (T/ASLM) WEALTH ΠΛΟΥΤΟΝ 4149 (N/ASM) OF ΘΑ ΘΗΣ 3588 (T/GSF) GRACE ΧΑΡΙΤΟΣ 5485 (N/GSN) OF ΗΜ ΑΥΤΟΥ 846 (PP/GSM)

1:17 ΕΝ Ω EXOMEN ΘΗΝ ΑΠΟΛΥΤΡΩΣΙΝ ΔΙΑ ΤΟΥ ΑΙΜΑΤΟΣ ΑΥΤΟΥ ΘΑΝ ΑΦΕΣΙΝ ΤΩΝ ΠΑΡΑΠΤΩΜΑΤΩΝ ΚΑΤΑ ΤΟΝ ΠΛΟΥΤΟΝ ΘΗΣ ΧΑΡΙΤΟΣ ΑΥΤΟΥ

1:8 which he abounded for us in all wisdom and intelligence.

1:8 WHICH ΗΣ 3739 (PR/GSM) HE ABOUNDED ΕΠΕΡΙΣΣΕΥΣΕΝ 4052 (V/AAI/3S) FOR ΕΙΣ 1519 (PREP) US ΗΜΑΣ 2248 (PP/1AP) IN EN 1722 (PREP) ALL ΠΑΣΗ 3956 (A/DSF) WISDOM ΣΟΦΙΑ 4678 (N/DSF) AND ΚΑΙ 2532 (CONJ) INTELLIGENCE ΦΡΟΝΗΣΕΙ 5428 (N/DSF)

1:8 ΗΣ ΕΠΕΡΙΣΣΕΥΣΕΝ ΕΙΣ ΗΜΑΣ ΕΝ ΠΑΣΗ ΣΟΦΙΑ ΚΑΙ ΦΡΟΝΗΣΕΙ

1:9 Having made known to us the mystery of his will according to his desire, which he purposed within himself

1:9 HAVING MADE KNOWN ΓΝΩΡΙΣΑΣ 1107 (V/AAP/NSM) TO US ΗΜΙΝ 2254 (PP/1DP) THE TO 3588 (T/ASN) MYSTERY ΜΥΣΤΗΡΙΟΝ 3466 (N/ASN) OF ΤΗΙ ΤΟΥ 3588 (T/GSN) WILL ΘΕΛΗΜΑΤΟΣ 2307 (N/GSN) OF ΗΜ ΑΥΤΟΥ 846 (PP/GSM) ACCORDING TO ΚΑΤΑ 2596 (PREP) ΘΑ ΘΗΝ 3588 (T/ASF) DESIRE ΕΥΔΟΚΙΑΝ 2107 (N/ASF) OF ΗΜ ΑΥΤΟΥ 846 (PP/GSM) WHICH ΗΝ 3739 (PR/ASF) HE PURPOSED ΠΡΟΘΕΣΕΤΟ 4388 (V/2AMI/3S) WITHIN EN 1722 (PREP) HIMSELF ΑΥΤΩ 846 (PF/DSM)

1:9 ΓΝΩΡΙΣΑΣ ΗΜΙΝ ΤΟ ΜΥΣΤΗΡΙΟΝ ΤΟΥ ΘΕΛΗΜΑΤΟΣ ΑΥΤΟΥ ΚΑΤΑ ΘΑΝ ΕΥΔΟΚΙΑΝ ΑΥΤΟΥ ΗΝ ΠΡΟΘΕΣΕΤΟ ΕΝ ΑΥΤΩ

1:10 for an administration of the fullness of the times. To gather together all things in the Christ, things in the heavens and things upon the earth,

1:10 FOR ΕΙΣ 1519 (PREP) ADMINISTRATION ΟΙΚΟΝΟΜΙΑΝ 3622 (N/ASF) OF ΤΗΙ ΤΟΥ 3588 (T/GSN) FULLNESS ΠΛΗΡΩΜΑΤΟΣ 4138 (N/GPN) OF ΤΟΙΣ ΤΩΝ 3588 (T/DPM) TIMES ΚΑΙΡΩΝ 2540 (N/GPN) TO GATHER TOGETHER ΑΝΑΚΕΦΑΛΑΙΩΣΑΘΕΙ 346 (V/ADN) ΤΗΣ ΤΑ 3588 (T/APN) ALL ΠΑΝΤΑ 3956 (A/DSF) IN EN 1722 (PREP) ΘΟΙ ΤΟ 3588 (T/ADN) ΑΝΟΙΓΕΝ ΧΡΙΣΤΩ 5547 (N/DPM) ΤΗΣ ΤΑ 3588 (T/APN) IN ΕΠΙ 1909 (PREP) ΘΟΙ ΤΟΙΣ 3588 (T/DPN) HEAVENS ΟΥΡΑΝΟΙΓΩ δι 3772 (N/DSM) AND ΚΑΙ 2532 (CONJ) ΤΗΣ ΤΑ 3588 (T/APN) UPON ΕΠΙ 1909 (PREP) ΘΑ ΘΗΣ 3588 (T/GSF) EARTH ΓΗΣ 1093 (N/GSN)

1:10 ΕΙΣ ΟΙΚΟΝΟΜΙΑΝ ΤΟΥ ΠΛΗΡΩΜΑΤΟΣ ΤΩΝ ΚΑΙΡΩΝ ΑΝΑΚΕΦΑΛΑΙΩΣΑΘΕΙ ΤΑ ΠΑΝΤΑ ΕΝ ΤΩ ΧΡΙΣΤΩ ΤΑ ΕΠΙ ΤΟΙΣ ΟΥΡΑΝΟΙΓΩ ΚΑΙ ΤΑ ΕΠΙ ΤΗΣ ΓΗΣ

1:11 in him in whom also we obtained an inheritance. Having been predestined according to the purpose of him who works all things according to the deliberation of his will,

1:11 IN EN 1722 (PREP) ΗΜ ΑΥΤΩ 846 (PP/GSM) IN EN 1722 (PREP) WHOM Ω 3739 (PR/DSM) ALSO ΚΑΙ 2532 (CONJ) WE OBTAINED INHERITANCE ΕΚΛΗΡΩΘΕΝΜΕΝ 2820 (V/PAI/IP) HAVING BEEN PREDETERMINED ΠΡΟΘΕΣΕΙΝ 4309 (V/2AMI/3S) according to ΚΑΤΑ 2596 (PREP) PURPOSE ΠΡΟΘΕΣΙΝ 4286 (N/ASF) OF ΤΗΙ ΤΟΥ 3588 (T/GSN) WHO WORKS ΕΝΕΡΓΟΥΝΤΟΣ 1754 (V/PAP/GSM) ΤΗΣ ΤΑ 3588 (T/APN) ALL ΠΑΝΤΑ 3956 (A/DSF) ACCORDING TO ΚΑΤΑ 2596 (PREP) ΘΑ ΘΗΝ 3588 (T/ASF) DELIBERATION ΒΟΥΛΗΝ 1012 (N/ASF) OF ΤΗΙ ΤΟΥ 3588 (T/GSN) WILL ΘΕΛΗΜΑΤΟΣ 2307 (N/GSN) OF ΗΜ ΑΥΤΩ 846 (PP/GSM)

1:11 ΕΝ ΑΥΤΩ ΕΝ Ω ΚΑΙ ΕΚΛΗΡΩΘΕΝΜΕΝ ΠΡΟΘΕΣΕΙΝ ΚΑΤΑ ΠΡΟΘΕΣΙΝ ΤΟΥ ΤΑ ΠΑΝΤΑ ΕΝΕΡΓΟΥΝΤΟΣ ΚΑΤΑ ΘΑΝ ΒΟΥΛΗΝ ΤΟΥ ΘΕΛΗΜΑΤΟΣ ΑΥΤΟΥ

1:12 for us to be for appreciation of his glory, men who have first hoped in the Christ.

1:12 FOR ΕΙΣ 1519 (PREP) US ΗΜΑΣ 2248 (PP/1AP) THE ΤΟ 3588 (T/ASN) TO BE ΕΙΝΑΙ 1511 (V/PXN) FOR ΕΙΣ 1519 (PREP) APPRECIATION ΕΠΑΙΝΟΝ 1868 (N/ASM) OF GLORY ΔΟΞΗΣ 1391 (N/GSF) OF ΗΜ ΑΥΤΩ 846 (PP/GSM) ΘΟΙ ΤΟΙΣ 3588
In whom ye also, having heard the word of the truth, the good-news of your salvation, in whom also having believed, ye were sealed with the Holy Spirit of the promise,

1:14 which is a pledge of our inheritance for the redemption of the acquired possession, for appreciation of his glory.

Because of this I also, having heard of your faith in the Lord Jesus, and love for all the sanctified,

I cease not expressing thanks for you, making remembrance of you in my prayers.

So that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in knowledge of him,
1:18 having the eyes of your heart enlightened. For you to know what is the hope of his calling, and what is the wealth of the glory of his inheritance in the sanctified,


1:19 and what is the transcending greatness of his power toward us who believe, according to the working of the dominion of his might,


1:20 which he wrought in the Christ, having raised him from the dead and seated at his right hand in the heavenly things,


1:21 far above every principle office, and position of authority, and power, and lordship, and every name that is named, not only in this age, but also in that which is coming,


1:22 And he subordinated all things under his feet, and appointed him head over all things for

1:22 KAI PANTA YPIETAEN YIO TOUS PIODAS AYTOS KAI AYTOS EDOKEN KEPHALH YIPEP PANTA TH EKKHIA

1:23 which is his body, the fulfillment of him who fills all in all,


1:23 HTIS ESITIN TO SOMA AYTOS TO PIHLROMA TOY TA PANTA EN PIASIN PIHLROYmenoy

2:1 even you, who were dead in trespasses and sins


2:1 KAI YMAs ONTAS NEKROUS TOIS PARIPTOMASIN KAI TAIAS AMARTIAS

2:2 in which ye once walked according to the era of this world, according to the ruler of the power of the air, the spirit that now works in the sons of disobedience.


2:2 EN AIAS POTE PERIEPATHEASETE KATA TOU AIONA TOY KOSEMOY TOUYTOY KATA TON APXONTA THS ESOUSIAS TOY AEROS TOY PINEUMATOS TOY NYN ENERGIOYNTOY EN TOIS YIOIS THS APIEHEIAS

2:3 Among whom we also all once behaved in the lusts of our flesh, doing the intentions of the flesh and of the thoughts, and were by nature children of wrath as also the others.


2:3 EN OIIS KAI HMEIS PANTES ANESTRAPHHEMEN POTE EN TAIAS EIPOUUMAIAS THS SARKOS HMOH PIOIOUNTEIS TA THEŁHMATA THS SARKOS KAI TOWN DIANOIOIN KAI HMEIN TEKNA FYVEI ORGHEIS OΣ KAI OI LOPPOIOI

2:4 But God, being rich in mercy, through his great love that he loved us,
2:4 But **ΔΕ** 1161 (CONJ) ΘΟ**Ο** 3588 (T/NSM) **ΓΟ**D 3666 (V/NSM) **ΘΕΟΣ** 2316 (N/NSM) **BEING** 5607 (V/PXP/NPM) **ΩΝ** 3563 (V/NSM) RICH **ΠΛΟΥΣΙΟΣ** 4145 (A/SFM) IN **EN** 1722 (PREP) **MERCY** 3869 (T/NSM) **ΕΛΕΕΙ** 1656 (N/DSM) **1**666 (V/NSM) **THROUGH** 1223 (PREP) **ΤΑ** 3491 (V/PXI/1P) **ΘΝ** 3563 (V/PXI/1P) **THAT** 3756 (T/DSM) **ΠΛΩΗΝ** 4183 (A/ASF) **LOVE** 3588 (T/NSM) **ΑΓΑΠΗΝ** 26 (N/NSM) OF **ΗΜ** 736 (PP/GSM) **ΑΥΤΟΥ** 846 (PP/GSM) **486** (PP/GSM) **THAT** 3756 (T/DSM) **ΗΝ** 3779 (PR/ASF) **HE** LOVED **ΗΓΑΠΗΣΕΝ** 25 (V/AAI/3S) **US** ΗΜΑΣ 2248 (PP/1AP) **24** (N/NSM)

2:5 even us being dead in the transgressions, he made alive together with the Christ (ye are saved by grace),

2:5 **ΕΙΝ** 2532 (CONJ) **ΚΑΙ** 2532 (CONJ) **US** ΗΜΑΣ 2248 (PP/1AP) **BEING ONTAΣ** 5607 (V/PXP/APM) DEAD **ΝΕΚΡΟΥΣ** 3498 (A/APM) IN **THESE TOIS** 3588 (T/PDP) **TRANSGRESSIONS** 1722 (PREP) **ΠΑΡΑΠΤΩΜΑΣΙΝ** 3900 (N/DPN) **HE MADE ALIVE TOGETHER ΣΥΝΕΣΩΠΟΙΗΣΕΝ** 4806 (V/AAI/3S) **WITH ΘΟ** 3563 (T/DSM) **ΑΝΟΙ** 2443 (CONJ) **ΧΡΙΣΤΙΩ** 5547 (N/DSM) **YΕ ARE** ΕΣΤΕ 2075 (V/PXI/2P) **SAVED ΣΕΣΩΜΕΝΟΙ** 4982 (V/RPP/NPM) BY **GRACE ΧΑΡΙΤΙ** 5485 (N/DSF)

2:6 and raised us up together, and seated us together in the heavenly things in Christ Jesus.

2:6 **ΑΝΔ** 2532 (CONJ) **ΚΑΙ** 2532 (CONJ) **RAISED UP TOGETHER ΣΥΝΗΓΕΙΠΕΝ** 4891 (V/AAI/3S) **AND ΚΑΙ** 2532 (CONJ) **SEATED TOGETHER ΣΥΝΕΝΕΚΑΘΙΣΕΝ** 4776 (V/AAI/3S) **IN** 1722 (PREP) **THESES TOIS** 3588 (T/PDP) **HEAVENLY ΕΠΟΥΡΑΝΙΟΙΣ** 2032 (A/DPN) IN **EN** 1722 (PREP) **ANOINTED ΧΡΙΣΤΙΩ** 5547 (N/DSM) **JEHOUSA ΙΗΣΟΥ** 2424 (N/DSM)

2:7 So that in the coming ages he might show the transcending wealth of his grace in kindness toward us in Christ Jesus.

2:7 **ΕΙΝΣΕ ΔΕ** 1161 (CONJ) **ΤΩΙΣ ΑΙΩΣΙΝ** 165 (N/DSM) **HE MIGHT SHOW ΕΝΔΕΙΔΕΗΤΑΙ** 1731 (V/AMS/3S) **ΘΟΣ ΣΕ** 3588 (T/PDP) **AGES ΑΙΩΣΙΝ** 165 (N/DSM) **OF** **ΕΡΕΧΘΟΜΕΝΟΙΣ** 1904 (V/PNP/DPN) **THOΣ ΣΕ** 3588 (T/PDP) **COMING ΕΠΕΡΧΟΜΕΝΟΙΣ** 2075 (V/PXI/2P) **THOΣ ΤΟΙΣ** 3588 (T/PDP) **GRACE ΧΑΡΙΤΟΣ** 5485 (N/GSF) **OF ΑΥΤΟΥ** 846 (PP/GSM) **IN** 1722 (PREP) **KINDNESS ΧΡΙΣΤΙΩΤΗΤΙ** 5544 (N/DSF) **TOWARD ΕΦ** 1909 (PREP) **US** ΗΜΑΣ 2248 (PP/1AP) **IN** 1722 (PREP) **ANOINTED ΧΡΙΣΤΙΩ** 5547 (N/DSM) **JEHOUSA ΙΗΣΟΥ** 2424 (N/DSM)

2:8 For ye are saved by grace through faith, and this a gift of God, not from you,

2:8 **ΕΙΝ** 2443 (CONJ) **ΕΙΝ ΑΙΩΣΙΝ** 165 (N/DSM) **ΕΙΝ ΕΡΕΧΘΟΜΕΝΟΙΣ** ΣΟΝ **ΥΠΕΡΒΑΛΛΟΝΤΑ ΠΛΟΥΤΟΥ** **ΕΝ** **ΧΡΙΣΤΙΟΣ ΑΥΤΟ** 846 (PP/GSM) **ΕΝ** **ΗΕΡΕΧΙΩΤΗΤΙ ΕΦ** ΗΗΜΑΣ **ΕΝ** **ΧΡΙΣΤΙΟ ΙΗΣΟΥ**

2:9 not from works, so that not any man may boast.

2:9 **ΝΟΤ** 2190 (V/NPSM) **ΟΥΚ** 3588 (T/NPSM) **FROM** ΕΞ 1537 (PREP) **YOU** 2248 (PP/1AP) **ANY** ΤΗΣ 3100 (PP/GSM) **MAY BOAST ΚΑΥΧΗΣΕΗΤΑΙ** 2744 (V/ADS/3S)

2:10 For we are his workmanship, created in Christ Jesus for good works, which God preordained that we should walk in them.
so that he might create in himself the two into one new man, making peace, Christ.

Yet ye were at that time independent of Christ, alienated from the citizenship of Israel, and alien of the covenants of the promise, having no hope and godless in the world.

But now in Christ Jesus ye, being formerly far off, became near in the blood of the Christ.

For he is our peace, who made both one, and broke down the dividing wall of partition,
and might reconcile them both in one body to God through the cross, having slain the enmity by it. 

And after coming he preached good-news, peace to you, to those far off and to those near, 

because through him we both have the access in one Spirit to the Father. 

So then ye are no more alien and foreign, but fellow citizens of the sanctified, and belonging to the household of God. 

Which was built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner,
in whom the whole building joined together grows into a holy temple in Lord,

22:21 in whom the whole building joined together grows into a holy temple in Lord,

2:22 in whom ye also are built together in Spirit into a habitation of God.

3:1 For this reason I Paul, the prisoner of Christ Jesus on behalf of you Gentiles,

3:2 since indeed ye heard of the administration of the grace of God, which was given to me

3:3 that according to revelation he made known to me the mystery, as I wrote before in brief.

3:4 With which reading ye can recognize my understanding in the mystery of the Christ,
revealed by Spirit to his holy apostles and prophets.

To me, a man less than the least of all the sanctified, this grace was given to preach good-news among the Gentiles, the unsearchable wealth of Christ, through the good-news. For Gentiles to be fellow-heirs, and of the same body, and fellow partakers of his promise in the Christ through the good-news.

Of which I became a helper according to the gift of that grace of God, which was given to me according to the working of his power.

To me, according to the working of his power. His grace to me was revealed by Spirit to his holy apostles and prophets.

For Gentiles to be fellow-heirs, and of the same body, and fellow partakers of his promise in the Christ through the good-news.

Of which I became a helper according to the gift of that grace of God, which was given to me according to the working of his power.

To me, a man less than the least of all the sanctified, this grace was given to preach good-news among the Gentiles, the unsearchable wealth of Christ, through the good-news.

Of which I became a helper according to the gift of that grace of God, which was given to me according to the working of his power.

To me, a man less than the least of all the sanctified, this grace was given to preach good-news among the Gentiles, the unsearchable wealth of Christ, through the good-news.

And to make all men see what is the administration of the mystery hidden from the ages in God who created all things through Jesus Christ.
3:10 So that now the manifold wisdom of God might be made known to the principal offices and the positions of authority in the heavenly things, through the church,

3:10 so that now the manifold wisdom of God might be made known to the principal offices and the positions of authority in the heavenly things, through the church,

3:11 according to the purpose of the ages, which he made in Christ Jesus our Lord,

3:11 according to the purpose of the ages, which he made in Christ Jesus our Lord,

3:12 in whom we have boldness and access in confidence through his faith.

3:12 in whom we have boldness and access in confidence through his faith.

3:13 Therefore I ask that ye not become discouraged at my tribulations on your behalf, which is your glory.

3:13 Therefore I ask that ye not become discouraged at my tribulations on your behalf, which is your glory.

3:14 For this reason I bow my knees to the Father of our Lord Jesus Christ,

3:14 For this reason I bow my knees to the Father of our Lord Jesus Christ,

3:15 from whom every patriarchy in heavens and on earth is named.
So that he would grant you, according to the wealth of his glory, to be strengthened with power through his Spirit for the inner man,

to him is the glory in the church in Christ Jesus for all generations of the age of the ages.

to him who is able to do above extraordinary—above all things that we ask or think—according to the power that works in us,

Now to him who is able to do above extraordinary—above all things that we ask or think—according to the power that works in us,
Truly.


3:21 ΑΥΤΩ Η ΔΩΞΑ ΕΝ ΤΗ ΕΚΚΛΗΣΙΑ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΕΙΣ ΠΑΣΑΣ ΤΑΣ ΓΕΝΕΑΣ ΤΟΥ ΑΙΩΝΩΣ ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ

4:1 I therefore, the prisoner in Lord, call on you to walk worthily of the calling in which ye were called,


4:1 ΠΑΡΑΚΑΛΩ ΟΥΝ ΥΜΑΣ ΕΙΓΩ Ο ΔΕΣΜΙΟΣ ΕΝ ΚΥΡΙΩ ΑΞΙΩΣ ΠΕΡΙΠΑΘΗΣΑΙ ΤΗΣ ΚΛΗΣΕΩΣ ΗΣ ΕΚΛΗΘΗΣΕ

4:2 with all humility and meekness, with longsuffering, forbearing each other in love.


4:2 META ΠΑΣΗΣ ΤΑΠΕΙΝΟΦΡΟΣΥΝΗΣ ΚΑΙ ΠΡΑΟΤΗΤΟΣ META ΜΑΚΡΟΨΥΜΑ ΑΝΕΧΟΜΕΝΟΙ ΑΛΛΟΙ ΕΝ ΑΓΑΠΗ

4:3 Endeavoring to keep the unity of the Spirit in the bond of peace,


4:3 ΣΠΟΥΔΑΖΟΝΤΕΣ ΤΗΡΕΙΝ ΤΗΝ ΕΝΟΤΗΤΑ ΤΟΥ ΠΝΕΥΜΑΤΟΣ ΕΝ ΤΩ ΣΥΝΔΕΣΜΩ ΤΗΣ ΕΙΡΗΝΗΣ

4:4 one body, and one Spirit. Just as also ye were called in one hope of your calling,


4:4 ΣΩΜΑ ΚΑΙ ΕΝ ΠΝΕΥΜΑ ΚΑΘΩΣ ΚΑΙ ΕΚΛΗΘΗΣΕ ΕΝ ΜΙΑ ΕΛΠΙΔΙ ΤΗΣ ΚΛΗΣΕΩΣ ΥΜΩΝ

4:5 one Lord, one faith, one immersion,


4:5 ΕΙΣ ΚΥΡΙΩ ΜΙΑ ΠΙΣΤΙΣ ΕΝ ΒΑΠΤΙΣΜΑ

4:6 one God and Father of all. He is over all, and through all, and in us all.

4:7 But the grace was given to each of us, according to the measure of the gift of the Christ.

4:8 Therefore he says, Having ascended on high, he led captivity captive, and gave gifts to men.

4:9 And what is the ascended, except that he also first descended into the lower parts of the earth?

4:10 He who descended is also the same man who ascended high above all the heavens, so that he might fill all things.

4:11 And indeed he gave the apostles, and the prophets, and the evangelists, and the shepherds and teachers

4:12 for the perfecting of the sanctified, for the work of ministry, for edification of the body of
the Christ.

4:12  For προς τὸν Καταρτίσμον τῶν ἁγίων εἰς ἐργόν διακονίας εἰς Ὀἰκοδόμην τοῦ Σωμάτος τοῦ Χρίστου

4:13  Until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a perfect man, to a standard of stature of the fullness of the Christ.

4:14  So that we may no longer be childish, tossed about and carried about by every wind of doctrine by the trickery of men in craftiness with the methodology of error.

4:15  But being truthful in love, we may cause all things to grow for him who is the head—the Christ—

4:16  from whom the whole body, joined together and united together through every connection of the supply, according to the working of each one part within a standard, makes the growth of the body for the construction of itself by love.
4:17 This I say therefore, and solemnly declare in Lord, for you to walk no longer as also the other Gentiles walk, in the vanity of their mind, in the ignorance of their heart, because of the callousness of their heart, darkness and licentiousness in greed.

4:18 darkened in their understanding, alienated from the life of God through the ignorance that is in them, because of the callousness of their heart.

4:19 Who, having become callous, gave themselves over to licentiousness for the work of all uncleanness in greed.

4:20 But ye did not so learn the Christ,
for you to put off the old man according to your former conduct, the man who is corrupt according to the desires of deceitfulness,

4:22 \text{YOU YMAS}^5 \text{5209} [\text{PP/2AP}] \text{TO PUT OFF APIOΘΕΣΘΑΙ} \text{659} [\text{V/2AMN}] \text{THTH TON} \text{3588} [\text{T/ASM}] \text{OLD ΠΑΛΑΙΟΝ} \text{3820} [\text{A/ASM}] \text{MAN ΑΝΘΡΩΠΙΟΝ} \text{444} [\text{N/ASM}] \text{ACCORDING TO KATA} \text{2596} [\text{PREP}] \text{THA THN} \text{3588} [\text{T/ASF}] \text{FORMER ΠΡΟΤΕΡΑΝ} \text{4387} [\text{A/ASF}] \text{CONDUCT ΑΝΑΣΤΡΟΦΗΝ} \text{391} [\text{N/ASF}] \text{WHO IS CORRUPT ΘΕΙΡΟΜΕΝΟΝ} \text{5351} [\text{V/PPP/ASM}] \text{ACCORDING TO KATA} \text{2596} [\text{PREP}] \text{THAS TΩΣ} \text{3588} [\text{T/AF}] \text{DESIRES ΕΠΙΘΥΜΙΑΣ} \text{1939} [\text{N/AF}] \text{OF THA THΣ} \text{3588} [\text{T/GSF}] \text{DECEITFULNESS ΑΠΑΤΗΣ} \text{539} [\text{N/GSF}] \text{4:22 APIOΘΕΣΘΑΙ YMAS KATA TΗΝ ΠΡΟΤΕΡΑΝ ΑΝΑΣΤΡΟΦΗΝ ΤΟΝ ΠΑΛΑΙΟΝ ΑΝΘΡΩΠΙΟΝ ΤΟΝ ΘΕΙΡΟΜΕΝΟΝ ΚΑΤΑ ΤΑΣ ΕΠΙΘΥΜΙΑΣ ΤΗΣ ΑΠΑΤΗΣ}

4:22 and to be renewed in the spirit of your mind,

4:23 \text{AND} \text{1161} [\text{CONJ}] \text{TO BE RENEWED ANANEOUSQAI} \text{365} [\text{V/PPN}] \text{IN THE TW} \text{3588} [\text{T/DSN}] \text{SPIRIT PNEUMATI} \text{4151} [\text{N/DSN}] \text{OF THO TOU} \text{3588} [\text{T/GSM}] \text{MIND NOOS} \text{3563} [\text{N/GSM}] \text{OF YOU UMWN} \text{5216} [\text{PP/2GP}] \text{4:23 ANANEOUSQAI DE TW PNEUMATI TOU NOOS UMWN}

4:24 and to put on the new man according to God, the man who was created in righteousness and piety of the truth.

4:24 \text{AND} \text{2532} [\text{CONJ}] \text{TO PUT ON ENDUSASQAI} \text{1746} [\text{V/AMN}] \text{THO} \text{3588} [\text{T/ASM}] \text{NEW KAINON} \text{2537} [\text{A/ASM}] \text{MAN ANQRWPON} \text{444} [\text{N/ASM}] \text{ACCORDING TO GOD QEON} \text{2316} [\text{N/ASM}] \text{THO} \text{3588} [\text{T/ASM}] \text{WHO WAS CREATED KTISQENTA} \text{2936} [\text{V/APP/ASM}] \text{IN EN} \text{1722} [\text{PREP}] \text{RIGHTEOUSNESS DIKAIOSUNH} \text{1343} [\text{N/DSF}] \text{AND} \text{2532} [\text{CONJ}] \text{PIETY OSIOTHTI} \text{3742} [\text{N/DSF}] \text{OF THA THΣ ALHQEIAS} \text{225} [\text{N/GSF}] \text{4:24 KAI ENDUSASQAI TON KAINON ANQRWPON TON KATA QEON KTISQENTA EN DIKAIOSUNH KAI OSIOTHTI THS ALHQEIAS}

4:25 Therefore having put off falsehood, let each man speak truth with his neighbor, because we are body-parts of each other.

4:25 \text{THEREFORE} \text{DIO} \text{1352} [\text{CONJ}] \text{HAVING PUT OFF APOQEMENOI} \text{659} [\text{V/2AMP/NPM}] \text{THE TΩ 3588} [\text{T/DSN}] \text{FALSEHOOD YEUDOS} \text{5579} [\text{N/ASN}] \text{EACH EKASTOS} \text{1538} [\text{A/NSM}] \text{LET SPEAK LALEITE} \text{2980} [\text{V/PAM/2P}] \text{TRUTH ALHQEIAN} \text{225} [\text{N/ASF}] \text{BECAUSE OTI} \text{3754} [\text{CONJ}] \text{WE ARE ESMEN} \text{2070} [\text{V/PXI/1P}] \text{BODY-PARTS MELH} \text{3196} [\text{N/NPN}] \text{OF EACH OTHER ΑΛΛΗΛΩΝ} \text{240} [\text{PC/GPM}] \text{4:25 DIO APOQEMENOI TO YEUDOS LALEITE ALHQEIAN EKASTOS META TOU NEIGHBOR PLHSION OF HIM AUTOU} \text{846} [\text{PP/GSM}]

4:26 Be ye angry, and sin not. Let not the sun go down upon your wrath,

4:26 \text{BE YE ANGRY ORGIZESQE} \text{3710} [\text{V/PPM/2P}] \text{AND} \text{2532} [\text{CONJ}] \text{SIN AMARTANETE} \text{264} [\text{V/PAM/2P}] \text{NOT MH} \text{3361} [\text{PRT/N}] \text{TΩ} \text{3588} [\text{T/NSM}] \text{SUN ΗΛΙΟΣ} \text{2246} [\text{N/NSM}] \text{NOT MH} \text{3361} [\text{PRT/N}] \text{LET GO DOWN ΕΠΙΔΥΕΤΩ} \text{1931} [\text{V/PAM/3S}] \text{UPON ΕΠΙ 1909} [\text{PREP}] \text{TΩ 3588} [\text{T/DSM}] \text{WRAITH ΠΑΡΟΡΓΙΣΜΩ} \text{3950} [\text{N/DSM}] \text{OF YOU UMWN} \text{5216} [\text{PP/2GP}] \text{4:26 ORGIZESQE KAI MH AMARTANETE Ο ΗΛΙΟΣ MH ΕΠΙΔΥΕΤΩ ΕΠΙ TΩ ΠΑΡΟΡΓΙΣΜΩ UMWN}

4:27 neither give a place to the devil.

4:27 \text{NEITHER GIVE ΠΑΡΟΘΙΣΜΩ ΥΜΩΝ} \text{5216} [\text{PP/2GP}]

4:28 Let the man who steals steal no more, but rather let him labor, working with his hands the good, so that he may have to give to him who has need.

4:29 Let no corrupt speech go out of your mouth, rather if there is any good word for edification of a need, so that it may give grace to those who hear.


4:30 And do not grieve the Holy Spirit of God, in which ye are sealed for a day of redemption.


4:31 Let all bitterness, and wrath, and anger, and clamor, and reviling be taken away from you, with all evil.


4:32 And become good toward each other, compassionate, forgiving each other, even as also God in Christ forgave us.


4:32 ΓΙΝΕΣΘΕ ΔΕ ΕΙΣ ΑΛΛΑΛΩΥΣ ΧΡΗΣΤΟΙ ΕΥΣΠΛΑΓΧΝΟΙ ΧΡΙΖΟΜΕΝΟΙ ΕΥΑΥΤΟΙΣ ΚΑΘΩΣ ΚΑΙ O ΘΕΟΣ EN ΧΡΙΣΤΩ EXARISATΩ ΗΜΙΝ

5:1 Become ye therefore imitators of God, as beloved children.

5:2 And walk in love, as also the Christ loved us, and delivered himself up for us, and as a sacrifice to God for a fragrant aroma.

5:3 But fornication, and all uncleanness, or greed, shall not even be named among you as befits the sanctified.

5:4 Also indecency, and foolish talking or jesting, things not befitting, but thankfulness instead.

5:5 For ye are men who know this, that no fornicator, or unclean man, or covetous man, who is an idolater, has any inheritance in the kingdom of the Christ and God.

5:6 Let no man deceive you by empty words, for because of these things the wrath of God comes upon the sons of disobedience.
5:7 Do not become ye therefore partakers with them.

5:7 BECOME YE ΓΙΝΕΣΘΕ 1096 {V/PNM/2P} NOT ΜΗ 3361 {PRT/N} THEREFORE ΟΥΝ 3767 {CONJ} SHAREABLE ΣΥΜΜΕΤΟΧΟΙ 4830 {A/NPM} OF THEM ΑΥΤΩΝ 846 {PP/GPM}

5:7 ΜΗ ΟΥΝ ΓΙΝΕΣΘΕ ΣΥΜΜΕΤΟΧΟΙ ΑΥΤΩΝ

5:8 For ye were once darkness, but now light in Lord. Walk as children of light

5:8 FOR ΓΑΡ 1063 {CONJ} ΥΕ ΉΤΕ 2258 {V/IXI/2P} ONCE ΠΟΤΕ 4218 {V/PRT} DARKNESS ΣΚΟΤΟΣ 4655 {N/NSN} BUT ΔΕ 1161 {CONJ} NOW ΝΥΝ 3568 {ADV} LIGHT ΦΩΤΟΣ 5457 {N/NSN} IN EN 1722 {PREP} LORD ΚΥΡΙΟΣ 2962 {N/DSM} WALK ΠΕΡΙΠΑΤΕΙΤΕ 4043 {V/PAM/2P} AS ΩΣ 5613 {ADV} CHILDREN ΤΕΚΝΑ 5043 {N/NPN} OF LIGHT ΦΩΤΟΣ 5457 {N/NSN}

5:8 ΗΤΕ ΓΑΡ ΠΟΤΕ ΣΚΟΤΟΣ ΝΥΝ ΔΕ ΦΩΣ ΕΝ ΚΥΡΙΟΣ ΩΣ ΤΕΚΝΑ ΦΩΤΟΣ ΠΕΡΙΠΑΤΕΙΤΕ

5:9 (for the fruit of the spirit is in all goodness and righteousness and truth),

5:9 FOR ΓΑΡ 1063 {CONJ} ΥΕ ΉΤΕ 2258 {V/IXI/2P} ONCE ΠΟΤΕ 4218 {V/PRT} DARKNESS ΣΚΟΤΟΣ 4655 {N/NSN} BUT ΔΕ 1161 {CONJ} NOW ΝΥΝ 3568 {ADV} LIGHT ΦΩΤΟΣ 5457 {N/NSN} IN EN 1722 {PREP} LORD ΚΥΡΙΟΣ 2962 {N/DSM} WALK ΠΕΡΙΠΑΤΕΙΤΕ 4043 {V/PAM/2P} AS ΩΣ 5613 {ADV} CHILDREN ΤΕΚΝΑ 5043 {N/NPN} OF LIGHT ΦΩΤΟΣ 5457 {N/NSN}

5:9 ΗΤΕ ΓΑΡ ΠΟΤΕ ΣΚΟΤΟΣ ΝΥΝ ΔΕ ΦΩΣ ΕΝ ΚΥΡΙΟΣ ΩΣ ΤΕΚΝΑ ΦΩΤΟΣ ΠΕΡΙΠΑΤΕΙΤΕ

5:10 proving what is acceptable to the Lord.

5:10 ΠΡΟΒΕΝΤΑΣ 1381 {V/PAP/NPM} ΤΙ 5101 {PI/NSN} ΕΣΤΙΝ 2076 {V/PXI/3S} ACCEPTABLE ΕΥΑΡΕΣΤΩΝ 2101 {A/NSN} ΤΟ ΤΟ 3588 {T/APN} αίτια 150 {A/NSN} ΕVEN ΚΑΙ 2532 {CONJ} TO SPEAK ΛΕΓΕΙ 3004 {V/PAN} THES ΤΑ 3588 {T/APN} THINGS HAPPENING ΓΙΝΟΜΕΝΑ 1096 {V/PNP/APN} BY ΥΠ 5259 {PREP} ΤΟΥ 5457 {N/GSN} KURIOS 2962 {N/DSM}

5:10 ΔΟΚΙΜΑΖΟΝΤΕΣ ΤΙ ΕΣΤΙΝ ΕΥΑΡΕΣΤΩΝ ΤΟ ΚΥΡΙΟΣ

5:11 And do not associate with the unfruitful works of darkness, but instead even rebuke them.

5:11 AND ΚΑΙ 2532 {CONJ} NOT ΜΗ 3361 {PRT/N} ASSOCIATE ΥΕ WITH ΣΥΓΚΟΙΝΩΝΕΙΤΕ 4790 {V/PAM/2P} THES ΤΟΙΣ 3588 {T/DPM} FRUIT ΚΑΡΠΟΙΣ 2590 {N/NSM} OF THE ΤΟΥ 3588 {T/GSN} SPIRIT ΠΝΕΥΜΑΤΟΣ 4151 {N/GSN} IN EN 1722 {PREP} ALL ΠΑΣ ΨΗ 3956 {A/DSF} OF THE ΤΟΥ 3588 {T/GSN} WORKS ΕΡΓΟΙΣ 2041 {N/DPN} OF THE ΤΟΥ 3588 {T/GSN} DARKNESS ΣΚΟΤΟΥΣ 4655 {N/NSN} BUT ΔΕ 1161 {CONJ} INSTEAD ΜΑΛΛΟΝ 3123 {ADV} EVEN ΚΑΙ 2532 {CONJ} REBUKE ΕΛΕΓΕΤΕ 1651 {V/PAM/2P}

5:11 ΚΑΙ ΜΗ ΣΥΓΚΟΙΝΩΝΕΙΤΕ ΤΟΙΣ ΕΡΓΟΙΣ ΤΟΙΣ ΑΚΑΡΠΟΙΣ ΤΟΥ ΣΚΟΤΟΥΣ ΜΑΛΛΟΝ ΔΕ ΚΑΙ ΕΛΕΓΕΤΕ

5:12 For it is disgusting even to speak of the things happening by them secretly.

5:12 FOR ΓΑΡ 1063 {CONJ} IT IS ΕΣΤΙΝ 2076 {V/PXI/3S} DISGUSTING ΑΙΣΧΡΩΝ 150 {A/NSN} EVEN ΚΑΙ 2532 {CONJ} TO SPEAK ΛΕΓΕΙ 3004 {V/PAN} THES ΤΑ 3588 {T/APN} THINGS HAPPENING ΓΙΝΟΜΕΝΑ 1096 {V/PNP/APN} BY ΥΠ 5259 {PREP} ΤΟΥ 5457 {N/GSN} KURIOS 2962 {N/DSM}

5:12 ΤΑ ΓΑΡ ΚΡΥΦΗ ΓΙΝΟΜΕΝΑ ΥΠ ΑΥΤΩΝ ΑΙΣΧΡΩΝ ΕΣΤΙΝ ΚΑΙ ΛΕΓΕΙΝ

5:13 But all things exposed are revealed by the light, for everything that is seen is light.

5:13 ΒUT ΔΕ 1161 {CONJ} ΤΗΣ ΤΑ 3588 {T/APN} ALL ΠΑΝΤΑ 3956 {A/APN} EXPOSED ΕΛΕΓΧΟΜΕΝΑ 1651 {V/PPP/NPN} ARE REVEALED ΦΑΝΕΡΓΥΤΑΙ 5319 {V/PPU/3S} BY ΥΠ 5259 {PREP} ΤΗΣ ΤΟΥ 3588 {T/GSN} LIGHT ΦΩΤΟΣ 5457 {N/GSN} FOR ΓΑΡ 1063 {CONJ} THE ΤΟ 3588 {T/NSN} EVERYTHING ΠΑΝ 3956 {A/NSN} THAT IS SEEN ΦΑΝΕΡΟΥΜΕΝΟΝ 5319 {V/PPP/NSN} IS ΕΣΤΙΝ 2076 {V/PXI/3S} LIGHT ΦΩΤΟΣ 5457 {N/NSN}
Therefore he says, Awake, thou who sleep. And arise from the dead, and the Christ will shine upon thee.

Therefore watch carefully how ye walk, not as unwise but as wise,

redeeming the time, because the days are evil.

Because of this do not become foolish, but understanding what is the will of the Lord.

And do not become intoxicated with wine, during which is debauchery, but be filled in Spirit,

speaking to yourselves in psalms and hymns and spiritual songs, singing and striking strings in your heart to the Lord,

expressing thanks always for all things in the name of our Lord Jesus Christ to the God and Father,
5:20 EXPRESSING THANKS EUXARISTOUYNTEΣ 2168 (V/PAP/NPM) ALWAYS PANTOTE 3842 (ADV) FOR YIPEP 5228 (PREP) ALL PANTON 3956 (A/GPN) IN EN 1722 (PREP) NAME ONOMATI 3686 (N/DSN) OF THO TOY 3588 (T/GSM) LORD KYRIYOU 2962 (N/GSM) OF US HMΩN 2257 (PP/IPGP) JEHOUSA ΗΙΣΟΥ 2424 (N/GSM) ANOINTED ΧΡΙΣΤΟΥ 5547 (N/GSM) TO THO TΩ 3588 (T/TSM) GOD ΘΕΩ 2316 (N/DSM) AND KAI 2532 (COND) FATHER ΠΑΤΡΙ 3962 (N/DSM) 

5:20 EUXARISTOUNTES PANTOTE YIPEP PANTΩN EN ONOMATI TOY KYRIYOU HMΩN ΗΙΣΟΥ ΧΡΙΣΤΟΥ TΩ ΘΕΩ KAI ΠΑΤΡΙ

5:21 submitting yourselves to each other in the fear of Christ.

5:21 SUBMITTING ΥΠΟΤΑΣΣΟΜΕΝΟΙ 5293 (V/PPP/NPM) TO EACH OTHER ALLHLOIS 240 (PC/DPM) IN EN 1722 (PREP) FEAR ΦΟΒΩ 5401 (N/DSM) OF ANOINTED CRISTOU 5547 (N/GSM) 

5:21 ΥΠΟΤΑΣΣΟΜΕΝΟΙ ΑΛΛΗΛΟΙΣ ΕΝ ΦΟΒΩ ΧΡΙΣΤΟΥ

5:22 Wives, submit to your own husbands as to the Lord.

5:22 THAS AI 3588 (T/NPF) WIVES ΓΥΝΑΙΚΕΣ 1135 (N/NPF) YE SHALL SUBMIT ΥΠΟΤΑΣΣΕΣΘΕ 5293 (V/PMM/2P) TO OWN ΙΔΙΟΙΣ 2398 (A/DPM) AS WS 5613 (ADV) TO THO TΩ 3588 (T/TSM) LORD KYRIYOU 2962 (N/TSM) 

5:22 ΑΙ ΓΥΝΑΙΚΕΣ ΤΟΙΣ ΙΔΙΟΙΣ ΑΝΔΡΑΙΝ ΥΠΟΤΑΣΣΕΣΘΕ ΩΣ ΤΩ ΚΥΡΙΩ

5:23 Because a husband is head of the wife, as also Christ is head of the church, and himself the savior of the body.

5:23 BECAUSE ΟΤΙ 3754 (COND) HUSBAND ANHP 435 (N/NSM) IS ΕΣΤΙΝ 2076 (V/PXI/3S) HEAD ΚΕΦΑΛΗ 2776 (N/NSF) OF THA ΤΗΣ 3588 (T/GSF) WIFE ΓΥΝΑΙΚΟΣ 1135 (N/GSF) AS ΩΣ 5613 (ADV) ALSO KAI 2532 (COND) THO O 3588 (T/TSM) ANOINTED ΧΡΙΣΤΟΣ 5547 (N/NSM) HEAD ΚΕΦΑΛΗ 2776 (N/NSF) OF THA ΤΗΣ 3588 (T/TSM) CHURCH ΕΚΚΛΗΣΙΑΣ 1577 (N/GSF) AND KAI 2532 (COND) HIMSELF ΑΥΤΟΣ 846 (PT/NSM) IS ΕΣΤΙΝ 2076 (V/PXI/3S) SAVIOR ΣΩΤΗΡ 4990 (N/NSM) OF THE TOY 3588 (T/TSM) 

5:23 ΟΤΙ ΑΝΗΡ ΕΣΤΙΝ ΚΕΦΑΛΗ ΤΗΣ ΓΥΝΑΙΚΟΣ ΩΣ ΚΑΙ Ο ΧΡΙΣΤΟΣ ΚΕΦΑΛΗ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΚΑΙ ΑΥΤΟΣ ΕΣΤΙΝ ΣΩΤΗΡ ΤΟΥ ΣΩΜΑΤΟΣ

5:24 But as the church is subject to the Christ, so also the wives to their own husbands in everything.

5:24 BUT ΑΛΛ 235 (COND) AS ΩΣΙΕΡ 5618 (ADV) ΘΑ Η 3588 (T/NSF) CHURCH ΕΚΚΛΗΣΙΑ 1577 (N/NSF) IS SUBJECT ΥΠΟΤΑΣΣΕΤΑΙ 5293 (V/PPP/3S) TO THO TΩ 3588 (T/TSM) ANOINTED ΧΡΙΣΤΟΣ 5547 (N/NSM) HEAD ΚΕΦΑΛΗ 2776 (N/NSF) OF THA ΤΗΣ 3588 (T/TSM) CHURCH ΕΚΚΛΗΣΙΑΣ 1577 (N/NSF) AND ΚΑΙ 2532 (COND) HERSELF ΑΥΤΟΣ 846 (PT/NSM) IS ΕΣΤΙΝ 2076 (V/PXI/3S) SAVIOR ΣΩΤΗΡ 4990 (N/NSM) OF THE TOY 3588 (T/TSM) 

5:24 ΑΛΛ ΩΣΙΕΡ Η ΕΚΚΛΗΣΙΑ ΥΠΟΤΑΣΣΕΤΑΙ ΤΩ ΧΡΙΣΤΩ ΟΥΤΟΣ ΚΑΙ ΑΙ ΓΥΝΑΙΚΕΣ ΤΟΙΣ ΙΔΙΟΙΣ ΑΝΔΡΑΙΝ ΕΝ ΠΑΝΤΙ

5:25 Husbands, love your own wives even as Christ also loved the church, and delivered himself up for it,

5:25 THOS OI 3588 (T/NPM) HUSBANDS ΑΝΔΡΕΣ 435 (N/NPM) SHALL LOVE ΑΓΑΠΑΤΕ 25 (V/PAM/2P) THAS ΤΑΣ 3588 (T/NSM) WIVES ΓΥΝΑΙΚΑΣ 1135 (N/APF) OF YOURSELVES ΕΑΥΤΩΝ 1438 (PP/GSM) EVEN AS ΚΑΘΟΣ 2531 (ADV) THO O 3588 (T/TSM) ANOINTED ΧΡΙΣΤΟΣ 5547 (N/NSM) ALSO ΚΑΙ 2532 (COND) LOVED ΗΓΑΠΗΣΕΝ 25 (V/AI/3S) ΘΑ ΤΗΝ 3588 (T/ASF) CHURCH ΕΚΚΛΗΣΙΑΝ 1577 (N/ASF) AND ΚΑΙ 2532 (COND) HE DELIVERED UP ΠΑΡΕΔΩΚΕΝ 3860 (V/AI/3S) HIMSELF ΕΑΥΤΟΝ 1438 (PP/GSM) FOR YIPEP 5228 (PREP) IT ΑΥΤΗΣ 846 (PP/GSM) 

5:25 ΟΙ ΑΝΑΡΕΣ ΑΓΑΠΑΣ ΤΑΣ ΓΥΝΑΙΚΑΣ ΕΑΥΤΩΝ ΚΑΘΟΣ ΚΑΙ Ο ΧΡΙΣΤΟΣ ΗΓΑΠΗΣΕΝ ΤΗΝ ΕΚΚΛΗΣΙΑΝ ΚΑΙ ΕΑΥΤΟΝ ΠΑΡΕΔΩΚΕΝ ΥΙΕΡ ΑΥΤΗΣ

5:26 so that he might sanctify it, having cleansed it with the washing of water by the word,
5:27 so that he might present it to himself, the glorious church, not having spot or wrinkle or any such thing, but that it should be holy and unblemished.

5:28 So ought the husbands to love their own wives as their own bodies. He who loves his own wife loves himself.

5:29 For no man ever hated his own flesh, but nourishes and cherishes it, just as also Christ loves the church, because we are parts of his body, of his flesh and of his bones.

5:30 Separate from this a man will leave his father and mother behind, and will be bonded with his wife, and the two will be in one flesh.
Children, obey your parents in the Lord, for this is right.

But ye fathers, do not exasperate your children, but rear them in the training and admonition of the Lord.

Nevertheless ye also, each one in particular, shall so love his own wife as himself, and the wife that she fear her husband.

This mystery is great, but I speak for Christ and for the church.
6:5 Bondmen, be obedient to the masters according to flesh, with fear and trembling, in simplicity of your heart as to the Christ.

6:6 Not according to eye-service, as men-pleasers, but as bondmen of Christ, doing the will of God from the soul,
6:10 Finally my brothers, be strong in Lord and in the power of his might.

6:10 THE TO 3588 {T/NSN} REMAINING ΔΟΠΙΩΝ 3063 {A/NSN} BROTHERS ΔΔΕΛΦΟΙ 80 {N/VPM} ΟΥ ΜΟΥ 3450 {PP/1GS} ΜΟΥ ΣΤΑΜΑΤΗΣΩΝ ΟΥ ΜΟΥ ΕΙΔΩ ΤΗΝ ΑΠΕΙΛΗΝ ΕΙΔΩΤΕΣ ΟΤΙ ΚΑΙ ΥΜΝΩΝ ΑΥΤΩΝ Ο ΚΥΡΙΟΣ ΕΣΤΙΝ ΕΝ ΟΥΡΑΝΟΙ ΚΑΙ ΠΡΟΣΩΠΟΛΗΨΙΑ ΟΥΚ ΕΣΤΙΝ ΠΑΡ ΑΥΤΩ

6:11 Put on the full armor of God to enable you to stand against the wiles of the devil.

6:11 PUT ON ΕΝΔΥΣΑΣΘΕ 1746 {V/AMM/2P} ΘA ΘΗN 3588 {T/ASF} FULL ARMOR ΠΑΝΟΠΔΙΑΝ 3833 {N/ASF} ΟΥ ΘΟY 3588 {T/GSM} GOD ΘEY 2316 {N/GSM} IN ORDER ΠΡΟΣ 4314 {PREP} THE TO 3588 {T/ASN} TO ENABLE ΔΥΝΑΣΘΑΙ 1410 {V/PVPN} YOU ΥΜΑΣ 5209 {PP/2AP} TO STAND ΣΤΗΝΑΙ 2476 {V/2AAN} AGAINST ΠΡΟΣ 4314 {PREP} ΘΑS ΤΑΣ 3588 {T/APF} WILES ΜΕΘΟΔΕΙΑΣ 3180 {N/APF} OF ΘO ΘΟY 3588 {T/GSM} SLANDEROUS ΔΙΑΒΟΛΟΥ 1228 {A/GSM}

6:12 Because our wrestling is not against flesh and blood, but against the principal offices, against the positions of authority, against the world-rulers of the darkness of this age, against the spiritual things of wickedness in the heavenly things.

6:12 BECAUSE ΟΤИ 3754 {CONJ} FOR ΗΜΙΝ 2254 {PP/1DP} ΘΕA H 3588 {T/NSF} WRESTLING ΠΑΛΑΗ 3823 {N/NSF} IS ΕΣΤΙΝ 2076 {V/PZX/3S} ΝΟΤ ΟΥΚ 3756 {PRT/N} AGAINST ΠΡΟΣ 4314 {PREP} BLOOD ΑΙΜΑ 129 {N/ASN} AND ΚΑΙ 2532 {CONJ} FLESH ΣΑΡΚΑ 4561 {N/ASF} BUT ΑΛΔΑ 235 {CONJ} AGAINST ΠΡΟΣ 4314 {PREP} ΘΑS ΤΑΣ 3588 {T/APF} PRINCIPAL OFFICES ΑΡΧΑΣ 746 {N/APF} AGAINST ΠΡΟΣ 4314 {PREP} ΘAŚ ΤΑΣ 3588 {T/APF} POSITIONS OF AUTHORITY ΕΞΟΥΣΙΑΣ 1849 {N/APF} AGAINST ΠΡΟΣ 4314 {PREP} ΘAŚ ΤΑΣ 3588 {T/APF} WORLD-RULERS ΚΟΣΜΟΚΡΑΤΟΡΑS 2888 {N/APM} OF THE TOY 3588 {T/GSM} DARKNESS ΣΚΟΤΟΥS 4655 {N/GSM} OF THIS ΤΟΥΤΟY 5127 {PD/GSM} ΘΟY 3588 {T/GSM} AGE ΑΙΩΝΩS 165 {N/GSM} AGAINST ΠΡΟΣ 4314 {PREP} ΘΕAŚ ΤΑΣ 3588 {T/APF} SPIRITUAL ΙΝΕΥΜΑΤΙΚΑ 4152 {A/APN} OF ΘA ΘΗN 3588 {T/GSF} WICKEDNESS ΠΟΝΗΡΙΑΣ 4189 {N/GSM} IN ΕΝ 1722 {PREP} ΘΕAŚ ΤΟΙΣ 3588 {T/DPN} HEAVENLY ΕΠΟΥΡΑΝΙΟΙΣ 2032 {A/DPSN}

6:13 Because of this take ye up the full armor of God, so that ye may be able to withstand in the evil day, and having done all, to stand.

6:13 BECAUSE OF ΔΙΑ 1223 {PREP} THIS ΤΟΥΤΟY 5124 {PD/ASN} TAKE YE UP ΑΝΑΛΑΒΕΤΕ 353 {V/2AAM/2P} ΘA ΘΗN 3588 {T/ASF} FULL ARMOR ΠΑΝΟΠΔΙΑΝ 3833 {N/ASF} OF ΘOY 3588 {T/GSM} GOD ΘEY 2316 {N/GSM} SO THAT ΙΝΑ 2443 {CONJ} YE MAY BE ABLE ΔΥΝΗΘΕΤΕ 1410 {V/ADS/2P} TO WITHSTAND ΑΝΤΙΣΤΗΝΑΙ 436 {V/2AAN} IN ΕΝ 1722 {PREP} ΘA ΘΗ 3588 {T/TDSF} EVIL ΠΟΝΗΡΑ 4190 {A/DSF} ΘA ΘΗ 3588 {T/TDSF} DAY ΗΜΕΡΑ 2250 {N/DSF} AND ΚΑΙ 2532 {CONJ} HAVING DONE ΚΑΤΕΡΓΑΣΑΜΕΝΟΙ 2716 {V/ADP/NPM} ALL ΑΙΠΑΝΤΑ 537 {A/APN} TO STAND ΣΤΗΝΑΙ 2476 {V/2AAN}

6:14 Stand ye therefore having girded your loins with truth, and having put on the breastplate of righteousness,

6:14 STAND YE ΣΤΗΤΕ 2476 {V/2AAM/2P} THEREFORE ΟΥΝ 3767 {CONJ} HAVING GIRDED ΠΕΡΙΖΩΣΑΜΕΝΟΙ 4024
6:14 *στήτε οὖν περιστασαμένοι τὴν ὁσφύν ὑμῶν ἐν ἀληθείᾳ καὶ ἐνδύσασμοι τὸν θῶρακά τὸς δικαιοσύνης*

6:15 *καὶ ἀνήκου ὁ πόστερος ἐν παρακολούθησιν τῆς ἀληθείας καὶ θεωρεί ἐν ποιμενί σαλωμῶν.*

6:16 Above all having taken up the shield of faith, by which ye will be able to quench all the fiery darts of evil.

6:17 *καὶ ὑποδήσασθεν οἱ γυναῖκες τοῦ θυρεόν τῆς πίστεως ἐν θεῷ δύνασθεσθε πεπορώμεναι σκέπαι.*

6:18 *προσεύχεσθε διὰ όλους τούς θεολόγους πάντας τε παρακολούθησιν καὶ διασκέδασθαι.*

6:19 *καὶ γινώσκετε ὅτι εὐθυγραμμός εἶναι σε ἐμαθείαν ἐν παραπτώμασιν ἐν παρακολούθησιν καὶ ἐν παρατάξει ἐν τῷ δόγματι τοῦ ἐδρασμοῦ καὶ τῶν ἑθῶν.*

6:20 *καὶ ἀνήκου ἵπποι ὑπὸ κυνηγών.*

6:21 *καὶ γινώσκετε ὅτι ἐν παρακολούθησιν καὶ διασκέδασθαι ἐν παρατάξει.*

6:22 *καὶ γινώσκετε ὅτι ἐν παρακολούθησιν καὶ διασκέδασθαι ἐν παρατάξει.*

6:23 *καὶ γινώσκετε ὅτι ἐν παρακολούθησιν καὶ διασκέδασθαι ἐν παρατάξει.*
for which I am an ambassador in bondage, so that in it I may speak boldly, as I ought to speak.

But that ye also may know the things concerning me, what I do, Tychicus, the beloved brother and faithful helper in Lord, will make known all things to you.

Whom I sent to you for this same thing, so that ye might know the things about us, and that he might encourage your hearts.

Peace to the brothers, and love with faith from God the Father and the Lord Jesus Christ.

The grace is with all those who love our Lord Jesus Christ with incorruptibility. Truly.
1:1 Paul and Timothy, bondmen of Jesus Christ, to all the sanctified in Jesus Christ who are at Philippi, with the guardians and helpers:

1:1 Paulos Kai Timoqeos Doulloi Ihsou Cristou Pasin Tois Agiois En Cristw Ihsou Tois Ousin En Filippois Sun Episkopoi Kai Diakonoi

1:2 Grace to you and peace from God our Father and Lord Jesus Christ.

1:2 Caris Umin Kai Eirhnh Apo Qeou Patros Mou Kai Kurioi Ihsou Cristou Pasin Tois Ousin En Timoqeos Diakonoi

1:3 I thank my God upon every memory of you,

1:3 Eucaristw Thw Qew Mou Episth Th Mneia Umwn

1:4 always in my every entreaty for all of you, making the entreaty with joy

1:4 Pantote En Pash Deihsin Mou Uper Pash Umwn Meta Caras Thn Deihsin Poioumenos

1:5 for your participation in the good-news from the first day until now.

1:5 Epi Th Koino尼亚 Umwn Eis Th Eyiagitelenion Aioi Prwtis Hmeras Achiros Achiros Toi Nyn

1:6 Being confident of this same thing, that he who began a good work in you will complete it until the day of Christ Jesus.

1:6 BEING CONFIDENT PPIOIÒWS 3982 (V/2RAP/NSM) THS TOYTO 5124 (PD/ASN) SAME AYTO 846 (PP/ASN) THAT OTI 3754 (CONJ) THOS 3588 (TN/SM) WHO BEGAN ENARXEMENOS 1728 (V/ADP/NSM) GOOD AGATHON 18 (A/ASN) WORK ERGON 2041 (A/ASN) IN EN 1722 (PREP) YOU UMWN 5213 (PP/2DP) WILL COMPLETE EPITELASESSEI 2065 (V/FIAI/3S) UNTIL ACHRIOS 891 (PREP) DAY HMERAS 2250 (N/GSF) OF ANOINTED XRIISTOY 5547 (N/GSM) JEHOSUA IHSOY 2424 (N/ASM)
partners with me of the grace.

1:7 Just as καθὼς 2531 {ADV} IT IS ΕΣΤΙΝ 2076 {V/PXI/3S} Right ΔΙΚΑΙΟΝ 1342 {A/NSN} For me ΕΜΟΙ 1698 {PP/1DS} To think φνοεῖν 5426 {V/PAN} This ΤΟΥΤΟ 5124 {PD/ASN} About ΥΙΠΕΡ 5228 {PREP} All ΠΑΝΤΩΝ 3956 {A/GPM} Of you ΥΜΩΝ 5216 {PP/2GP} Because of ΔΙΑ 1223 {PREP} Me ΜΕ 3165 {LP/1AS} The ΤΟ 3588 {T/ASN} To have ΕΞΕΙΝ 2192 {V/PAN} You ΥΜΑΣ 5209 {PP/2AP} In En 1722 {PREP} Θα ΤΗ 3588 {T/DSF} Heart ΚΑΡΔΙΑ 2588 {N/DSF} Both ΤΕ 5037 {PRF} In En 1722 {PREP} Θος ΤΟΙΣ 3588 {T/TDM} Bonds ΔΕΣΜΟΙΣ 1199 {N/DSM} Of me ΜΟΥ 3450 {PP/1GS} And ΚΑΙ 2532 {CONJ} In En 1722 {PREP} Θα ΤΗ 3588 {T/DSF} Defense ΑΠΟΛΟΓΙΑ 627 {N/DSF} And ΚΑΙ 2532 {CONJ} Confirmation ΒΕΒΑΙΩΣΕΙ 951 {N/DSF} Of the ΤΟΥ 3588 {T/GSN} Good-news ΕΥΑΓΓΕΛΙΟΥ 2098 {N/GSN} You ΥΜΑΣ 5209 {PP/2AP} All ΠΑΝΤΑΣ 3956 {A/APM} Being ΟΝΤΑΣ 5607 {V/VXP/APM} Partners with ΣΥΓΚΟΙΝΩΝΟΥΣ 4791 {N/APM} Of me ΜΟΥ 3450 {PP/1GS} Of the ΤΗΣ 3588 {T/GSN} Grace ΧΑΡΙΣΤΟΥ 5485 {N/GSN}.

1:8 For God is my witness, how I long for you all in bowels of Jesus Christ.

1:8 For γαρ 1063 {CONJ} ΤΟ 3588 {T/NSM} God ΘΕΟΣ 2316 {N/NSM} Is ΕΣΤΙΝ 2076 {V/PXI/3S} Witness ΜΑΡΤΥΣ 3144 {N/NSM} Of me ΜΟΥ 3450 {PP/1GS} How ΩΣ 5613 {ADV} I long for ΕΠΙΠΘΘΘΩ 1971 {V/PAI/1S} You ΥΜΑΣ 5209 {PP/2AP} All ΠΑΝΤΑΣ 3956 {A/APM} In En 1722 {PREP} Bowels ΣΠΙΛΑΙΓΧΝΟΙΣ 4698 {N/DPN} Of JEHOSHUA ΗΡΧΟΥ 2424 {N/GSM} ΑΝΟΙΝΤΕ ΧΡΙΣΣΟΥ 5547 {N/GSM}.

1:8 ΜΑΡΤΥΣ γαρ μοι εστιν ο ΘΕΟΣ ως επιπτωθα παντας υμας εν σπιλαγχνοις ιησου χριστου.

1:9 And this I pray, that your love may abound still more and more in knowledge and all discernment.

1:9 And και 2532 {CONJ} This ΤΟΥΤΟ 5124 {PD/ASN} I pray προσευχοιμαι 4336 {V/VPSN/1S} That ΙΝΑ 2443 {CONJ} ΤΗ Η 3588 {T/NSF} Love αγαπη 26 {N/NSF} Of you ΥΜΩΝ 5216 {PP/2GP} May be abundant περισσευη 4052 {V/VPSN/3S} Still ετι 2089 {ADV} More μαλλον 3123 {ADV} And και 2532 {CONJ} More μαλλον 3123 {ADV} In en 1722 {PREP} Knowledge ΕΠΙΠΝΟΕΙ 1922 {N/DSF} And και 2532 {CONJ} In all παση 3956 {A/DSD} Discernment ΑΙΣΘΗΣΕΙ 144 {N/DSF}.

1:9 ΚΑΙ ΤΟΥΤΟ ΠΡΟΣΕΥΧΟΜΑΙ ΙΝΑ Η ΑΓΑΠΗ ΥΜΩΝ ΕΤΙ ΜΑΛΛΟΝ ΚΑΙ ΜΑΛΛΟΝ ΠΕΡΙΣΣΕΥΘΗ ΕΝ ΕΠΙΠΝΟΕΙ ΚΑΙ ΠΑΣΗ ΑΙΣΘΗΣΕΙ.

1:10 for you to examine the things that are significant. So that ye may be tested by sunlight and not stumbling toward the day of Christ,

1:10 For εις 1519 {PREP} You ΥΜΑΣ 5209 {PP/2AP} The ΤΟ 3588 {T/ASN} To examine δοκιμαζειν 1381 {V/VPSN/3S} That the ΤΗΣ 3588 {T/APN} That are significant ΔΙΑΦΕΡΟΝΤΑ 1308 {V/VPSN/3S} So that ΙΝΑ 2443 {CONJ} Ye may be ητε 5600 {V/VPSN/3S} Tested by sunlight ΕΙΔΙΚΡΙΝΕΙΣ 1506 {A/NPSM} And και 2532 {CONJ} Not stumbling ΑΠΡΟΣΚΟΠΟΙ 677 {A/NPSM} Toward εις 1519 {PREP} Day ΗΜΕΡΑΝ 2250 {N/AFS} Of anointed ΧΡΙΣΤΟΥ 5547 {N/GSM}.

1:10 ΕΙΣ ΤΟ ΔΟΚΙΜΑΖΕΙΝ ΥΜΑΣ ΤΑ ΔΙΑΦΕΡΟΝΤΑ ΙΝΑ ΗΤΕ ΕΙΔΙΚΡΙΝΕΙΣ ΚΑΙ ΑΠΡΟΣΚΟΠΟΙ ΕΙΣ ΗΜΕΡΑΝ ΧΡΙΣΤΟΥ.

1:11 having been filled with fruits of righteousness, through Jesus Christ, for glory and praise of God.

1:11 Having been filled with πεπληρωμενοι 4137 {V/RPNP/NPM} Fruits καρπων 2590 {N/GPM} Of righteousness δικαιοσυνης 1343 {N/GPM} Of the κορονην 3588 {T/GPM} Through δια 1223 {PREP} JEHOSHUA ΗΡΧΟΥ 2424 {N/GSM} ΑΝΟΙΝΤΕ ΧΡΙΣΤΟΥ 5547 {N/GSM} For εις 1519 {PREP} Glory δοξαν 1391 {N/AFS} And και 2532 {CONJ} Praise επαινεσ 1868 {N/ASM} Of God Θεου 2316 {N/GSM}.

1:11 ΠΕΠΛΗΡΩΜΕΝΟΙ ΚΑΡΠΩΝ ΔΙΚΑΙΟΣΥΝΗΣ ΤΩΝ ΔΙΑ ΗΡΧΟΥ ΧΡΙΣΤΟΥ ΕΙΣ ΔΟΞΑΝ ΚΑΙ ΕΠΑΙΝΕΣ ΘΕΟΥ.
But I want you to know, brothers, that the things in respect to me have come more for the advancement of the good-news,

1:13 in order for my bonds in Christ to become apparent in the whole Praetorium, and in all the others.

And more of the brothers in Lord have been convinced by my bonds to be much more bold to speak the word fearlessly.

Actually some even preach the Christ because of envy and strife, and some also because of good-will.

Some indeed proclaim the Christ from selfish ambition, not sincerely, supposing to bring affliction to my bonds.

But some from love, knowing that I am set for the defense of the good-news.
What then? Except in every way, whether in pretense or in truth, Christ is proclaimed, and in this I rejoice, but also I will rejoice.

For I know that this will turn out to me for salvation (through your entreaty, and the support of the Spirit of Jesus Christ)

according to my eager expectation and hope that I will be shamed in nothing. But with all boldness, now as always, Christ will also be magnified in my body, whether through life or through death.

For me to live is Christ, and to die is gain.
And I am constrained by the two, having the desire to depart and be with Christ, being far better.

But to remain in the flesh is more necessary because of you.

And having been convinced of this, I know that I will remain, and will continue with you all for your progress and joy in the faith.

So that your pride may abound in Christ Jesus in me because of my presence with you again.

Only be citizens worthy of the good-news of the Christ, so that, whether having come and having seen you or being absent, I may hear things about you that ye stand firm in one spirit, with one soul striving together for the faith of the good-news.
1:28 And not being frightened in anything by those who oppose, which is indeed a sign of destruction to them, but to you of salvation, and this from God.

1:29 Because to you it was granted on behalf of Christ, not only to believe in him, but also to suffer for him,

1:30 having the same conflict such as ye saw in me, and now hear is in me.

2:1 If therefore any exhortation is in Christ, if any encouragement of love, if any fellowship of spirit, if any bowels and mercies,

2:2 fulfill my joy, that ye may think the same way, having the same love, thinking in oneness,
2:2 in nothing according to selfish ambition or empty conceit, but in humility considering each other surpassing yourselves.

2:3 nothing according to selfish ambition or empty conceit, but in humility considering each other surpassing yourselves.

2:4 Look ye out (each man) not to things of yourselves, but each man also to the things of others.

2:5 Indeed have this way to think in you, that also was in Christ Jesus,

2:6 who, existing in the form of God, did not consider being equal to God something to seize and hold.

2:7 But he emptied himself, having taken a form of a bondman, having become in a likeness of men.

2:8 And having been found in a form like a man, he lowered himself, having become obedient until death, even of death from a cross.
Therefore God also highly exalted him and gave him the name above every name,

so that at the name of Jesus every knee should bow, of the heavenly, and the earthly, and the sub-earthly,

and that every tongue should acknowledge that Jesus Christ is Lord, to the glory of God the Father.

Therefore my beloved, just as ye have always obeyed, not only as in my presence, but now much more in my absence, work out your own salvation with fear and trembling.

For it is God who works in you both to desire and to work for approval.

For is it God who works in you both to desire and to work for approval.
Do all things without grumblings and arguments,

2:14 DO ΠΟΙΕΙΤΕ ΕΙΔΟΣ 4160 (V/PAM/2P) ALL ΠΑΝΤΑ 3956 (A/APN) WITHOUT ΧΩΡΙΣ 5565 (ADV) GRUMBLINGS ΓΟΓΥΣΜΩΝ 1112 (N/GPM) AND ΚΑΙ 2532 (CONJ) ARGUMENTS ΔΙΑΛΟΓΙΣΜΩΝ 1261 (N/GPM)

2:15 SO THAT INA 2443 (CONJ) YE MAY BECOME ΓΕΝΗΣΘΕ 1096 (V/2ADS/2P) BLAMELESS ΑΜΕΜΠΙΤΟΙ 273 (A/NPM) AND ΚΑΙ 2532 (CONJ) PURE ΑΚΕΡΑΙΟΙ 185 (A/NPM) CHILDREN ΤΕΚΝΑ 5043 (N/NPN) OF GOD ΘΕΟΥ 2316 (N/GSM) BLAMELESS ΑΜΩΜΗΤΑ 298 (A/NPN) IN EN 1722 (PREP) MIDST ΜΕΣΩ 3319 (A/DSN) OF CROOKED ΣΚΟΛΙΑΣ 4464 (A/GSF) AND ΚΑΙ 2532 (CONJ) PERVERTED ΔΙΕΞΤΡΑΠΜΕΝΗΣ 1294 (V/RPP/GSF) GENERATION ΓΕΝΕΑΣ 1074 (N/GSF) AMONG EN 1722 (PREP) WHOΜ ΟΙΣ 3739 (PR/DPM) YE SHINE ΦΑΙΝΕΣΘΕ 5316 (V/PP/2P) AS ΩΣ 5613 (ADV) LIGHTS ΦΩΣΤΗΡΕΣ 5458 (N/NPM) IN EN 1722 (PREP) WORLD ΚΟΣΜΩ 2889 (N/DSM)

2:16 Holding firm, by a word in the day of Christ, that I did not run in vain nor labor in vain.

2:16 HOLDING FIRM ΕΠΕΞΟΝΤΕΣ 1907 (V/PAP/NPM) WORD ΛΟΓΟΝ 3056 (N/ASM) OF LIFE ΖΩΗΣ 2222 (N/GSF) FOR ΕΙΣ 1519 (V/2AAP/NSM) BOAST ΚΑΥΧΗΜΑ 2745 (N/ASN) BY ME ΕΜΟΙ 1698 (PR/IDS) IN ΕΙΣ 1519 (PREP) DAY ΗΜΕΡΑΝ 2250 (N/ASF) OF ANOINTED ΧΡΙΣΤΟΥ 5547 (N/GSM) THAT OTI 3754 (CONJ) I RAN ΕΔΡΑΜΟΝ 5143 (V/AAI/1S) NOT ΟΥΚ 3756 (PR/TN) IN ΕΙΣ 1519 (PREP) VAIN ΚΕΝΩΝ 2756 (A/ASN) NOR ΟΥΔΕ 3761 (ADV) LABORED ΕΚΟΠΙΑΣΑ 2872 (V/AAI/1S) IN ΕΙΣ 1519 (PREP) VAIN ΚΕΝΟΝ 2756 (A/ASN)

2:17 Yet even if I am poured out a libation upon the sacrifice and service of your faith, I am glad and rejoice with you all.

2:17 YET ΑΛΛΑ 235 (CONJ) EVEN ΚΑΙ 2532 (CONJ) IF ΕΙ 1487 (COND) I AM POURED OUT A LIBATION ΣΠΕΝΔΟΜΑΙ 4689 (V/PP/1S) UPON ΕΠΙ 1909 (PREP) ΘΑ ΘΗ 3588 (T/DSF) SACRIFICE ΘΥΣΙΑ 2378 (N/DSF) AND ΚΑΙ 2532 (CONJ) SERVICE ΛΕΙΤΟΥΡΓΙΑ 3009 (N/DSF) OF ΘΑ ΘΗΣ 3588 (T/GSF) FAITH ΠΙΣΤΕΩΣ 4102 (N/GSF) OF YOU ΥΜΩΝ 5216 (PP/2GP) I AM GLAD ΧΑΙΡΩ 5463 (V/AAI/1S) AND ΚΑΙ 2532 (CONJ) REJOICE WITH ΣΥΓΧΑΙΡΕ 4796 (V/AAI/1S) ΥΟΥ ΥΜΙΝ 5213 (PP/2DP) ALL ΠΑΣΙΝ 3956 (A/DPM)

2:18 And in the same way, ye also be glad and rejoice with me.

2:18 BUT Δ 1161 (CONJ) THE ΤΟ 3588 (T/ASN) SAME ΑΥΤΟ 846 (PP/ASN) YE ΥΜΕΙΣ 5210 (PP/2NP) ALSO ΚΑΙ 2532 (CONJ) BE GLAD ΧΑΙΡΕΤΕ 5463 (V/PPAM/2P) AND ΚΑΙ 2532 (CONJ) REJOICE WITH ΣΥΓΧΑΙΡΕΤΕ 4796 (V/PPAM/2P) ME ΜΟΙ 3427 (PP/1DS)

2:19 But I hope in Lord Jesus to send Timothy to you soon, so that I also may be cheerful when I know the things about you.

2:19 BUT ΔΕ 1161 (CONJ) I HOPE ΕΛΠΙΖΩ 1679 (V/PPA/1S) IN EN 1722 (PREP) LORD ΚΥΡΙΩ 2962 (N/DSM) JEHOPLA ΙΗΣΟΥ 2424 (N/DSM) TO SEND ΠΕΝΜΨΑΙ 3992 (V/AAN) TIMOTHEUS δΙΑ ΥΜΙΝ 5213 (PP/2DP) SOON ΤΑΧΕΙΣ 5030 (ADV) SO THAT INA 2443 (CONJ) I ALSO ΚΑΙΓΩ 2504 (PP/INS/C) MAY BE CHEERFUL ΕΥΧΑΙΡΩ 2714 (V/2AAP) WHEN KNOW ΓΝΟΥΣ 1097 (V/2AAP/NPM) THEΣΤΑ 3588 (T/APN) ABOUT ΠΕΡΙ 4012 (PREP) ΥΟΥ ΥΜΩΝ 5216 (PP/2GP)
2:20 For I have no man like-minded who will genuinely care for the things about you.

2:20 FOR GAR ECW ISOYUCON OSTIS GNHSIWS TA PERI UMWN MERIMNHSEI

2:21 For they all seek the things of themselves, not the things of Christ Jesus.

2:21 THOS OI PANTES GAR TA EAUTWN ZHTOUSIN OU TA CRISTOU IHSOU

2:22 But ye know the proof of him, that, as a child to a father, he served with me for the good-news.


2:23 Indeed therefore I hope to send this man immediately, whenever I may focus on the things concerning me.


2:22 BUT ΕΛΠΙΩ ΔΕ ΕΝ ΚΥΡΙΩ ΙΗΣΟΥ ΤΙΜΟΘΕΟΝ ΤΑΧΕΩΣ ΠΕΜΨΑΙ ΥΜΙΝ ΙΝΑ ΚΑΙΩ ΕΥΨΥΧΩ ΓΝΟΥΣ ΤΑ ΠΕΡΙ ΥΜΩΝ

2:24 And I trust in Lord that I myself also will come soon.


2:25 But I considered it necessary to send to you Epaphroditus, my brother and co-workman and fellow soldier and your apostle and servant of my need,
since he was longing for you all, and distressed because ye heard that he was sick.

For also he was sick, near death, but God was merciful to him, and not only him, but also me, so that I might not have sorrow upon sorrow.

Therefore I sent him more urgently, so that having seen him again, ye may rejoice, and I may be less sorrowful.

Receive him therefore in Lord with all gladness, and hold such men esteemed.

Because for sake of the work of the Christ he came near the point of death, handing over his life so that he might fill up the deficiency of your service toward me.

Finally, my brothers, rejoice in Lord. To write the same things to you is really not irksome
to me, but safe for you.

3:1 The To 3588 (T/NSN) remaining Δοιπόν 3063 (A/NSN) brothers Διδύμων 80 (N/VPM) of me ὑμῖν 3450 (PP/IGS) rejoice ye Xαιπτέτε 5463 (V/PAM/2P) in en 1722 (PREP) lord Κυρίῳ 2962 (N/DSM) to write γραφεῖν 1125 (V/PAN) thes τα 3588 (T/APN) same αὐτά 846 (PP/APN) to you ὑμῖν 5213 (PP/2DP) really μέν 3303 (PRT) not οὐκ 3756 (PRT/N) irksome ὄκνηρων 3636 (A/NSN) to me ὑμῖν 1698 (PP/1DS) but δὲ 1161 (CONJ) safe άσφαλες 804 (A/NSN) for you ὑμῖν 5213 (PP/2DP).

3:2 Beware of the dogs, beware of the evil workmen, beware of the excision.

3:3 For we are the circumcision, men who worship in spirit to God, and who boast in Christ Jesus, and not being confident in flesh.

3:4 Although (I having confidence also in flesh) if any other man seems to be confident in the flesh, I more:

3:5 In circumcision the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; regarding law, a Pharisee; regarding zeal, persecuting the church; regarding the righteousness in law, having become blameless.
3:7 But whatever was gain to me, these things I regarded loss because of the Christ.

{3:8 BUT ALLA 235 (CONJ) INDEED MEN 3303 (PRT) THEREFORE OYN 3767 (CONJ) EVEN KAI 2532 (CONJ) I CONSIDER HIOYMAI 2223 (V/PNI/1S) ALL PANTA 3956 (A/APN) TO BE EINAI 1511 (V/VXN/1S) LOSS ZHMIAN 2209 (N/ASF) BECAUSE OF DI 1223 (PREP) THE TO 3588 (T/ASN) SURPASSING YIPEPEXON 5524 (V/PAP/ASN) OF THA THS 3588 (T/GSF) KNOWLEDGE GNOSSEOS 1108 (N/DSF) OF ANOINTED XRISTON 5547 (N/GSM) JEHOUSHIA IHSOU 2424 (N/GSM) THO TOY 3588 (T/GSM) LORD KURIYOY 2962 (N/GSM) OF ME MOY 3450 (V/PG/1S) BECAUSE OF DI 1223 (PREP) WHOM ON 3739 (PR/AS) I SUFFERED LOSS EZHIMWOTHN 2210 (V/VAP/1S) THS TA 3588 (T/APN) ALL PANTA 3956 (A/APN) AND KAI 2532 (CONJ) CONSIDER HIOYMAI 2223 (V/PNI/1S) TO BE EINAI 1511 (V/VXN/1S) RUBBISH SKYVALLA 4657 (N/APN) SO THAT INA 2443 (CONJ) I MAY GAIN KERDH 2770 (V/AS/A) ANOINTED XRISTON 5547 (N/ASM) ALLA MEN OYN KAI HIOYMAI PANTA ZHMIAN EINAI DI TO YIPEPEXON THS GNOSSEOS XRISTOU IHSOU TOY KURIYO MOY DI ON TA PANTA EZHIMWOTHN KAI HIOYMAI SKYVALLA EINAI INA XRISTON KERDHOW.

3:8 But indeed therefore I even consider all things to be loss because of things surpassing, of the knowledge of Christ Jesus my Lord, because of whom I suffered the loss of all things, and consider them to be so rubbish, that so I may gain Christ,

{3:9 AND KAI 2532 (CONJ) BE FOUND EYRETHO 2147 (V/AP/1S) IN EN 1722 (PREP) HIM AYTOW 846 (V/PG/1S) NOT MH 3361 (PRT/N) HAVING EXON 2192 (V/PAP/NSM) MY EMHN 1699 (PS/AS) RIGHTEOUSNESS DIKAIOUSYNH 1343 (N/AS) THA THN 3588 (T/GSM) FROM EK 1537 (PREP) LAW NOMOY 3551 (N/GSM) BUT ALLA 235 (CONJ) THA THN 3588 (T/GSM) THROUGH DI 1223 (PREP) FAITH PISTEOS 4102 (N/GSM) OF ANOINTED XRISTON 5547 (N/GSM) THA THN 3588 (T/GSM) RIGHTEOUSNESS DIKAIOUSYNH 1343 (N/AS) FROM EK 1537 (PREP) GOD THEOY 2316 (N/GSM) BASED ON EPI 1909 (PREP) THA THN 3588 (T/GSM) FAITH PISTEI 4102 (N/GSM)

3:9 and be found in him, not having my righteousness, that from law, but that through Christ’s faith—the righteousness from God based on faith—

{3:10 THE TOY 3588 (T/ASM) TO KNOW GNOANAI 1097 (V/2AAP) HIM AYTOW 846 (V/PG/1S) AND KAI 2532 (CONJ) THA THN 3588 (T/GSM) POWER DYNAMIN 1411 (N/AS) OF THA THS 3588 (T/GSM) RESURRECTION ANASTASEOS 386 (N/GSM) OF HIM AYTOW 846 (V/PG/1S) AND KAI 2532 (CONJ) THA THN 3588 (T/GSM) PARTICIPATION KOINONIAN 2842 (N/AS) OF THS TON 3588 (T/GSM) SUFFERINGS PIOTHMATON 3804 (N/GSM) OF HIM AYTOW 846 (V/PG/1S) BEING CONFORMED SUMMOPHOUHMONOS 4833 (V/PPP/AS) TO THO TO 3588 (T/ASM) DEATH THANATW 2288 (N/ASM) OF HIM AYTOW 846 (V/PG/1S)

3:10 to know him, and the power of his resurrection, and the participation of his sufferings, being conformed to his death,

{3:11 IF EI 1487 (CONJ) SOMEHOW? PIOS 4458 (PRT/1) I MIGHT ATTAIN KATANTHIS 2658 (V/AAP/1S) TO EIS 1519 (PREP) THA THN 3588 (T/GSM) RESURRECTION EZANASTASEIN 1815 (N/AS) OF THO TON 3588 (T/GSM) DEAD NEKRON 3498 (A/1G)

3:11 if somehow I might attain to the resurrection of the dead.
3:12 Not that I have already obtained or have already been fully perfected, but I press forward, if also I might seize upon that for which also I was seized by Christ Jesus.

3:13 Brothers, I reckon myself not to have seized, but one thing, indeed forgetting the things behind, and reaching forward to the things ahead,

3:14 I press forward toward the goal for the prize of the high calling of God in Christ Jesus.

3:15 As many therefore as are perfect should think this way. And if ye think anything differently, this also God will reveal to you.

3:16 However in what we have attained, to march by the same standard, to think the same way.

3:17 Brothers, become fellow-imitators of me, and watch those who so walk, just as ye have us for an example.
3:17 For many walk, who (I told you often, and now also say while weeping) are enemies of the cross of Christ,

3:18 for the cross of Christ, whose end is destruction, whose god is the belly, and the glory in their shame, who mind earthly things.

3:19 whose end is destruction, whose god is the belly, and the glory in their shame, who mind earthly things.

3:20 For our citizenship exists in the heavens, from which also we await a Savior, Lord Jesus Christ,

3:21 who will transform the body of our lowliness, in order for it to become similar in form to the body of his glory, according to the working of his power even to subject all things to himself.
So then, my brothers, beloved and longed for, my joy and crown, so stand firm in Lord this way beloved.

SO:THE ADELFOI MOU AGAPHTOI KAI EPIPOQHTOI CARA KAI STEFANOS MOU OUTWS STHKETE EN KURIW AGAPHTOI

I exhort Euodias, and I exhort Syntyche, to think the same way in Lord.

EUODIAN PARAKALW KAI SUNTUCHN PARAKALW TO AUTO FRONEIN EN KURIW

Yes, I ask thee also, genuine yokefellow, help them—the women who labored with me in the good-news—with Clement also, and the rest of my co-workmen whose names are in the book of life.

NAI ERWTW KAI SE SUZUGE GNHSIE SULLAMBANOU AUTAIS AITINES EN TW EUAGGELIW SUNHQLHSAN MOI META KAI KLHMENTOS KAI TWN LOIPWN SUNERGWN MOU WN TA ONOMATA EN BIBLW ZWHS

Rejoice in Lord always. Again I will say, rejoice.

REJOICE CAIRETE EN KURIW PANTOTE PALIN ERW CAIRETE

Let your gentleness be known to all men. The Lord is near.

LET BE KNOWN GNOΣΘΗΤΩ 1097 (V/APM/3S) THE TO 3588 (T/NSN) GENTLE ΕΠΕΙΚΕΣ 1933 (A/NSN) OF YOU YMΩN 5216 (PP/2GP) TO ALL ΠΑΣΙΝ 3956 (A/DPM) MEN ΑΝΘΡΩΠΟΙΟΣ 444 (N/DPM) THO O 3588 (T/NSN) LORD KURIOS 2962 (N/NSM) NEAR ΕΓΓΥΣ 1451 (ADV)

To ΕΠΕΙΚΕΣ YMΩN GNOΣΘΗΤΩ ΠΑΣΙΝ ΑΝΘΡΩΠΟΙO Ω KURIOS EΓΓΥΣ

Be anxious about nothing, but in everything by prayer and supplication with thankfulness make your requests known to God.

BE ANXIOUS ABOUT ΜΕΡΙΜΝΑΤΕ 3309 (V/PAM/2P) NOTHING MHΔEN 3367 (A/ASN) BUT ΑΛΛΑ 235 (CONJ) IN EN 1722 (PREP) EVERYTHING ΠΑΝΤΙ 3956 (A/DSN) BY THA TH 3588 (T/DSF) PRAYER ΠΡΟΣΕΥΧΗ 4335 (N/DSTF) AND ΚΑΙ 2532 (CONJ) THA TH 3588 (T/DSF) SUPPLICATION ΔΕΗΣΕΙ 1162 (N/DSTF) WITH ΜΕΤΑ 3326 (PREP) THANKFULNESS ΕΥΧΑΡΙΣΤΙΑΣ 2169 (N/GSF) MAKE KNOWN ΓΝΩΡΙΖΕΘΩ 1107 (V/PPM/3S) THES TA 3588 (T/APN) REQUESTS ΑΙΤΗΜΑΤΑ 155 (N/APN) OF YOU YMΩN 5216 (PP/2GP) TO ΠΡΟΣ 4314 (PREP) THO TON 3588 (T/ASM) GOD THEON 2316 (N/ASM)
4:7 And the peace of God that surpasses all understanding will guard your hearts and your minds in Christ Jesus.

4:8 Finally brothers, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are commendable, if anything is a virtue, and if anything is praiseworthy, think on these things.

4:9 And what ye learned and received and heard and saw in me, these things do, and the God of peace will be with you.

4:10 But I rejoiced in Lord greatly that now at last ye have revived thinking about me, in which also ye were thinking, but ye lacked opportunity.

4:11 Not that I speak regarding need, for I have learned in what things I am to be content.
4:12 I know both how to be abased and how to abound. In everything and in all things I have learned both to be full and to be hungry, both to abound and to be lacking.

4:13 I can do all things in the Christ who strengthens me.

4:14 Nevertheless ye did well having shared with my affliction.

4:15 And ye Philippians also have seen that, in the beginning of the good-news when I departed from Macedonia, not one congregation shared with me in the matter of giving and receiving except ye only,

4:16 because also in Thessalonica ye sent both once and again to my need.

4:17 Not that I seek the gift, but I seek the fruit that abounds to your account.
4:17 But I receive all things, and I abound. I have been filled, having received from Epaphroditus the things from you, an aroma of fragrance, an acceptable sacrifice well-pleasing to God.


4:19 And my God will fill your every need according to his wealth in glory in Christ Jesus.


4:21 Salute every sanctified man in Christ Jesus. The brothers with me salute you.


4:23 The grace of the Lord Jesus Christ is with you all. Truly.
Colossians
1:1 Paul, an apostle of Jesus Christ through the will of God, and Timothy the brother,

1:1 PAULOS APOSTOLOS IHSOU CRISTOU DIA QELHMATOS QEOU KAI TIMOQEOS O ADELFOS

1:2 to the holy and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father and Lord Jesus Christ.

1:2 TOIS EN KOLASSAIS AGIOIS KAI PISTOIS ADELFOIS EN CRISTW CARIS UMIN KAI EIRHNH

1:3 We give thanks to the God and Father of our Lord Jesus Christ, always praying about you,

1:3 EUCARISTOUMEN TW QEW KAI PATRI TOU KURIOU HMWN IHSOU CRISTOU PANTOTE PERI

1:4 having heard of your faith in Christ Jesus, and the love toward all the sanctified,

1:4 AKOUSANTES THN PISTIN UMWN EN CRISTW IHSOU KAI THN AGAPHN THN EIS PANTAS

1:5 because of the hope being reserved for you in the heavens, which ye heard before in the word of the truth of the good-news

1:5 DIA THN ELPIDA THN APOKEIMENHN UMIN EN TOIS OURANOIS HN PROHKOUSATE EN

1:6 being present for you, just as also in all the world. And it is bearing fruit and increasing,
just as also among you from the day that ye heard and recognized the grace of God in truth.

1:6 OF THE TOY 3588 (T/GSN) BEING PRESENT ΠΑΡΟΝΤΟΣ 3918 (V/PXP/GSN) FOR ΕΙΣ 1519 (PREP) ΥΟΥ ΥΜΑΣ 5209 (PP/2AP) JUST AS ΚΑΘΩΣ 2531 (ADV) ALSO ΚΑΙ 2532 (CONJ) IN EN 1722 (PREP) ALL ΠΑΝΤΙ 3956 (A/DSM) ΤΟ ΤΩ 3588 (T/DSM) WORLD ΚΟΣΜΩ 2889 (N/DSM) AND ΚΑΙ 2532 (CONJ) IT IS ΕΣΤΙΝ 2076 (V/PXI/3S) BEARING FRUIT ΚΑΡΠΟΦΟΡΟΥΜΕΝΟΝ 2592 (V/PMP/NSN) AND ΚΑΙ 2532 (CONJ) INCREASING ΑΥΞΑΝΟΜΕΝΟΝ 837 (V/PAP/NPM) JUST AS ΚΑΘΩΣ 2531 (ADV) ALSO ΚΑΙ 2532 (CONJ) AMONG ΕΝ 1722 (PREP) ΥΟΥ ΥΜΙΝ 5213 (PP/2DP) FROM ΑΦ 575 (PREP) DAY ΗΜΕΡΑΣ 2250 (N/GSF) THAT ΗΣ 3739 (PR/GSF) YE HEARD ΗΚΟΥΣΑΤΕ 191 (V/AAP/2P) AND ΚΑΙ 2532 (CONJ) RECOGNIZED ΕΠΙΕΓΝΩΤΕ 1921 (V/2AAP/2P) ΤΗΥ ΘΗΝ 3588 (T/ASF) GRACE ΧΑΡΙΝ 5485 (N/ASF) OF ΤΟΥ ΤΟΥ 3588 (T/GSM) ΘΕΟΥ 1519 (PREP) GOOD ΤΗΕΟΥ 3588 (T/GSM) IN EN 1722 (PREP) TRUTH ΑΛΗΘΕΙΑ 225 (N/DSF)

1:6 TOY ΠΑΡΟΝΤΟΣ ΕΙΣ ΥΜΑΣ ΚΑΘΩΣ ΚΑΙ ΕΝ ΠΑΝΤΙ ΤΩ ΚΟΣΜΩ ΚΑΙ ΕΣΤΙΝ ΚΑΡΠΟΦΟΡΟΥΜΕΝΟΝ ΗΚΟΥΣΑΤΕ ΚΑΙ ΣΧΕΤΙΚΩΣ ΚΑΙ ΕΝ ΥΜΙΝ ΑΦ ΗΣ ΗΜΕΡΑΣ ΗΚΟΥΣΑΤΕ ΚΑΙ ΕΠΙΕΓΝΩΤΕ ΤΗΝ ΧΑΡΙΝ ΤΟΥ ΘΕΟΥ ΕΝ ΑΛΗΘΕΙΑ

1:7 Just as also ye learned from Epaphras our beloved fellow bondman, who is a faithful helper of the Christ for you,

1:7 JUST AS ΚΑΘΩΣ 2531 (ADV) ALSO ΚΑΙ 2532 (CONJ) YE LEARNED ΕΜΑΘΕΤΕ 3129 (V/2AAI/2P) FROM ΑΠΟ 575 (PREP) ΕΠΑΦΡΑΣ ΕΠΙΑΦΡΑ 1889 (N/GSM) ΤΟΥ ΤΟΥ 3588 (T/GSM) ΒΕΛΕΣΤΗΡΟΥ ΑΓΑΠΗΤΟΥ 27 (A/GSM) FELLOW BONDMAN ΣΥΝΔΟΥΛΟΥ 4889 (N/DSM) OF US ΗΜΙΝ 2257 (PP/1GP) WHO ΟΣ 3739 (PR/GSM) ΙΣ ΕΣΤΙΝ 2076 (V/PXI/3S) FAITHFUL ΠΙΣΤΟΣ 4103 (A/NSM) HELPER ΔΙΑΚΟΝΟΣ 1249 (N/NSM) OF ΤΟΥ ΤΟΥ 3588 (T/GSM) ΑΝΟΙΓΑ ΧΡΙΣΤΟΥ 5547 (N/GSM) FOR ΥΠΕΡ 5228 (PREP) ΥΟΥ ΥΜΩΝ 5216 (PP/2AP) YOU ΥΜΝΩΝ 5216 (PP/2AP) ΕΝ ΠΑΝΤΙ 3956 (A/DSM) ΔΙΑΚΟΝΟΣ ΤΟΥ ΧΡΙΣΤΟΥ

1:8 the man who also made clear to us your love in Spirit.

1:8 ΤΟΥ 3588 (T/DSM) ALSO ΚΑΙ 2532 (CONJ) WHO MADE CLEAR ΗΔΑΩΣΑΣ 1213 (V/2AAI/2P) TO US ΗΜΙΝ 2254 (PP/1DP) ΑΠΟ ΘΗΝ 3588 (T/ASF) LOVE ΑΓΑΠΗΝ 26 (N/ASF) ΌF ΥΟΥ ΥΜΩΝ 5216 (PP/2AP) ΕΝ ΠΑΝΤΙ 3956 (A/DSM) ΣΗ ΥΜΩΝ 5216 (PP/2AP) ΑΓΑΠΗΝ ΕΝ ΠΑΝΤΙ 3956 (A/DSM)

1:9 Because of this we also, from the day that we heard, cease not praying for you and making request that ye may be filled with the knowledge of his will in all wisdom and spiritual understanding.

1:9 BECAUSE OF ΔΙΑ 1223 (PREP) ΤΟΥ ΤΟΥ 5124 (PD/ASN) WE ΗΜΕΙΣ 2249 (PP/1P) ΑΦ 575 (PREP) ΤΟΥ ΕΠΙΑΦΡΑΣ 2250 (N/GSF) THAT ΗΣ 3739 (PR/GSF) WE HEARD ΗΚΟΥΣΑΜΕΝ 191 (V/AAP/2P) CEASE ΠΑΥΟΜΕΘΑ 3973 (V/PMP/1P) NOT ΟΥ 3756 (PR/TN) PRAYING ΠΡΟΣΕΥΧΟΜΕΝΟΙ 4336 (V/PNP/NPM) FOR ΥΠΕΡ 5228 (PREP) ΥΟΥ ΥΜΩΝ 5216 (PP/2AP) AND ΚΑΙ 2532 (CONJ) MAKING REQUEST ΑΙΤΟΥΜΕΝΟΙ 154 (V/PMP/NPM) THAT INΑ 2443 (CONJ) YE MAY BE FILLED WITH ΠΑΥΟΜΕΘΑ 4137 (V/AAP/2P) ΑΠΟ ΘΗΝ 3588 (T/ASF) KNOWLEDGE ΕΙΠΙΓΝΩΣΙΝ 1922 (N/ASF) OF THE TOY 3588 (T/GSM) WILL ΘΕΛΗΜΑΤΟΣ 2307 (N/DSM) ΟΥ ΥΠΕΡ ΥΜΩΝ 5216 (PP/2AP) AND ΚΑΙ 2532 (CONJ) SPIRITUAL ΠΙΣΤΗ ΠΕΝΥΜΑΤΙΚΗ 4152 (A/DSF) UNDERSTANDING ΣΥΝΕΣΕΙ 4907 (N/DSF)

1:10 For you to walk worthily of the Lord for every desire to please, bearing fruit in every good work, and growing in the knowledge of God,
1:11 being strengthened in every ability, according to the dominion of his glory, for all perseverance and longsuffering with joy.

1:12 Giving thanks to the Father who made us qualified for the share of the portion of the sanctified in light.

1:13 Who rescued us out of the power of darkness, and transferred us into the kingdom of the Son of his love,
things visible and things invisible, whether thrones or lordships or principal offices or positions of authority, all things have been created through him, and for him.

1:16 Because Oti 3754 {CONJ} in en 1722 {PREP} Him Ayto 846 {PP/DSM} thes TA 3588 {T/NPN} all panta 3956 {A/NPN} were created ek stauro 2532 {CONJ} thes TA 3588 {T/NPN} in en 1722 {PREP} thos tois 3588 {T/DPM} heavens oupanois 3772 {N/DPM} and kai 2532 {CONJ} thes TA 3588 {T/NPN} upon epiei 1909 {PREP} then thes 3588 {T/GSF} earth thes 1093 {N/GSF} thes TA 3588 {T/NPN} visible opata 3707 {A/NPN} and kai 2532 {CONJ} thes TA 3588 {T/NPN} invisible opata 517 {A/NPN} whether eite 1535 {CONJ} thrones othetai 2362 {N/NPN} or eite 1535 {CONJ} lordships kuriotites 2963 {N/NPF} or eite 1535 {CONJ} principal offices apxai 746 {N/NPF} or eite 1535 {CONJ} positions of authority eisouriai 1849 {N/NPF} thes TA 3588 {T/NPN} all panta 3956 {A/NPN} have been created ek stai 2532 {CONJ} through DI 1223 {PREP} Him Ayto 846 {PP/GSM} and kai 2532 {CONJ} for eis 1519 {PREP} Him Ayto 846 {PP/ASM}

1:16 Oti en ayto ekstis QH ta panta ta en tois oupanois kai ta epi thes thes geis ta opata kai ta apopata eite othetai eite kuriotites eite apxai eite eisouriai ta panta DI ayto kai eis ayto ekstisai

1:17 And he is before all, and in him all things hold together.

1:17 And kai 2532 {CONJ} he ayto 846 {PP/NSM} is eshtiin 2076 {V/PX/3S} before pro 4253 {PREP} all pantos 3956 {A/GPM} and kai 2532 {CONJ} in en 1722 {PREP} Him ayto 846 {PP/DSM} thes TA 3588 {T/NPN} all panta 3956 {A/NPN} hold together synesthken 4921 {V/RAI/3S}

1:17 Kai ayto eshtin pro pantos kai ta panta en ayto synesthken

1:18 And he is the head of the body, the church, who is the beginning, the firstborn from the dead, so that he might become preeminent in all things.

1:18 And kai 2532 {CONJ} he ayto 846 {PP/NSM} is eshtin 2076 {V/PX/3S} thea 3588 {T/NPN} head kefalh 2776 {N/GSF} of the tois 3588 {T/GSN} body somatos 4983 {N/GSN} than thes 3588 {T/GSF} church ekklhia 1519 {PREP} who os 3739 {PR/NSM} is eshtin 2076 {V/PX/3S} beginning apryh 746 {N/GSF} firstborn protopotokos 4416 {A/NPN} from ek 1537 {PREP} THOS toin 3588 {T/GPM} dead nekron 3498 {A/GPM} so that ina 2443 {CONJ} he ayto 846 {PP/NSM} might become genhthai 1096 {V/2ADS/3S} preeminent proteywn 4409 {V/PAP/NPN} in en 1722 {PREP} all pasion 3956 {A/DPN}

1:18 Kai ayto eshtin the kefalh toy somatos thes ekklhia os eshtin apyrh protopotokos ek ton nekron ina genhthai en pasion ayto proteywn

1:19 Because in him it was considered good for all the fullness to dwell,

1:19 Because oti 3754 {CONJ} in en 1722 {PREP} Him ayto 846 {PP/DSM} it was considered good eudokhzen 2106 {V/VAAI/3S} all pion 3956 {A/NPN} the to 3588 {T/NPN} fullness palaoroma 4138 {N/NPN} to dwell katoikhzenai 2730 {V/AAAN}

1:19 Oti en ayto eudokhzen pion to palaoroma katoikhzenai

1:20 and through him to reconcile all things to himself, having made peace through the blood of his cross, through him whether things upon the earth or things in the heavens.

1:20 And kai 2532 {CONJ} through DI 1223 {PREP} Him ayto 846 {PP/GSM} to reconcile apo katalallaxai 604 {V/AAAN} thes TA 3588 {T/APN} all panta 3956 {A/APN} to eis 1519 {PREP} himself ayto 846 {PT/ASM} having made peace eironipoiesas 1517 {V/VAP/NPN} through dia 1223 {PREP} the to 3588 {T/GSN} blood aimatos 129 {N/GSN} of tho to 3588 {T/GSM} cross staurou 4716 {N/GSM} of him ayto 846 {PP/GSM} through di 1223 {PREP} Him ayto 846 {PP/GSM} whether eite 1535 {CONJ} thes TA 3588 {T/APN} upon epiei 1909 {PREP} then thes 3588 {T/GSF} earth thes 1093 {N/GSF} or eite 1535 {CONJ} thes TA 3588 {T/APN} in epiei 1909 {PREP} THOS TOIS 3588 {T/DPM} heavens oupanois 3772 {N/DPM}

1:20 Kai DI ayto apo katalallaxai TA panta eis ayto eironipoiesas dia TO ayto aimatos TOU staurou ayto DI ayto eite TA epi thes thes eite TA epi tois oupanois
And you, being formerly alienated and hostile in mind, in works, in things evil. But now he has reconciled

1:21 AND KAI 2532 {CONJ} YOU ΥΜΑΣ 5209 {PP/2AP} BEING ONTAΣ 5607 {V/PXP/APM} FORMERLY NOTE 4218 {PRT} ALIENATED APIHALOTRIOIMENOYΣ 526 {V/RPP/APM} AND KAI 2532 {CONJ} HOSTILE EXHROYΣ 2190 {A/APM} IN THA ΘΗ 3588 {T/DSF} MIND DIANOIA 1271 {N/DSF} IN EN 1722 {PREP} THES TOΣ 3588 {T/DPN} WORKS EPGOIΣ 2041 {N/DPN} IN THES TOΣ 3588 {T/DPN} EVIL PIONHROΣ 4190 {A/DPN} BUT DE 1161 {CONJ} NOW NYNI 3570 {ADV} HE HAS RECONCILED APIKATHALAΣEN 604 {V/AAE/3S}.

1:22 in the body of his flesh through death, to present you holy and unblemished and unblameable before him.

1:22 IN EN 1722 {PREP} THE ΤΟ 3588 {T/DSN} BODY ΣΩMATI 4983 {N/DSN} OF THA ΘΗΣ 3588 {T/GSF} FLESH ΣΑΡΚΟΣ 4561 {N/GSF} OF HIM ΑΥΤΟY 846 {PP/GSM} THROUGH ΔΙΑ 1223 {PREP} THO TOY 3588 {T/GSM} DEATH ΘΕΝΑΤΟY 2288 {N/GSM} TO PRESENT ΠΑΡΑΣΤΗΣΑΙ 3936 {V/AAI/3S} YOU ΥΜΑΣ 5209 {PP/2AP} HOLY ΑΙΓΟΥΣ 40 {A/APM} AND KAI 2532 {CONJ} UNBLEMISHED ΑΜΩΜΟΥΣ 299 {A/APM} AND KAI 2532 {CONJ} UNBLEMISHED ΑΝΕΓΚΛΗΤΟΥΣ 410 {A/DPN} BEFORE ΚΑΤΕΝΩΠΙΟΝ 2714 {PREP} HIM ΑΥΤΟY 846 {PP/GSM}.

1:23 If ye truly continue in the faith, founded, and steadfast, and not moved away from the hope of the good-news that ye heard, which was proclaimed in all creation under heaven, of which I Paul became a helper.

1:23 IF TRULY ΕΙΓΕ 1489 {COND} YE CONTINUE ΕΠΙΜΕΝΕΤΕ 1961 {V/PAI/2P} IN THA ΘΗ 3588 {T/DSF} FAITH ΠΙΣΤΕΙ 4102 {N/DSN} FOUNDED ΘΕΟΜΕΛΙΩΜΕΝΟI 2311 {V/RPP/NPM} AND KAI 2532 {CONJ} STEADFAST ΕΔΡΑΙΟI 1476 {A/NPM} AND KAI 2532 {CONJ} NOT ΜΗ 3361 {PP/2AP} MOVED AWAY ΜΕΤΑΚΙΝΟΥΜΕΝΟI 3334 {V/RPP/NPM} FROM ΑΙΟ 573 {PREP} ΘΑ ΘΗΣ 3588 {T/GSM} HOPE ΕΛΠΙΔΟΣ 1680 {N/GSF} OF THE TOY 3588 {T/GSM} GOOD-NEWS ΕΥΑΓΓΕΛΙΟΥ 2098 {N/GSN} THAT OY 3739 {PR/GSN} YE HEARD ΧΚΟΥΣΑΤΕ 191 {V/AAI/2P} THE TOY 3588 {T/GSM} WHICH WAS PROCLAIMED ΚΗΡΥΧΘΕΝΤΟΣ 2784 {V/APP/GSN} IN EN 1722 {PREP} ALL ΠΑΣΗ 3956 {A/DSF} THA ΘΗ 3588 {T/DSF} CREATION ΚΤΙΣΕI 2937 {N/DSN} ΘΑ ΘΗ 3588 {T/GSM} UNDER ΥΠΟ 5259 {PREP} ΛΗΘΟ ΤΟY 3588 {T/ASM} HEAVEN ΟΥΠΑΝΑΝ 3772 {N/NSM} OF WHICH OY 3739 {PR/GSN} I EΓΟ 1473 {PP/INS} PAUL ΠΑΥΛΟΣ 3972 {N/NSM} BECAME ΕΓΕΝΟΜΗΝ 1096 {V/2ADI/1S} HELPER ΔΙΑΚΟΝΟΣ 1249 {N/NSM}.

1:24 I now rejoice in sufferings for you, and make complete in my flesh things lacking of the afflictions of the Christ for his body, which is the church.

1:24 NOW NYNI 3568 {ADV} I REJOICE ΧΑΙΡΩ 5463 {V/PAI/1S} IN EN 1722 {PREP} THES TOΣ 3588 {T/DPN} SUFFERINGS ΠΑΘΗΜΑΣΙΝ 3804 {N/DPN} FOR ΥΠΕΡ 5228 {PREP} YOU ΥΜΩΝ 5216 {PP/2GP} AND KAI 2532 {CONJ} MAKE COMPLETE ΑΝΤΑΝΑΠΛΗΡΩΣ 466 {V/PAI/1S} IN EN 1722 {PREP} THA ΘΗ 3588 {T/DSF} FLESH ΣΑΡΚΗ 4561 {N/DSF} OF ME MOY 3450 {PP/GS} THES TA 3588 {T/APN} LACKING ΥΣΤΕΡΗΜΑΤΑ 5303 {N/APN} OF THAES TΩΝ 3588 {T/GPF} AFFLICTIONS ΘΛΙΨΕΩΝ 2347 {N/GPF} OF ΤΗΟ ΤΟY 3588 {T/GSM} ANOINTED ΧΡΙΣΤΠΟΥ 5547 {N/GSM} FOR ΥΠΕΡ 5228 {PREP} THE TOY 3588 {T/GSM} BODY ΣΩΜΑΤΟΣ 4983 {N/GSM} OF HIM ΑΥΤΟY 846 {PP/GSM} WHICH O 3739 {PR/NSN} IS ΕΣΤΙΝ 2076 {V/PX1/3S} THA Η 3588 {T/NSF} CHURCH ΕΚΚΛΗΣΙΑ 1577 {N/NSF}.

1:25 Of which I became a helper according to the administration of God, which was given to me for you to fulfill the word of God,
1:26 the mystery that was hidden from the ages and generations, but has now been made known to his sanctified.

1:27 To whom God wanted to make known what is the wealth of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

1:28 Whom we proclaim, admonishing every man and teaching every man in all wisdom, so that we may present every man perfect in Christ Jesus.
For I want you to know how great a struggle I have about you, and those at Laodicea, and as many as have not seen my face in flesh.

For even though I am absent in the flesh, yet I am with you in the spirit, rejoicing and having seen in you the faith and love that are in you for one another.

For I say this so that not any man may delude you with persuasive speech.

For even though I am absent in the flesh, yet I am with you in the spirit, rejoicing and having seen in you the faith and love that are in you for one another.

As therefore ye received Christ Jesus the Lord, walk in him,
2:6 AS doubled 5613 (ADV) THEREFORE OYN 3767 (CONJ) YE RECEIVED ΠΑΡΕΛΑΒΕΤΕ 3880 (V/2AAI/2P) ΘΩ ΤΩΝ 3588 (T/ASM) ANOINTED ΧΡΙΣΤΟΝ 5547 (N/ASM) JEHOŠUA ΗΣΟΥΝ 2424 (N/ASM) ΘΩ ΤΩΝ 3588 (T/ASM) LORD ΚΥΡΙΟΝ 2962 (N/ASM) WALK ΠΕΡΙΠΑΤΕΙΤΕ 4043 (V/PAM/2P) IN 1722 (PREP) HIM ΑΥΤΩ 846 (PP/DSM)

2:6 OYN ΠΑΡΕΛΑΒΕΤΕ ΤΩΝ ΧΡΙΣΤΩΝ ΙΗΣΟΥΝ ΤΩΝ ΚΥΡΙΟΝ ΕΝ ΑΥΤΩ ΠΕΡΙΠΑΤΕΙΤΕ

2:7 rooted and built up in faith, just as ye were taught, abounding in it with thankfulness.

2:7 ROOTED ΕΠΡΙΖΩΜΕΝΟΙ 4492 (V/RPP/NPM) AND KAI 2532 (CONJ) BUILT UP ΕΠΙΟΙΚΟΔΟΜΟΥΜΕΝΟΙ 2026 (V/PPP/NPM) IN EN 1722 (PREP) HIM ΑΥΤΩ 846 (PP/DSM) AND KAI 2532 (CONJ) ESTABLISHED ΒΕΒΑΙΟΥΜΕΝΟΙ 950 (V/PPP/NPM) IN EN 1722 (PREP) ΘΑ ΘΗ 3588 (T/DSF) FAITH ΠΙΣΤΕΙ 4102 (N/DSF) JUST AS ΚΑΘΩΣ 2531 (ADV) YE WERE TAUGHT ΕΙΔΙΑΘΗΤΕ 1321 (V/AP/2P) ABUNDING ΠΕΡΙΣΣΕΥΟΝΤΕΣ 4052 (V/PAP/NPM) IN EN 1722 (PREP) IT ΑΥΤΗ 846 (PP/DSF) IN EN 1722 (PREP) THANKFULNESS ΕΥΧΑΡΙΣΤΙΑ 2169 (N/DSF)

2:7 EΠΡΙΖΩΜΕΝΟΙ KAI ΕΠΙΟΙΚΟΔΟΜΟΥΜΕΝΟΙ ΕΝ ΑΥΤΩ KAI ΒΕΒΑΙΟΥΜΕΝΟΙ ΕΝ ΤΗ ΠΙΣΤΕΙ KΑΘΩΣ ΕΙΔΙΑΘΗΤΕ ΠΕΡΙΣΣΕΥΟΝΤΕΣ ΕΝ ΑΥΤΗ ΕΝ ΕΥΧΑΡΙΣΤΙΑ

2:8 Take heed lest there will be any man taking you captive through the love of wisdom and empty deceit, according to the tradition of men, according to the rudiments of the world, and not according to Christ.

2:8 TAKE HEED ΒΛΕΠΕΤΕ 991 (V/PAM/2P) LEST ΜΗ 3361 (PR/TN) THERE WILL BE ΕΣΤΑΙ 2071 (V/FXI/3S) ANY ΤΗΣ 5100 (N/XNSM) ΘΩ O 3588 (T/NSM) TAKING CAPTIVE ΣΥΛΑΓΩΓΩΝ 4812 (V/PAP/NSM) YOU ΥΜΑΣ 5209 (PP/2AP) THROUGH ΔΙΑ 1223 (PREP) ΘΑ ΘΗΣ 3588 (T/GSF) LOVE OF WISDOM ΦΙΛΟΣΟΦΙΑΣ 5385 (N/GSF) AND KAI 2532 (CONJ) EMPTY ΚΕΝΗΣ 2756 (A/GSF) DECEIT ΑΠΑΘΗΣ 539 (N/GSF) ACCORDING TO ΚΑΤΑ 2596 (PREP) ΘΑ ΘΗΝ 3588 (T/ASF) TRADITION ΠΑΡΑΔΟΣΙΝ 3862 (N/ASF) OF ΘΟΣ ΤΩΝ 3588 (T/PGM) MEN ΑΝΘΡΩΠΩΝ 444 (N/GPM) ACCORDING TO ΚΑΤΑ 2596 (PREP) ΘΕΣ ΤΑ 3588 (T/APN) RUDIMENTS ΣΤΟΙΧΕΙΑ 4747 (N/APN) OF ΘΟΥ ΤΟΥ 3588 (T/GSM) WORLD ΚΟΣΜΟΥ 2889 (N/GSM) AND KAI 2532 (CONJ) ΝΟΤΟΥ 3756 (PR/TN) ACCORDING TO ΚΑΤΑ 2596 (PREP) ANOINTED ΧΡΙΣΤΟΝ 5547 (N/ASM)

2:8 ΒΛΕΠΕΤΕ ΜΗ ΤΗΣ ΥΜΑΣ ΕΣΤΑΙ Ο ΣΥΛΑΓΩΓΩΝ ΔΙΑ ΤΗΣ ΦΙΛΟΣΟΦΙΑΣ ΚΑΙ ΚΕΝΗΣ ΑΠΑΘΗΣ ΚΑΤΑ ΤΗΝ ΠΑΡΑΔΟΣΙΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΤΑ ΤΑ ΣΤΟΙΧΕΙΑ ΤΟΥ ΚΟΣΜΟΥ ΚΑΙ ΟΥ ΚΑΤΑ ΧΡΙΣΤΟΝ

2:9 Because in him all the fullness of the divinity dwells bodily.

2:9 BECAUSE ΟΤΙ 3754 (CONJ) IN EN 1722 (PREP) HIM ΑΥΤΩ 846 (PP/DSM) ALL ΠΑΝ 3956 (A/NSN) ΘΕΗ ΤΟ 3588 (T/NSN) FULLNESS ΠΑΡΑΘΡΩΜΑ 4138 (N/NSN) OF ΘΑ ΘΗΣ 3588 (T/GSM) DIVINITY ΘΕΟΤΗΤΟΣ 2320 (N/GSM) DWELLS ΚΑΤΟΙΚΕΙ 2730 (V/PAT/3S) BODILY ΣΩΜΑΤΙΚΩΣ 4985 (ADV)

2:9 ΟΤΙ ΕΝ ΑΥΤΩ ΚΑΤΟΙΚΕΙ ΠΑΝ ΤΟ ΠΑΡΑΘΡΩΜΑ ΤΗΣ ΘΕΟΤΗΤΟΣ ΣΩΜΑΤΙΚΩΣ

2:10 And ye are men who have been made full in him, who is the head of every principal office and position of authority.

2:10 AND KAI 2532 (CONJ) YE ARE ΕΣΤΕ 2075 (V/PX/2P) WHO HAVE BEEN MADE FULL ΠΕΠΛΗΡΩΜΕΝΟΙ 4137 (V/RPP/NPM) IN EN 1722 (PREP) HIM ΑΥΤΩ 846 (PP/DSM) WHO ΟΣ 3739 (PR/NSN) IS ΕΣΤΙΝ 2076 (V/PX/3S) ΘΑ H 3588 (T/NSF) HEAD ΚΕΦΑΛΗ 2776 (N/NSF) OF EVERY ΠΑΣΗΣ 3956 (A/GSF) PRINCIPAL OFFICE ΑΡΧΗΣ 746 (N/GSM) AND KAI 2532 (CONJ) POSITION OF AUTHORITY ΕΞΟΥΣΙΑΣ 1849 (N/GSF)

2:10 ΚΑΙ ΕΣΤΕ ΕΝ ΑΥΤΩ ΠΕΠΛΗΡΩΜΕΝΟΙ ΟΣ ΕΣΤΙΝ Η ΚΕΦΑΛΗ ΠΑΣΗΣ ΑΡΧΗΣ ΚΑΙ ΕΞΟΥΣΙΑΣ

2:11 In whom also ye were circumcised a circumcision not made with hands, in the removal of the body of the sins of the flesh by the circumcision of the Christ.

2:11 IN EN 1722 (PREP) WHOM Ω 3739 (PR/DSM) ALSO KAI 2532 (CONJ) YE WERE CIRCUMCISED ΠΕΡΙΕΤΜΗΘΕΙΤΕ 4059 (V/AP/2P) CIRCUMCISION ΠΕΡΙΤΟΜΗ 4061 (N/DSF) NOT MADE WITH HANDS ΑΧΕΙΡΟΠΟΙΗΤΩ 886 (A/DSF) IN EN 1722 (PREP) ΘΑ ΘΗ 3588 (T/DSF) REMOVAL ΑΠΕΚΔΥΨΕΙ 555 (N/DSF) OF THE TOY 3588 (T/GSM) BODY ΣΩΜΑΤΟΣ 4983 (N/GSM) OF THAS
2:11 Having been buried with him in immersion, in which also ye were raised together through faith of the working of God, who raised him from the dead.

2:12 And you, being dead in transgressions and the uncircumcision of your flesh, you made alive together with him, having forgiven us all the transgressions, having erased the handwriting against us in the regulations that were hostile to us, and having nailed it to the cross.

2:13 And he has taken it up from the midst, having nailed it to the cross.

2:14 Having stripped the principal offices and the positions of authority, he exposed them openly, having triumphed over them by faith.

2:15 Let not any man therefore judge you in eating, or in drinking, or in the matter of a festival or a new moon or sabbaths,
2:16 NOT MΗ 3361 (PR/TN) ANY TΙΣ 5100 (PX/NSM) THEREFORE OΥN 3767 (CONJ) LET HIM JUDGE ΚΡΙΝΕΤΩ 2919 (V/PAM/3S) YOU ΥΜΑΣ 5209 (PP/2AP) IN EN 1722 (PREP) EATING ΒΡΩΣΕΙ 1035 (N/DSF) OR H 2228 (PR/T) IN EN 1722 (PREP) DRINKING ΠΟΣΕΙ 4213 (N/DSF) OR H 2228 (PR/T) IN EN 1722 (PREP) MATTER ΜΕPEΙ 3313 (N/DSN) OF FESTIVAL ΕΟΡΤΗΣ 1859 (N/NSF) OR H 2228 (PR/T) OF NEW MOON ΝΟΥΜΗΝΙΑΣ 3561 (N/NSG) OR H 2228 (PR/T) OF SABBATHS ΣΑΒΒΑΤΩΝ 4521 (N/GPN)

2:16 ΜΗ OΥN TΙΣ ΥΜΑΣ ΚΡΙΝΕΤΩ ΕΝ ΒΡΩΣΕΙ H ΕΝ ΠΟΣΕΙ H ΕΝ ΜΕPEΙ ΕΟΡΤΗΣ H ΝΟΥΜΗΝΙΑΣ H ΣΑΒΒΑΤΩΝ

2:17 which are a shadow of the things coming, but the body is Christ's.

2:17 WHICH Α 3739 (PR/NPN) IS ΕΣΤΙΝ 2076 (V/PX/3S) SHADOW ΣΚΙΑ 4639 (N/NSF) OF THES ΤΩΝ 3588 (T/GPN) COMING ΜΕΛΛΟΝΤΩΝ 3195 (V/PAP/GPN) BUT ΔΕ 1161 (CONJ) THE ΤΟ 3588 (T/NSN) BODY ΣΩΜΑ 4983 (N/NSN) OF ANOINTED ΧΡΙΣΤΟΥ 5547 (N/GSM)

2:17 ΕΣΤΙΝ ΣΚΙΑ ΤΩΝ ΜΕΛΛΟΝΤΩΝ ΤΟ ΔΕ ΣΩΜΑ ΧΡΙΣΤΟΥ

2:18 Let no man umpire against you insisting on self-mortification, and worship of the heavenly agents, intruding in things that he has not seen, vainly puffed up by the mind of his flesh,

2:18 NONE ΜΗΔΕΙΣ 3367 (A/NSM) LET HIM UMPIRE AGAINST ΚΑΤΑΒΡΕΒΕΥΕΤΩ 2603 (V/PAM/3S) YOU ΥΜΑΣ 5209 (PP/2AP) INSISTING ΘΕΛΩΝ 2309 (V/PAP/NSM) ON EN 1722 (PREP) SELF-MORTIFICATION ΤΑΠΕΙΝΟΦΡΟΣΥΝΗ 5012 (N/DSF) AND KAI 2532 (CONJ) WORSHIP ΘΡΗΣΚΕΙΑ 2536 (N/DSF) OF THOS ΤΩΝ 3588 (T/GPM) AGENTS ΑΓΓΕΛΩΝ 32 (N/GPM) INTRUDING ΕΜΒΑΤΕΥΩΝ 1687 (V/PAP/NSM) THAT Α 3739 (PR/NPN) NOT ΜΗ 3361 (PR/TN) HAS HE SEEN ΕΩΡΑΚΕΝ 3708 (V/RAI/3S/ATT) VAINLY ΕΙΚΗ 1500 (ADV) PUFFED UP ΦΥΣΙΟΥΜΕΝΟΣ 5448 (V/PPP/NSM) BY ΥΠΟ 5259 (PREP) ΤΗΩ ΤΟΥ 3588 (T/GSM) MIND ΝΟΟΣ 3563 (N/GSM) OF ΤΗΣ ΤΗΣ 3588 (T/GSM) FLES ΣΑΡΚΟΣ 4561 (N/GSF) OF HIM ΑΥΤΟΥ 846 (PP/GPM)

2:18 ΜΗΔΕΙΣ ΥΜΑΣ ΚΑΤΑΒΡΕΒΕΥΕΤΩ ΘΕΛΩΝ ΕΝ ΤΑΠΕΙΝΟΦΡΟΣΥΝΗ ΚΑΙ ΘΡΗΣΚΕΙΑ ΤΩΝ ΑΓΓΕΛΩΝ Α ΜΗ ΕΩΡΑΚΕΝ ΕΜΒΑΤΕΥΩΝ ΕΙΚΗ ΦΥΣΙΟΥΜΕΝΟΣ ΥΠΟ ΤΟΥ ΝΟΟΣ ΤΗΣ ΣΑΡΚΟΣ ΑΥΤΟΥ

2:19 and not holding to the head, from whom all the body, being supplied and held together through the connections and bonds, develops its growth from God.

2:19 AND KAI 2532 (CONJ) NOT ΟΥ 3756 (PR/TN) HOLDING ΚΡΑΤΩΝ 2902 (V/PAP/NSM) ΗΘΑ ΘΗΝ 3588 (T/ASF) HEAD ΚΕΦΑΛΗΝ 2776 (N/ASF) FROM ΕΞ 1537 (PREP) ΛΟΜΟΥ 3739 (V/PR/GSM) ALL ΠΑΝ 3956 (A/NSN) THE ΤΟ 3588 (T/NSN) BODY ΣΩΜΑ 4983 (N/GSN) BEING SUPPLIED ΕΠΙΧΟΡΗΓΟΥΜΕΝΟΝ 2023 (V/PAP/NSM) AND KAI 2532 (CONJ) HELD TOGETHER ΣΥΜΒΙΒΑΖΟΜΕΝΟΝ 4822 (V/PPP/NSN) THROUGH ΔΙΑ 1223 (PREP) ΟΥΣ ΤΩΝ 3588 (T/GPN) CONNECTIONS ΑΦΩΝ 860 (N/GPF) AND KAI 2532 (CONJ) BONDS ΣΥΝΔΕΣΜΩΝ 4886 (N/GPN) DEVELOPS ΑΥΞΕΙ 837 (V/PAP/3S) ΗΘΑ ΘΗΝ 3588 (T/ASF) GROWTH ΑΥΞΗΔΩΝ 1838 (N/ASF) FROM ΤΟΥ ΤΟΥ 3588 (T/GSM) GOD ΘΕΟΥ 2316 (N/GSM)

2:19 KAI OΥ ΚΡΑΤΩΝ ΗΘΑ ΚΕΦΑΛΗΝ ΕΞ ΟΥ ΠΑΝ ΤΟ ΣΩΜΑ ΔΙΑ ΤΩΝ ΑΦΩΝ ΚΑΙ ΣΥΝΔΕΣΜΩΝ ΕΠΙΧΟΡΗΓΟΥΜΕΝΩΝ ΚΑΙ ΣΥΜΒΙΒΑΖΟΜΕΝΩΝ ΑΥΞΕΙ ΗΘΑ ΑΥΧΗΔΩΝ ΤΟΥ ΘΕΟΥ

2:20 If ye died with Christ from the rudiments of the world, why do ye submit to rules, as though living in the world?

2:20 IF EI 1487 (COND) YE DIED ΑΠΕΘΑΝΕΤΕ 599 (V/2AAI/2P) WITH ΣΥΝ 4862 (PREP) ANOINTED ΧΡΙΣΤΩ 5547 (N/DSM) FROM ΑΙΟ 575 (PREP) ΤΗΣ ΤΩΝ 3588 (T/GPN) RUDIMENTS ΣΤΟΙΧΕΙΩΝ 4747 (N/GPN) OF ΤΟΥ ΤΟΥ 3588 (T/GSM) WORLD ΚΟΣΜΟΥ 2889 (N/GSM) WHY ΤΙ 5101 (PI/ASN) DO YE SUBMIT TO RULES ΔΟΓΜΑΤΙΖΕΣΘΕ 1379 (V/PPI/2P) AS ΩΣ 5613 (ADV) THROUGH LIVING ΖΩΝΤΕΣ 2198 (V/PAP/NSM) IN EN 1722 (PREP) WORLD ΚΟΣΜΟΥ 2889 (N/GSM)

2:20 EI ΑΠΕΘΑΝΕΤΕ ΣΥΝ ΧΡΙΣΤΩ ΑΙΟ ΤΩΝ ΣΤΟΙΧΕΙΩΝ ΤΟΥ ΚΟΣΜΟΥ ΤΙ ΩΣ ΖΩΝΤΕΣ ΕΝ ΚΟΣΜΟ ΔΟΓΜΑΤΙΖΕΣΘΕ

2:21 Do not handle, nor taste, nor touch

2:21 HANDLE ΑΨΗ 680 (V/AMS/2S) NOT ΜΗ 3361 (PR/TN) NOR ΜΗΔΕ 3366 (CONJ) TASTE ΓΕΥΣΗ 1089 (V/ADS/2S) NOR ΜΗΔΕ 3366 (CONJ) TOUCH ΘΙΓΗΣ 2345 (V/2AAS/2S)
2:22 (which are all things for consumption by use), according to the commandments and teachings of men?

2:22 Which having, are indeed a matter of wisdom in will-worship, and self-mortification, and austerity of the body—not in any value against indulgence of the flesh.

3:1 If therefore ye were raised with the Christ, seek the things above, where Christ is, sitting at the right hand of God.

3:2 Think on the things above, not the things on the earth.

3:3 For ye died, and your life has been hidden with the Christ in God.

3:4 When the Christ, our life, is made known, then ye also will be made known with him in glory.
Put to death therefore your body-parts on the earth: fornication, uncleanness, passion, evil desire, and greed, which is idolatry.

Because of which the wrath of God comes upon the sons of disobedience,

in which ye also once walked when ye lived in them.

But now ye also, put off all these things: anger, wrath, wickedness, reviling, filthy speaking out of your mouth.

Do not lie to each other, having stripped off the old man with his practices,
where there is no Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but all and in all, Christ. 

And let the peace of God umpire in your hearts, for which also ye were called in one body, and become thankful.
Let the word of Christ dwell in you abundantly in all wisdom, teaching and admonishing yourselves in psalms and hymns and spiritual songs, singing by grace in your hearts to God.

And all things, anything whatever ye may do in word or in deed, do all in the name of Lord Jesus, expressing thanks to the God and Father through him.

Wives, be ye submissive to your own husbands as is proper in Lord.

Husbands, love the wives and do not be made bitter against them.

Children, obey the parents in all things, for this is well-pleasing in Lord.

Fathers, do not provoke your children, so that they may not be discouraged.
3:21 Thos Oi 3588 {T/NPM} Fathers πατερεσ 3962 {N/NPM} provoke ye ερεθιζετε 2042 {V/PAM/2P} Not Mh 3361 {PRT/N} Thes Ta 3588 {T/APN} Children ΤΕΚΝΑ 5043 {N/APN} of you ΥΜΩΝ 5216 {PP/2GP} so that Ina 2443 {CONJ} They may be discouraged θυμωσιν 120 {V/PAS/3P} Not Mh 3361 {PRT/N}

3:22 Bondmen, obey in all things those masters according to flesh, not in eye-service as men-pleasers, but in simplicity of heart, fearing God.

3:22 Thos Oi 3588 {T/NPM} Bondmen δουλοι 1401 {N/NPM} obeye ye ΥΠΑΚΟΥΕΤΕ 5219 {V/PAM/2P} in Kata 2596 {PREP} all παντα 3956 {A/APN} Thos Tois 3588 {T/DPM} Masters κυριοις 2962 {N/DPM} according to kata 2596 {PREP} flesh σαρκα 4561 {N/ASF} Not Mh 3361 {PRT/N} in En 1722 {PREP} Eye-service οφθαλμοδουλειας 3787 {N/DPF} as οως 5613 {ADV} men-pleasing ΑΝΘΡΩΠΟΡΕΣΚΟΙ 441 {A/NPM} but αλλα 235 {CONJ} in En 1722 {PREP} simplicity ΑΠΙΛΟΤΗΤΙ 572 {N/DSF} of heart καρδιας 2588 {N/GSF} fearing φοβομενοι 5399 {V/PNP/NPM} that Ton 3588 {T/ASM} God ιεων 2316 {N/ASM}

3:23 And all things, anything whatever ye may do, work from soul as to the Lord and not to men,

3:23 And Kai 2532 {CONJ} all παντα 3956 {A/ASN} anything τι 5100 {PX/ASN} what ο 3739 {PR/ASN} ever εαν 1437 {COND} ye may do ποιητε 4160 {V/PAS/2P} work ΕΡΓΑΖΕΣΘΕ 2038 {V/PNM/2P} from ek 1537 {PREP} soul ψυχης 5590 {N/GSF} as ws 5613 {ADV} to Tho των 3588 {T/DSM} Lord κυριω 2962 {N/DSM} and Kai 2532 {CONJ} not ουκ 3756 {PRT/N} to men ΑΝΘΡΩΠΟΙΟΣ 444 {N/DPM}

3:24 knowing that from Lord ye will receive the reward of the inheritance, for ye serve the Lord Christ.

3:24 knowing ΕΙΔΟΤΕΣ 1492 {V/RAP/NPM} that οτι 3754 {CONJ} from apio 575 {PREP} Lord κυριου 2962 {N/GSM} ye will receive ΑΗΡΕΣΘΕ 2983 {V/FDI/3S/ATT} that θην 3588 {T/ASM} reward ανταποδοσιν 469 {N/ASF} of the ης 3588 {T/GSF} inheritance κληρονομιας 2817 {N/GSF} for γαρ 1063 {CONJ} ye serve δουλευετε 1398 {V/PAI/2P} that τω 3588 {T/DSM} Lord κυριω 2962 {N/DSM} anointed ΧΡΙΣΤΩ 5547 {N/DSM}

3:25 And he who does wrong will be recompensed what he did wrong, and there is no partiality.

3:25 And Δε 1161 {CONJ} Tho ο 3588 {T/NSM} who does wrong αδικων 91 {V/PAP/NSM} will be recompensed κομιειται 2865 {V/FDE/3S/ATT} that οτι 3754 {CONJ} from apio 575 {PREP} Lord κυριου 2962 {N/GSM} he did wrong ηδικησεν 91 {V/AAI/3S} and Kai 2532 {CONJ} there is εστιν 2076 {V/PXI/3S} not ουκ 3756 {PRT/N} partiality προσωποληψια 4382 {N/NSF}

4:1 Masters, present to the bondmen what is right and equitable, knowing that ye also have a Master in heavens.

4:1 Thos Oi 3588 {T/NPM} Masters κυριoi 2962 {N/NPM} present ye ΠΑΡΕΧΕΣΘΕ 3930 {V/PAM/2P} to Thos Tois 3588 {T/DPM} Bondmen ΔΟΥΛΟΙΣ 1401 {N/DPM} the ΤO 3588 {T/ASN} Right δικαιον 1342 {A/ASM} and Kai 2532 {CONJ} Tha θην 3588 {T/ASM} equitable ισοτητα 2471 {N/ASF} knowing ειδοτες 1492 {V/RAP/NPM} that οτι 3754 {CONJ} ye ymeis 5210 {PP/2NP} also Kai 2532 {CONJ} have εξετε 2192 {V/PAM/2P} Master κυριον 2962 {N/ASM} in En 1722 {PREP}
4:1 Oi Kuriou to dikaios kai thn iastos tois doulois parexose eidos theis oti kai
ymeis exe te kuriou en ouranouis

4:2 Continue in prayer, being vigilant in it with thankfulness.

4:2 CONTINUE PROSKARTEITE 4342 {V/PAM/2P} IN THA TH 3588 {T/DSF} PRAYER PROSEUXH 4335 {N/DSF} BEING
VIGILANT GRHGOROUNTES 1127 {V/PAP/NPM} IN EN 1722 {PREP} IT AYTH 846 {PP/DSF} WITH EN 1722 {PREP}
THANKFULNESS EYXARISTIA 2169 {N/DSF}

4:2 THI PROSEUXH PROSKARTEITE GRHGOROUNTES EN AYTH EN EYXARISTIA

4:3 Praying simultaneously about us also, so that God may open to us a door of the word, to
speak the mystery of the Christ, because of which I have also been bound,

4:3 PROSEUCOMENOI 4336 {V/PNP/NPM} SIMULTANEOUSLY AMA 260 {ADV} ABOUT PEPRI 4012 {PREP} US HMION
2257 {PP/1GP} ALSO KAI 2532 {CONJ} SO THAT INA 2443 {CONJ} THO 3588 {T/NSM} GOD THEOS 2316 {N/NSM} MAY OPEN
ANOIXH 455 {V/AAS/3S} TO US HMIN 2254 {PP/1DP} DOOR THYRAN 2374 {N/ASF} OF THO TOY 3588 {T/GSM} WORD LOGOU
3056 {N/GSM} TO SPEAK THAO 3588 {T/ASN} MYSTERY MUSTHRION 3466 {N/ASN} OF THO TOY 3588 {T/GSM} ANOINTED XRISTOU
5547 {N/GSM} BECAUSE OF DI 1223 {PREP} WHICH O 3739 {PR/ASN} ALSO KAI 2532 {CONJ} I
HAVE BEEN BOUND DEDEMAI 1210 {V/RPI/1S}

4:3 PROSEUCOMENOI AMA KAI PERI HMION INA O THEOS ANOIXH HMIN THOY LOGOU
ALALHSAI TO MUSTHRION TOU XRISTOU DI O KAI DEDEMAI

4:4 so that I may make it known as I ought to speak.

4:4 SO THAT INA 2443 {CONJ} I MAY MAKE KNOWN FANEPOSO 5319 {V/AIDS/1S} IT AYTO 846 {PP/ASN} AS OWS 5613 {ADV} IT
BEHOVES DEI 1163 {V/PQI/3S} ME 3165 {PP/1AS} TO SPEAK LALHSAI 2980 {V/AAN}

4:4 INA FANEPOSO AYTO OWS DEI ME ALALHSAI

4:5 Walk in wisdom toward those outside, redeeming the time,

4:5 WALK PERIPATEITE 4043 {V/PAM/2P} IN EN 1722 {PREP} WISDOM SOFIA 4678 {N/DSF} TOWARD PROS 4314 {PREP} THOS
TOY 3588 {T/APM} OUTSIDE EXO 1854 {ADV} REDEEMING EXAGORAZOMENOI 1805 {V/PMP/NPM} THO TON 3588 {T/ASM}
TIME KAIRON 2540 {N/ASM}

4:5 EN SOFIA PERIPATEITE PROS TOUS EXO TON KAIRON EXAGORAZOMENOI

4:6 your speech always with grace seasoned with salt, to know how it is fitting for you to
answer each one.

4:6 THO O 3588 {T/NSM} SPEECH LOGOS 3056 {N/NSM} OF YOU YMION 5216 {PP/2GP} ALWAYS PANTOTE 3842 {ADV} WITH EN
1722 {PREP} GRACE XRITI 5485 {N/DSF} SEASONED HRTUMENO 741 {V/RPP/NSM} WITH SALT MATERIAL ALATI 217
{N/DNN} TO KNOW EIDENAI 1492 {V/FAI/3S} HOW PIWS 4459 {ADV} IT IS FITTING FOR DEI 1163 {V/PQP/1S} YOU UMAS 5209
{PP/2AP} TO ANSWER APIKRPINESQAI 611 {V/PNN} EACH EKASTO 1538 {A/DSM} ONE ENI 1520 {N/DSM}

4:6 LOGOS YMION PANTOTE EN XRITI ALATI HRTUMENO EIDENAI PIWS DEI UMAS ENI
EKASTO APIKRPINESQAI

4:7 Tychicus will make known to you all things about me, the beloved brother and faithful
helper and fellow bondman in Lord.

4:7 TYPHICUS TYPKHOS 5190 {N/NSM} WILL MAKE KNOWN GNORISEI 1107 {V/FAI/3S} TO YOU YMION 5213 {PP/2DP} THES TA
3588 {T/APM} ALL PANTAN 3956 {A/APM} ABOUT KAT 2596 {PREP} ME EME 1691 {PP/1AS} THO O 3588 {T/NSM} BELOVED
AGAPIHTOS 27 {A/NSM} BROTHER AELEPHOS 80 {N/NSM} AND KAI 2532 {CONJ} FAITHFUL PISTOS 4103 {A/NSM} HELPER
DIAKONOS 1249 {N/NSM} AND KAI 2532 {CONJ} FELLOW-BONDMAN SYNDOULOS 4889 {N/NSM} IN EN 1722 {PREP} LORD
KYRIOS 2962 {N/DSM}
4:8 Whom I sent to you for this same thing, so that he may know the things about you, and may encourage your hearts,

4:8 WHOM ON 3739 {PR/ASM} I SENT EPEMΨΑ 3992 {V/AAL/1S} TO ΠΡΟΣ 4314 {PREP} YOU ΥΜΑΣ 5209 {PP/2AP} FOR EIS 1519 {PREP} THΣ TYΟΥΣΟΣ 5124 {PD/ASN} SAME ΑΥΤΟ 846 {PP/ASN} SO THAT ΙΝΑ 2443 {CONJ} ΗΕYE ΜΕ ΚΝΟΥ 1097 {V/2AAS/3S} ΤΗΣ ΤΑ 3588 {T/APN} ABOUT ΠΕΡΙ 4012 {PREP} YOU ΥΜΩΝ 5216 {PP/2GP} AND ΚΑΙ 2532 {CONJ} ΜΑΥ ΚΑΠΑΚΑΛΕΣΗ 3870 {V/AA/S/3S} ΤΗΣ ΤΑΣ 3588 {T/APP} HEARTS ΚΑΡΔΙΑΣ 2588 {N/APF} ΟΥ ΥΜΩΝ 5216 {PP/2GP} ΟΝ ΕΠΕΜΨΑ ΠΡΟΣ ΥΜΑΣ ΕΙΣ ΑΥΤΟ TOΥΣ ΙΝΑ ΓΝΩΣΗ ΤΑ ΠΕΡΙ ΥΜΩΝ ΚΑΙ ΠΑΡΑΚΑΛΕΣΗ ΤΑΣ ΚΑΡΔΙΑΣ ΥΜΩΝ

4:9 with Onesimus, the faithful and beloved brother who is of you. They will make known to you all things here.

4:9 WITH ΣΥΝ 4862 {PREP} ONESIMUS ΩΝΗΣΙΜΟ 3682 {N/DSM} ΤΟΥ 3588 {T/DSM} ΦΑΙΤΙΑ ΠΙΣΤΩ 4103 {A/DSM} ΑΝ ΔΟΥΣ 2443 {CONJ} ΜΑΥ 2532 {CONJ} ΒΕΛΟΥ ΑΓΑΠΙΤΩ 27 {A/DSM} ΒΡΟΤΗΡ ΑΔΕΛΦΟ 80 {N/DSM} ΤΟΥ ΦΩΣ 3739 {PR/NSM} ΙΣ ΕΣΤΙΝ 2076 {V/PX/3S} ΟΥ ΕΞ 1537 {PREP} YOU ΥΜΩΝ 5216 {PP/2GP} THEY WILL MAKE KNOWN ΓΝΩΡΙΟΥΣΙΝ 1107 {V/FAI/3P} TO YOU ΥΜΩΝ 5213 {PP/2DP} ΤΗΣ ΤΑ 3588 {T/APN} ALL ΠΑΝΤΑ 3956 {A/APN} HERE ΩΔΕ 5602 {ADV} ΣΥΝ ΩΝΗΣΙΜΟ ΤΟ ΠΙΣΤΩ ΚΑΙ ΑΓΑΠΙΤΩ ΑΔΕΛΦΟ ΟΥ ΕΣΤΙΝ ΕΞ ΥΜΩΝ ΠΑΝΤΑ ΥΜΩΝ ΓΝΩΡΙΟΥΣΙΝ ΤΑ ΩΔΕ

4:10 Aristarchus my fellow prisoner salutes you, and Mark, the cousin of Barnabas (about whom ye received orders, if he comes to you, welcome him),

4:10 ARISTARCHUS ΑΡΙΣΤΑΡΧΟΣ 708 {N/NSM} ΤΟΥ 3588 {T/NSM} FELLOW PRisoner ΣΥΝΑΙΧΜΑΛΩΤΟΣ 4869 {N/NSM} ΜΟΥ 3588 {T/NSM} ΜΑΡΚΟΣ 3138 {N/NSM} ΤΟΥ 3588 {T/NSM} COUSIN ΑΝΕΨΙΟΣ 431 {N/NSM} ΟΥ ΒΑΡΝΑΒΑ ΒΑΡΝΑΒΑ 921 {N/DSM} ΑΝΕΨΙΟΣ 431 {N/NSM} ΤΟΥ ΟΥ ΒΑΡΝΑΒΑ 921 {N/DSM} ΝΕΨΙΟΣ 431 {N/NSM} ΣΥΝ ΕΙΣ 3588 {T/ASF} ΜΟΥ 3588 {T/NSM} ΜΑΡΚΟΣ 3138 {N/NSM} ΕΚ 3588 {PP/2AP} ΚΑΙ 2532 {CONJ} ΒΑΡΝΑΒΑ 921 {N/DSM} ΑΝΕΨΙΟΣ 431 {N/NSM} ΕΠΙ 4012 {PREP} WHOM ΟΥ 3739 {PR/DSM} YE RECEIVED ΕΛΑΒΕΤΕ 2983 {V/2AAl/2P} ORDERS ΕΝΤΟΛΑΣ 1785 {N/APF} IF ΕΑΝ 1437 {COND} HE COMES ΕΛΘΗ 2064 {V/2AAS/3S} TO ΠΡΟΣ 4314 {PREP} ΦΩΣ 3739 {PR/NSM} YOU ΥΜΩΝ 5209 {PP/2AP} WELCOME ΔΕΞΑΣΟΕ 1209 {V/ADM/2P} ΜΗ ΑΥΤΟΝ 846 {PP/ASM} ΑΥΤΟΝ

4:11 and Jesus who is called Justus, these being the only fellow workmen from the circumcision for the kingdom of God, men who became a comfort to me.

4:11 AND ΚΑΙ 2532 {CONJ} ΙΗΣΟΥΣ 2424 {N/NSM} ΤΟΥ 3588 {T/NSM} ΧΡΙΣΤΟΥ 5547 {N/GSM} ΤΟΥ 3588 {T/NSM} ΕΚ ΕΙΣ 3588 {T/ASF} ΦΟΡΕΙ 5159 {N/NSM} ΕΙΝΑΙ Ευς 1316 {N/NSM} ΑΡΙΣΤΑΡΧΟΣ 708 {N/NSM} ου ΕΙΣ 3588 {T/ASF} ΚΑΙ 2532 {CONJ} ΦΩΣ 3739 {PR/NSM} ΕΝΤΟΛΑΣ 1785 {N/APF} ΕΙΝΑΙ Ευς 1316 {N/NSM} ΟΥ ΑΓΑΠΙΤΩ 27 {A/DSM} ΒΡΟΤΗΡ 2443 {CONJ} ΠΟΙΟΝ 431 {N/NSM} ΠΟΙΟΝ 431 {N/NSM} ΕΙΝΑΙ Ευς 1316 {N/NSM} ΘΑΙΣ ΤΑΙΣ 3588 {T/DPF} ΕΙΝΑΙ Ευς 1316 {N/NSM} ΟΥ ΣΥΝΕΡΓΙΩ 4904 {A/NSM} ΕΙΣ 3588 {T/NSM} ΒΑΣΙΛΕΙΑΝ 4904 {A/NSM} ΤΟΥ 3588 {T/NSM} ΘΕΟΥ 2316 {N/GSM} ΕΙΝΑΙ Ευς 1316 {N/NSM} ΤΑΙΣ 3588 {T/DPF} ΕΠΙΤΟΜΗΣ 4061 {N/GSM} ΕΙΝ Ευς 1316 {N/NSM} ΠΑΡΗΓΙΡΙΑ 3931 {N/NSF} ΤΟ ΜΕ ΜΟΙ 3427 {PP/1DS}

4:12 Epaphras, the bondman of Christ from you, salutes you, always striving in you prayers, so that ye may stand perfect and made full in all the will of God.

4:12 EPAPHRAS ΕΠΑΦΡΑΣ 1889 {N/NSM} ΤΟΥ 3588 {T/NSM} BONDMAN ΔΟΥΛΟΣ 1401 {N/NSM} ου ΑΝΩΝΤΕ ΧΡΙΣΤΟΥ 5547 {N/GSM} ΕΝΕΓΕΡΩΣΕΝ 75 {V/PNP/NSM} ΕΙΝ ΕΥΣ 1316 {N/NSM} ΕΙΝ ΕΥΣ 1316 {N/NSM} ΠΟΙΟΝ 431 {N/NSM} ΕΙΝ ΕΥΣ 1316 {N/NSM} ΟΥ ΣΥΝΕΡΓΙΟΙ ΕΙΣ 3588 {T/NSM} ΒΑΣΙΛΕΙΑΝ 4904 {A/NSM} ΤΟΥ 3588 {T/NSM} ΘΕΟΥ 2316 {N/GSM} ΕΙΝ ΕΥΣ 1316 {N/NSM} ΕΠΙΤΟΜΗΣ 4061 {N/GSM} ΕΙΝ ΕΥΣ 1316 {N/NSM} ΠΑΡΗΓΙΡΙΑ 3931 {N/NSF} ΤΟ ΜΕ ΜΟΙ 3427 {PP/1DS}
4:12 For I testify about him, that he has much zeal for you, and those in Laodicea, and those in Hierapolis.

4:13 For Luke, the beloved physician, and Demas salute you.

4:14 And when the letter has been read among you, cause that it be read also in the congregation of Laodiceans, and that ye also read the one from Laodicea.

4:15 And say to Archippus, Watch the ministry that thou received in Lord so that thou may fulfill it.

4:16 And say to Archippus, Watch the ministry that thou received in Lord so that thou may fulfill it.
1:1 Paul and Silvanus and Timothy, to the congregation of Thessalonians in God the Father and Lord Jesus Christ. Grace to you and peace from God our Father and Lord Jesus Christ.

1:2 We thank God always about all of you, making recollection of you in our prayers.

1:3 remembering without ceasing your work of faith and labor of love and steadfastness of hope of our Lord Jesus Christ, before our God and Father.

1:4 Knowing, beloved brothers, your selection by God,
because the good-news from us happened to you not in word only, but also in power, and in Holy Spirit, and in much assurance, as ye know what kind of men we became among you, because of you.

And ye became imitators of us and of the Lord, having received the word in much affliction, with joy of Holy Spirit,

in order for you to become examples to all those who believe, in Macedonia and in Achaia.

For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything.
God from the idols to serve a living and true God,


1:10 and to await his Son from the heavens who raised him from the dead—Jesus—who rescues us from the coming wrath.


1:10 KAI ANAMENEIN TON YION AYTO EK TΩN OYANON ON HGEIPEN EK TΩN NEKRON ΗΙΣΟΥΝ ΤΟΝ ΡΥΟΜΕΝΟΝ ΗΜΑΣ ΑΠΟ ΤΗΣ ΟΡΓΗΣ ΤΗΣ ΕΡΧΟΜΕΝΗΣ

2:1 For ye yourselves know, brothers, our entrance with you, that it has not become empty.


2:1 ΑΥΤΟΙ ΓΑΡ ΟΙΔΑΤΕ ΑΔΕΛΦΟΙ ΤΗΝ ΕΙΣΘΟΔΟΝ ΗΜΩΝ ΤΗΝ ΠΡΟΣ ΥΜΑΣ ΟΤΙ ΟΥ ΚΕΝΗ ΓΕΓΟΝΕΝ

2:2 But having suffered before and been mistreated in Philippi, as ye know, we were bold in our God to speak to you the good-news of God within much conflict.


2:2 ΑΛΛΑ ΠΡΟΠΑΘΩΝΤΕΣ ΚΑΙ ΥΒΡΙΣΘΕΝΤΕΣ ΚΑΘΟΣ ΟΙΔΑΤΕ ΕΝ ΦΙΛΙΠΠΙΟΙΟΙ ΕΠΑΡΡΗΣΙΑΣΑΜΕΘΑ ΕΝ ΤΩ ΘΕΟΥ ΗΜΩΝ ΛΑΛΗΣΑΙ ΠΡΟΣ ΥΜΑΣ ΤΟΣ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΘΕΟΥ ΕΝ ΠΟΛΛΩ ΑΓΩΝΙ

2:3 For our exhortation is not from error, nor from uncleanness, nor in deception,


2:3 ΓΑΡ ΠΑΡΑΚΛΗΣΙΣ ΗΜΩΝ ΟΥΚ ΕΚ ΠΛΑΝΗΣ ΟΥΔΕ ΕΞ ΑΚΑΘΑΡΣΙΑΣ ΟΥΤΕ ΕΝ ΔΟΛΩ
but as we have been approved by God to be entrusted with the good-news, thus we speak, not as pleasing men, but God who proves our hearts.

For ye remember, brothers, our labor and the hardship. For, laboring night and day in our labor, because we were judges of ourselves, not as pleasing men, but God who proves our hearts.

Thus being desirous of you, we were pleased to impart to you, not only the good-news of God, but also our own souls, because ye have become beloved to us.

For we came neither in word of flattery (at any time as ye know) nor a pretense of greed (God is witness)

nor seeking glory from men, neither from you nor from others. While able to bear down as apostles of Christ,

nevertheless we became gentle in the midst of you, as a nurse cherishes her own children.

Thus being desirous of you, we were pleased to impart to you, not only the good-news of God, but also our own souls, because ye have become beloved to us.

For ye remember, brothers, our labor and the hardship. For, laboring night and day in
order not to burden any of you, we preached to you the good-news of God.


2:9 ΜΝΗΜΟΝΕΥΕΤΕ ΓΑΡ ΔΑΣΕΛΦΟΙ ΤΟΝ ΚΟΠΟΝ ΗΜΩΝ ΚΑΙ ΤΟΝ ΜΟΧΘΟΝ ΝΥΚΤΟΣ ΓΑΡ ΚΑΙ ΗΜΕΡΑΣ ΕΡΓΑΖΟΜΕΝΟΙ ΠΡΟΣ ΤΟ ΜΗ ΕΠΙΠΑΡΗΣΑΙ ΤΙΝΑ ΥΜΩΝ ΕΚΗΡΥΞΑΜΕΝ ΕΙΣ ΥΜΑΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΤΟΥ ΘΕΟΥ

2:10 Ye are witnesses, and God, how piously and justly and blamelessly we became to you who believe,


2:10 ΥΕ ΥΜΕΙΣ ΜΑΡΤΥΡΕΣ ΚΑΙ Ο ΘΕΟΣ ΩΣ ΟΞΙΩΣ ΚΑΙ ΔΙΚΑΙΩΣ ΚΑΙ ΑΜΕΜΠΙΤΩΣ ΥΜΙΝ ΤΟΙΣ ΠΙΣΤΕΥΟΥΣΙΝ ΕΓΕΝΗΘΟΜΕΝ

2:11 just as ye know, as each one of you as a father of his own children, imploring you, and comforting,


2:11 ΚΑΘΑΩΠΕΡ ΟΙΔΑΤΕ ΩΣ ΕΝΑ ΕΚΑΣΤΟΝ ΥΜΩΝ ΩΣ ΠΑΤΗΡ ΤΕΚΝΑ ΕΑΥΤΟΥ ΠΑΡΑΚΑΛΟΥΝΤΕΣ ΥΜΑΣ ΚΑΙ ΠΑΡΑΜΥΘΟΥΜΕΝΟΙ

2:12 and solemnly declaring for you to walk worthily of God, who calls you into his own kingdom and glory.


2:12 ΚΑΙ ΜΑΡΤΥΡΟΜΕΝΟΙ ΕΙΣ ΤΟ ΠΕΡΙΠΑΤΗΣΑΙ ΥΜΑΣ ΑΞΙΩΣ ΤΟΥ ΘΕΟΥ ΤΟΥ ΚΑΛΟΥΝΤΟΣ ΥΜΑΣ ΕΙΣ ΘΝ ΕΑΥΤΟΥ ΒΑΣΙΛΕΙΑΝ ΚΑΙ ΔΟΞΑΝ

2:13 And because of this we thank God without ceasing, because, having received the word of God heard from us, ye received not the word of men, but as it truly is, the word of God, which also is at work in you who believe.

For ye, brothers, became imitators of the congregations of God, which are in Judea in Christ Jesus, because ye also suffered the same things by your own countrymen, just as also they by the Jews.

The men who both killed the Lord Jesus and their own prophets, and which are not pleasing to God, and are contrary to all men.

Forbidding us to speak to the Gentiles so that they might be saved, in order to fill up their sins always. But wrath came upon them finally.

But we, brothers, who were orphaned from you for the time of an hour, in presence not in heart, hastened more earnestly to see your face, with much desire.
Therefore, we preferred to come to you, indeed, Paul, even once and again, and Satan hindered us.

For what is our hope or joy or crown of boast? Or is it not even ye, before our Lord Jesus at his coming?

For ye are our glory and joy.
For also when we were with you we foretold you that we were going to be oppressed, just as it also happened, and ye know.

Because of this, I too, no longer covering over it, sent in order to know your faith, lest somehow he who tempts was tempting you, and our labor became in vain.

But now of Timothy, having come to us from you, and having proclaimed good news to us of you your faith and love, and that ye always have a good recollection of us, longing to see us,

because of this, brothers, we were encouraged toward you in all our affliction and necessity through your faith.
3:8 Because now we live, if ye stand firm in Lord.

3:8 Because OTI 3754 {ADV} NOW NYN 3568 {ADV} WE LIVE ZΩMEN 2198 {V/PAI/1P} IF EAN 1437 {COND} YE ΥΜΕΙΩΣ 5210 {PP/2NP} STAND FIRM ΣΤΗΚΕΤΕ 4739 {V/PAI/2P} IN EN 1722 {PREP} LORD ΚΥΡΙΩ 2962 {N/DSM}

3:8 OTI NYN ZΩMEN EAN ΥΜΕΙΩΣ ΣΤΗΚΕΤΕ EN ΚΥΡΙΩ

3:9 For what thanks can we repay God about you, for all the joy in which we rejoiced because of you before our God,

3:9 FOR ΓΑΡ 1063 {CONJ} WHAT? ΤΙΝΑ 5101 {PL/ASF} THANKS ΕΥΧΑΡΙΣΤΙΑΝ 2169 {N/ASF} ARE WE ABLE ΔΥΝΑΜΕΘΑ 1410 {V/PNI/1P} TO REPAY ΑΝΤΑΠΟΔΟΥΝΑΙ 467 {V/2AAN} ΘΕΟΤΩ 3588 {T/DSM} GOD ΘΕΩ 2316 {N/DSM} ABOUT ΠΕΡΙ 4012 {PREP} YOU ΥΜΩΝ 5216 {PP/2GP} FOR ΕΠΙ 1909 {PREP} ALL ΠΑΣΗ 3956 {A/DSF} THA TH 3588 {T/DSF} JOY ΧΑΡΑ 5479 {N/DSF} IN WHICH Η 3739 {PR/DSF} WE REJOICE ΧΑΙΡΟΜΕΝ 5463 {V/PAI/1P} BECAUSE OF ΠΑΣΗ 1223 {PREP} YOU ΥΜΑΣ 5209 {PP/2AP} BEFORE ΕΜΠΡΟΣΘΕΝ 1715 {PREP} ΘΟΥ ΤΟΥ 3588 {T/GSM} GOD ΘΕΟΥ 2316 {N/GSM} OF US ΗΜΩΝ 2257 {PP/1GP}

3:9 ΤΙΝΑ ΓΑΡ ΕΥΧΑΡΙΣΤΙΑΝ ΔΥΝΑΜΕΘΑ ΤΟ ΘΕΟ ΑΝΤΑΠΟΔΟΥΝΑΙ ΠΕΡΙ ΥΜΩΝ ΕΠΙ ΠΑΣΗ ΤΗ ΧΑΡΑ Η ΧΑΙΡΟΜΕΝ ΔΙ ΥΜΑΣ ΕΜΠΡΟΣΘΕΝ ΤΟΥ ΘΕΟΥ ΗΜΩΝ

3:10 praying night and day above extraordinary in order to see your face and to mend the deficiencies of your faith?

3:10 PRAYING ΔΕΟΜΕΝΟΙ 1189 {V/PPNP/NPM} NIGHT ΝΥΚΤΟΣ 3571 {N/GSF} AND ΚΑΙ 2532 {CONJ} DAY ΗΜΕΡΑΣ 2250 {N/GSF} ABOVE ΥΠΕΡ 5228 {PREP} EXTRAORDINARY ΕΚΠΕΡΙΣΣΟΥ 4057 {ADV} IN ORDER ΕΙΣ 1519 {PREP} THE ΤΟ 3588 {T/ASN} TO SEE ΙΔΕΙΝ 1492 {V/2AAN} THE ΤΟ 3588 {T/ASN} FACE ΠΡΟΣΩΠΩΝ 4383 {N/ASN} OF YOU ΥΜΩΝ 5216 {PP/2GP} AND ΚΑΙ 2532 {CONJ} TO MEND ΚΑΤΑΡΤΙΣΑΙ 2675 {V/2AAN} THES TA 3588 {T/APN} DEFICIENCIES ΥΣΤΕΡΗΜΑΤΑ 5303 {N/APN} OF ΤΗΣ 3588 {T/GSF} ΦΑΙΤΗ ΠΙΣΤΕΣ 4102 {N/GSF} OF YOU ΥΜΑΣ 5216 {PP/2GP}

3:10 ΝΥΚΤΟΣ ΚΑΙ ΗΜΕΡΑΣ ΥΠΕΡ ΕΚΠΕΡΙΣΣΟΥ ΔΕΟΜΕΝΟΙ ΕΙΣ ΤΟ ΙΔΕΙΝ ΥΜΩΝ ΤΟ ΠΡΟΣΩΠΟΝ ΚΑΙ ΚΑΤΑΡΤΙΣΑΙ ΤΑ ΥΣΤΕΡΗΜΑΤΑ ΤΗΣ ΠΙΣΤΕΩΣ ΥΜΩΝ

3:11 Now may our God and Father himself, and our Lord Jesus Christ, direct our way to you.

3:11 NOW ΔΕ 1161 {CONJ} ΘΟΥ 3588 {T/NSM} GOD ΘΕΟΣ 2316 {N/NSM} AND KAI 2532 {CONJ} FATHER ΠΑΤΗΡ 3962 {N/NSM} OF US ΗΜΩΝ 2257 {PP/1GP} HIMSELF ΑΥΤΟΣ 846 {PT/NSM} AND KAI 2532 {CONJ} ΘΟΟ 3588 {T/NSM} LORD ΚΥΡΙΟΣ 2962 {N/NSM} OF US ΗΜΩΝ 2257 {PP/1GP} JEHOSHUA ΗΙΣΟΥΣ 2424 {N/NSM} ANOINTED ΧΡΙΣΤΟΣ 5547 {N/NSM} MAY HE DIRECT ΚΑΤΕΥΘΥΝΑΙ 2720 {V/AAO/3S} ΘΑ ΘΗΝ 3588 {T/ASN} WAY ΟΔΩΝ 3598 {N/ASF} OF US ΗΜΩΝ 2257 {PP/1GP} TO ΠΡΟΣ 4314 {PREP} YOU ΥΜΑΣ 5209 {PP/2AP}

3:11 ΑΥΤΟΣ ΔΕ ΘΟΟ ΚΑΙ ΠΑΤΗΡ ΗΜΩΝ ΚΑΙ Ο ΚΥΡΙΟΣ ΗΜΩΝ ΗΙΣΟΥΣ ΧΡΙΣΤΟΣ ΚΑΤΕΥΘΥΝΑΙ ΘΗΝ ΟΔΩΝ ΗΜΩΝ ΠΡΟΣ ΥΜΑΣ

3:12 And may the Lord make you increase and abound in love toward each other, and toward all men, just as also we toward you,

3:12 AND ΔΕ 1161 {CONJ} ΘΟΟ 3588 {T/NSM} LORD ΚΥΡΙΟΣ 2962 {N/NSM} MAY HE MAKE INCREASE ΠΛΕΟΝΑΣΑΙ 4121 {V/AAO/3S} AND KAI 2532 {CONJ} MAY HE MAKE ABOUND ΠΕΡΙΣΣΕΥΣΑΙ 4052 {V/AAO/3S} YOU ΥΜΑΣ 5209 {PP/2AP} IN ΤΗΣ 3588 {T/DSF} LOVE ΆΓΑΠΗ 26 {N/DSF} TOWARD ΕΙΣ 1519 {PREP} EACH OTHER ΑΛΛΗΛΟΥΣ 240 {PC/APM} AND KAI 2532 {CONJ} TOWARD ΕΙΣ 1519 {PREP} ALL ΠΑΝΤΑΣ 3956 {A/APM} JUST AS ΚΑΘΑΠΕΡ 2509 {ADV} ALSO KAI 2532 {CONJ} WE ΗΜΕΙΣ 2249 {PP/1NP} TOWARD ΕΙΣ 1519 {PREP} YOU ΥΜΑΣ 5209 {PP/2AP}

3:12 ΥΜΑΣ ΔΕ Ο ΚΥΡΙΟΣ ΠΛΕΟΝΑΣΑΙ ΚΑΙ ΠΕΡΙΣΣΕΥΣΑΙ ΤΗ ΆΓΑΠΗ ΕΙΣ ΑΛΛΗΛΟΥΣ ΚΑΙ ΕΙΣ ΠΑΝΤΑΣ ΚΑΘΑΠΕΡ ΚΑΙ ΗΜΕΙΣ ΕΙΣ ΥΜΑΣ

3:13 in order to establish your hearts unblameable in holiness before our God and Father at
Finally therefore, brothers, we ask you, and summon in Lord Jesus, that just as ye received from us how ye ought to walk and to please God, that ye may abound more.

4:1 For this is the will of God, your sanctification, for you to abstain from fornication, not in passion of lust, as also the Gentiles who have not known God, for each of you to know how to possess his own vessel in sanctification and reverence, as he which hath called you is holy, and ye are commanded: holiness, therefore he that destroyeth a brother or appeareth in an unseemly garment, and uttereth not good things, the same is a defiler of the flesh and of the spirit. Therefore it be not left, that he should be defiled which is taken from the Lord, but he that worketh uncleanliness shall be kept from him, before God, even as it is also written, The coming of our Lord Jesus with all his sanctified.

4:4 not in passion of lust, as also the Gentiles who have not known God,
not to transgress and to cheat his brother in the affair, because the Lord is vengeful about all these things, as also we forewarned you and solemnly testified.

For God did not call us to uncleanness, but in sanctification. Therefore he who disregards, disregards not man, but God, who also gave his Holy Spirit to you.

But about brotherly love ye have no need to write to you, for ye yourselves are taught by God in order to love each other.
and to aspire to live quietly, and to do your own things, and to work with your own hands, just as we commanded you,

for this we say to you in the word of Lord, that we who are alive, who remain for the coming of the Lord, will no, not precede those who became asleep. But we do not want you to be ignorant, brothers, about those who are asleep, so that ye may walk properly toward those outside, and may have nothing lacking.

But we do not want you to be ignorant, brothers, about those who are asleep, so that ye may not grieve, as also the others who have no hope.

For if we believe that Jesus died and arose, so also those who became asleep through Jesus, God will bring with him.
Because the Lord himself will descend from heaven with a shout, with a voice of the arch-agent, and with a trumpet of God. And the dead in Christ will rise first,

Therefore encourage each other with these words.

But about the times and the seasons, brothers, ye have no need to be written to you.

For ye yourselves know accurately that the day of Lord so comes as a thief in the night.

For when they say, Peace and safety, then sudden destruction approaches them, as the woman having birth pangs in her womb, and they will, no, not escape.
5:4 But ye, brothers, are not in darkness, so that the day would seize you as a thief.

5:5 Ye are all sons of light and sons of the day. We are not of the night nor of darkness.

5:6 So then let us not sleep, as also the others, but let us watch and be sober.

5:7 For those who sleep, sleep at night, and those who are intoxicated get drunk at night.

5:8 But we, being of the day, should be sober, putting on a breastplate of faith and love, and a helmet, the hope of salvation.

5:9 Because God appointed us not for wrath, but for an acquired possession of salvation through our Lord Jesus Christ, who died for us.
5:10 So that, whether we are awake or sleep, we should live together with him.

5:10 SO THAT INA 2443 {CONJ} WHETHER EITE 1535 {CONJ} WE ARE AWAKE ΓΡΗΓΟΡΩΜΕΝ 1127 {V/PAS/1P} OR EITE 1535 {CONJ} SLEEP ΚΑΘΕΥΔΩΜΕΝ 2518 {V/PAS/1P} WE SHOULD LIVE ΖΗΣΩΜΕΝ 2198 {V/AAS/1P} TOGETHER ΑΜΑ 260 {ADV} US ΗΜΩΝ 5228 {PP/IPG}

5:11 Therefore encourage each other, and build ye up one by one, just as ye also are doing.

5:11 THEREFORE ΔΙΟ 1352 {CONJ} ENCOURAGE ΠΑΡΑΚΑΛΕΙΤΕ 3870 {V/PAM/2P} EACH OTHER ΥΜΑΣ 5209 {PP/2AP} BREThERS ΑΔΕΛΦΟΙ 80 {N/VPM} TO ACKNOWLEDGE ΕΙΔΕΝΑΙ 1492 {V/RAN} ΘΟΣ ΤΟΥΣ 3588 {T/APM} WHO TOIL ΚΟΠΙΩΝΤΑΣ 2872 {V/PAP/APM} AMONG ΕΝ 1722 {PREP} YOU ΥΜΙΝ 5213 {PP/2DP} AND ΚΑΙ 2532 {CONJ} WHO LEAD ΠΡΟΙΣΤΑΜΕΝΟΥΣ 4291 {V/PMP/APM} YOU ΗΜΩΝ 5216 {PP/2GP} IN ΕΝ 1722 {PREP} LORD ΚΥΡΙΩ 2962 {N/DSM} AND ΚΑΙ 2532 {CONJ} WHO ADMONISH ΝΟΥΘΕΤΟΥΝΤΑΣ 3560 {V/PAP/APM} YOU ΥΜΑΣ 5209 {PP/2AP}

5:12 And we ask you, brothers, to acknowledge those who labor among you, and who lead you in Lord, and who admonish you.

5:12 AND DE 1161 {CONJ} WE ASK ΕΡΩΤΩΜΕΝ 2065 {V/PAI/1P} ΥΜΑΣ 5209 {PP/2AP} BREThERS ΑΔΕΛΦΟΙ 80 {N/VPM} TO ACKNOWLEDGE ΕΙΔΕΝΑΙ ΘΟΣ ΤΟΥΣ 3588 {T/APM} WHO TOIL ΚΟΠΙΩΝΤΑΣ 2872 {V/PAP/APM} AMONG ΕΝ 1722 {PREP} ΥΜΙΝ 5213 {PP/2DP} AND ΚΑΙ 2532 {CONJ} WHO LEAD ΠΡΟΙΣΤΑΜΕΝΟΥΣ 4291 {V/PMP/APM} ΥΜΩΝ 5216 {PP/2GP} ΕΝ ΕΝ 1722 {PREP} LORD ΚΥΡΙΩ 2962 {N/DSM} AND ΚΑΙ 2532 {CONJ} WHO ADMONISH ΝΟΥΘΕΤΟΥΝΤΑΣ 3560 {V/PAP/APM} ΥΜΑΣ 5209 {PP/2AP}

5:13 and to esteem them with exceptional love because of their work. Live peaceably among yourselves.

5:13 AND KAI 2532 {CONJ} TO ESTEEM ΗΓΕΙΣΘΑΙ 2223 {V/PNN} THEM ΑΥΤΟΥΣ 846 {PP/APM} ABOVE ΥΙΠΕΡ 5228 {PREP} EXTRAORDINARY ΕΚΠΕΡΙΣΣΟΥ 4057 {ADV} IN ΕΝ 1722 {PREP} LOVE ΑΓΑΠΗ 26 {N/DSF} BECAUSE OF ΣΙΑ 1223 {PREP} ΤΟ 3588 {T/ASN} WORK ΕΡΤΟΝ 2041 {N/ASN} OF THEM ΑΥΤΩΝ 846 {PP/GPM} LIVE PEACEABLY ΕΙΡΗΝΕΥΣΕ ΕΙΡΗΝΕΥΣΕ ΕΝ ΕΑΥΤΟΙΣ 1438 {PF/3DPM} AMONG ΕΝ 1722 {PREP} YOURSELVES ΕΑΥΤΟΙΣ 1438 {PF/3DPM}

5:14 And we encourage you, brothers, admonish the unruly, strengthen the weak-spirited, help the infirmed, be patient toward all.

5:14 AND DE 1161 {CONJ} WE ENCOURAGE ΠΑΡΑΚΑΛΟΥΜΕΝ 3870 {V/PAI/1P} ΥΜΑΣ 5209 {PP/2AP} BREThERS ΑΔΕΛΦΟΙ 80 {N/VPM} ADMONISH ΝΟΥΘΕΤΕΙΤΕ 3560 {V/PAM/2P} ΘΟΣ ΤΟΥΣ 3588 {T/APM} UNRULY ΑΤΑΚΤΟΥΣ 813 {A/APM} STRENGTHEN ΠΑΡΑΜΥΘΕΙΣΘΟΣ 3888 {V/PNM/2P} ΘΟΣ ΤΟΥΣ 3588 {T/APM} WEAK-SPIRITED ΟΛΙΓΟΨΥΧΟΥΣ 3642 {A/APM} HELP ΑΝΤΕΧΕΘΟΣ 472 {V/PNM/2P} ΘΟΣ ΤΩΝ 3588 {T/GPM} INFERRED ΑΣΘΕΝΩΝ 772 {A/GPM} BE PATIENT ΜΑΚΡΟΨΥΜΕΙΤΕ 3114 {V/PAM/2P} TOWARD ΠΡΟΣ 4314 {PREP} ALL ΠΑΝΤΑΣ 3956 {A/APM}

5:15 See that not any man repays evil for evil to any man, but always pursue the good, both for each other and for all.
5:15 ORATE MH ΤΙΣ ΚΑΚΩΝ ΑΝΤΙ ΚΑΚΟΥ ΤΙΝΙ ΑΠΟΔΩ ΑΛΛΑ ΠΑΝΤΟΤΕ ΤΟ ΑΓΑΘΩΝ ΔΙΩΚΕΤΕ ΚΑΙ ΕΙΣ ΑΛΛΗΛΟΥΣ ΚΑΙ ΕΙΣ ΠΑΝΤΑΣ

5:16 Rejoice always.

5:16 REJOICE YE ΧΑΙΠΕΤΕ 5463 {V/PAM/2P} ALWAYS ΠΑΝΤΟΤΕ 3842 {ADV}

5:17 Pray without ceasing.

5:17 PRAY ΠΡΟΣΕΥΧΕΣΘΕ 4336 {V/PNM/2P} UNCEASINGLY ΑΔΙΑΛΕΙΠΤΩΣ 89 {ADV}

5:18 In everything express thanks, for this is the will of God in Christ Jesus for you.

5:18 IN 1722 {PREP} EVERYTHING ΠΑΝΤΙ 3956 {A/DSN} EXPRESS THANKS ΕΥΧΑΡΙΣΤΗΣΕΙΤΕ 2168 {V/PAM/2P} FOR ΓΑΡ 1063 {CONJ} THIS ΤΟΥΤΟ 5124 {PD/NSN} WILL ΘΕΛΗΜΑ 2307 {N/NSN} OF GOD ΘΕΟΥ 2316 {N/GSM} IN EN 1722 {PREP} ANOINTED ΧΡΙΣΤΩ 5547 {N/DSM} ΙΗΣΟΥΣ ΧΡΙΣΤΟΥ 2424 {N/DSM} FOR ΕΙΣ 1519 {PREP} YOU ΥΜΑΣ 5209 {PP/2AP}

5:19 Do not quench the Spirit.

5:19 QUENCH ΣΒΕΝΝΥΤΕ 4570 {V/PAM/2P} NOT MH 3361 {PRT/N} THE ΤΟ 3588 {T/ASN} SPIRIT ΠΝΕΥΜΑ 4151 {N/ASN}

5:20 Do not disdain prophecies,

5:20 DISDAIN ΕΞΟΥΘΕΝΕΙΤΕ 1848 {V/PAM/2P} NOT MH 3361 {PRT/N} PROPHECIES ΠΡΟΦΗΤΕΙΑΣ 4394 {N/APF}

5:21 but examine all things. Hold firm the good.

5:21 BUT ΔΕ 1161 {CONJ} EXAMINE ΔΟΚΙΜΑΖΕΤΕ 1381 {V/PAM/2P} ALL ΠΑΝΤΑ 3956 {A/APN} HOLD FIRM ΚΑΤΕΧΕΤΕ 2722 {V/PAM/2P} THE ΤΟ 3588 {T/ASN} GOOD ΚΑΛΟΝ 2570 {A/ASN}

5:22 Abstain from all appearance of evil.

5:22 ABSTAIN ΥΕ ΑΠΙΔΗΧΕΘΕ 567 {V/PMM/2P} FROM ΑΠΟ 575 {PREP} ALL ΠΑΝΤΟΣ 3956 {A/DSN} APPEARANCE ΕΙΔΟΥΣ 1491 {N/GSN} OF EVIL ΠΟΝΗΡΟΥ 4190 {N/GSN}

5:23 And may the God of peace himself sanctify you thoroughly. And may your whole spirit and soul and body be preserved unblemishly at the coming of our Lord Jesus Christ.

5:23 AND ΔΕ 1161 {CONJ} ΤΟΥ 3588 {T/NSM} GOD ΘΕΟΥ 2316 {N/NSM} OF THE ΘΣ 3588 {T/GSF} PEACE ΕΙΡΗΝΗΣ 1515 {N/GSF} HIMSELF ΑΥΤΟΣ 846 {PT/NSM} MAY HE SANCTIFY ΑΓΙΑΣΑΙ 37 {V/AAS/3S} YOU ΥΜΑΣ 5209 {PP/2AP} THOROUGHLY
5:23 AYTOS ΔΕ Ο ΘΕΟΣ ΤΗΣ ΕΙΡΗΝΗΣ ΑΓΙΑΣΑΙ ΥΜΑΣ ΟΛΟΤΕΛΕΙΣ ΚΑΙ ΟΛΟΚΛΗΡΩΝ ΥΜΩΝ ΤΟ ΠΙΝΕΥΜΑ ΚΑΙ Η ΨΥΧΗ ΚΑΙ ΤΟ ΣΩΜΑ ΑΜΕΜΠΤΩΣ ΕΝ ΤΗ ΠΑΡΟΥΣΙΑ ΤΟΥ ΚΥΡΙΟΥ ΥΜΩΝ ΗΣΙΟΥ ΧΡΙΣΤΟΥ ΤΗΡΗΘΕΙΗ

5:24 Faithful is he who calls you, who also will do it.

5:24 FAITHFUL ΠΙΣΤΟΣ 4103 {A/NSM} THO Ο 3588 {T/NSM} WHO CALLS ΚΑΛΩΝ 2564 {V/PAP/NSM} YOU ΥΜΑΣ 5209 {PP/2AP} WHO ΟΣ 3739 {PR/NSM} ALSO KAI 2532 {CONJ} WILL DO ΠΟΗΣΕΙ 4160 {V/FAI/3S}

5:25 Brothers, pray about us.

5:25 BROTHERS ΑΔΕΛΦΟΙ 80 {N/VPM} PRAY ΠΡΟΣΕΥΧΕΣΘΕ 4336 {V/PNM/2P} ABOUT ΠΕΡΙ 4012 {PREP} US ΗΜΩΝ 2257 {PP/1GP}

5:26 Salute all the brothers by a holy kiss.

5:26 SALUTE ΆΣΠΑΣΑΣΘΕ 782 {V/ADM/2P} ALL ΠΑΝΤΑΣ 3956 {A/APM} THOS ΤΟΥΣ 3588 {T/APM} BROTHERS ΑΔΕΛΦΟΥΣ 80 {N/PM} BY ΕΝ 1722 {PREP} HOLY ΑΓΙΟΣ 40 {A/DSN} KISS ΦΙΛΗΜΑΤΙ 5370 {N/DSN}

5:27 I adjure you by the letter that the letter be read to all the holy brothers.

5:27 I ADJURE ΟΡΚΙΖΩ 3726 {V/PAI/1S} YOU ΥΜΑΣ 5209 {PP/2AP} THO ΤΟΝ 3588 {T/ASM} LORD ΚΥΡΙΟΥ 2962 {N/ASM} THA ΤΗΝ 3588 {T/ASF} LETTER ΕΠΙΣΤΟΛΗΝ 1992 {N/ASF} BE READ ΑΝΑΓΝΩΣΘΗΝAI 314 {V/ARM} TO ALL ΠΑΣΙΝ 3956 {A/DSM} BROTHERS ΑΔΕΛΦΟΙΣ 80 {N/DSM}

5:28 The grace of our Lord Jesus Christ is with you. Truly.

5:28 ΘΑ Η 3588 {T/NSF} GRACE ΧΑΡΙΣ 5485 {N/NSM} OF ΤΟΥ 3588 {T/GSM} LORD ΚΥΡΙΟΥ 2962 {N/GSM} OF US ΗΜΩΝ 2257 {PP/1GP} JEHOSHUA ΙΗΣΟΥ 2424 {N/GSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM} WITH ΜΕΘ 3326 {PREP} YOU ΥΜΩΝ 5216 {PP/2GP} TRULY ΑΜΗΝ 281 {HEB}

2nd Thessalonians

1:1 Paul and Silvanus and Timothy, to the congregation of Thessalonians in God our Father and Lord Jesus Christ:

1:1 PAUL ΠΑΥΛΟΣ 3972 {N/NSM} AND ΚΑΙ 2532 {CONJ} SILVANUS ΣΙΛΟΥΑΝΟΣ 4610 {N/NSM} AND ΚΑΙ 2532 {CONJ} TIMOTHY ΤΙΜΟΘΕΟΣ 3095 {N/NSM} TO ΘΑ ΤΗ 3588 {T/DSF} CONGREGATION ΕΚΚΛΗΣΙΑ 1577 {N/DSF} OF ΤΗΣ ΘΕΣΣΑΛΟΝΙΚΩΝ 2331 {N/GPM} IN ΕΝ 1722 {PREP} GOD ΘΕΟΣ 2316 {N/DSM} FATHER ΠΑΤΡΙ 3962 {N/DSM} OF US ΗΜΩΝ 2257 {PP/1GP} AND ΚΑΙ 2532 {CONJ} LORD ΚΥΡΙΟΥ 2962 {N/GSM} JEHOSHUA ΙΗΣΟΥ 2424 {N/GSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM}
Grace to you and peace from God our Father and Lord Jesus Christ.

We are indebted to thank God always about you, brothers, as it is fitting, because your faith is increasing greatly, and the love of each one of you all toward each other abounds, for which also ye suffer. Since it is a righteous thing according to God to repay restriction to those who restrict you,
1:7 and relief with us, to you who are restricted, at the revealing of the Lord Jesus from heaven with his agents of power

1:8 in a fire of flame rendering vengeance to those who have not known God, and to those not obeying our good-news of our Lord Jesus Christ.

1:9 Men who will suffer punishment, a penalty of eternal destruction from the presence of the Lord and from the glory of his might,
1:1 So that the name of our Lord Jesus Christ may be glorified in you and ye in him, according to the grace of our God and Lord Jesus Christ.

1:2 Now we ask you, brothers, on behalf of the coming of our Lord Jesus Christ and our gathering together to him,

2:1 for ye not to be quickly shaken from your mind, nor to be alarmed, neither by spirit, nor by word, nor by a letter as by us, as that the day of the Christ has come.
Who opposes and exalts himself against all that is called God or an object of worship, so as for him to sit in the temple of God, as God, displaying himself that he is God.

Do ye not remember that when I was yet with you I told you these things?

And then the lawless will be revealed, whom the Lord will consume with the spirit of his mouth, and will neutralize at the appearance of his coming.

For the mystery of lawlessness is already working, only he who restrains it until now will develop from the midst.

Do ye not remember that when I was yet with you I told you these things?

And now ye know that which restrains, for him to be revealed in his own time.

And for the lawlessness is already working, only he who restrains it until now will develop from the midst.

And then the lawless will be revealed, whom the Lord will consume with the spirit of his mouth, and will neutralize at the appearance of his coming.

Whose coming is according to the working of Satan with all power and signs and marvels
2:10 and in all deception of unrighteousness in those who are perishing, in return for which, they did not accept the love of the truth in order for them to be saved.

2:11 And because of this God will send them the force of a delusion, for them to believe a lie,

2:12 so that they might be condemned—all those who did not believe the truth, but who delighted in unrighteousness.

2:13 But we are indebted to express thanks to God always about you, brothers, beloved by Lord, because God chose you from the beginning for salvation, in sanctification of spirit and belief of truth,
for which he called you, through our good-news, for an acquired possession of glory of our Lord Jesus Christ.

Finally, brothers, pray about us, so that the word of the Lord may run and be glorified, just as also with you.

So then, brothers, stand firm and hold to the traditions that ye were taught, whether by word or by letter from us.

And may our Lord Jesus Christ himself, and our God and Father who loved us and gave eternal encouragement and good hope through grace,

even remain, you in every good word and work.

Finally, brothers, pray about us, so that the word of the Lord may run and be glorified, just as also with you,
and that we may be delivered from abifferent and wicked men, for the faith is not of all men.

But the Lord is faithful, who will establish you and will keep you from evil.

And may the Lord direct your hearts for the love of God, and for the steadfastness of the Christ.

Now we command you, brothers, in the name of our Lord Jesus Christ, for you to withdraw from every brother who walks disorderly and not according to the tradition, which they received from us.

For ye yourselves know how it is necessary to imitate us. Because we did not act
disorderly among you,

3:7 for ΓΑΡ 1063 (CONJ) YOURSELVES ΑΥΤΟΙ 846 (PT/NPM) YE KNOW ΟΙΔΑΤΕ 1492 (V/RAI/2P) HOW ΠΩΣ 4459 (ADV) IT IS NECESSARY ΔΕΙ 1163 (V/POQ/3S) TO IMITATE ΜΙΜΕΙΣΘΑΙ 3401 (V/PNN) US ΗΜΑΣ 2248 (PP/1AP) BECAUSE ΟΤΙ 3754 (CONJ) NOT ΟΥΚ 3756 (PRIT/N) DID WE ACT DISORDERLY ΗΤΑΚΤΗΣΑΜΕΝ 812 (V/AAP/1P) AMONG ΕΝ 1722 (PREP) YOU ΥΜΙΝ 5213 (PP/2DP)

3:8 nor did we eat bread gratis from any man, but in labor and toil, working night and day in order not to burden any of you.

3:8 ΟΥΔΕ 3761 (ADV) DID WE EAT ΕΦΑΓΟΜΕΝ 5315 (V/2AAI/1P) BREAD ΑΡΤΟΝ 740 (N/ASM) GRATIS ΔΩΡΕΑΝ 1432 (ADV) FROM ΠΑΡΑ 3844 (PREP) ANY ΤΙΝΟΣ 5100 (PX/GSM) BUT ΑΛΛΑ 235 (CONJ) THAT ΤΙΝΑ 2443 (CONJ) WE MIGHT GIVE ΝΗΛΕΠΑ 2250 (N/NSM) IN ORDER ΠΡΟΣ 4314 (PREP) ΤΟ 3588 (T/ASN) NOT ΜΗ 3361 (PRT/N) TO BURDEN ΕΠΙΒΑΡΗΣΑΙ 1912 (V/AAN) TINA 5100 (PX/ASM) OF YOU ΥΜΩΝ 5216 (PP/2GP)

3:9 Not because we have no right, but that we might give ourselves an example to you, in order to imitate us.

3:9 ΟΥΔΕ 3761 (ADV) OUC OTI OUK ECOMEN ALL INA EAUTOUS TUPON DWMEN UMIN EIS THE TO IMITATE ΜΙΜΕΙΣΘΑΙ 3401 (V/PNN) US ΗΜΑΣ 2248 (PP/1AP)

3:10 For even when we were with you we commanded you this, that if any man will not work, neither let him eat.

3:10 ΚΑΙ GAR OTE HMEN PROS YMAS TOUTO PARIHTELALOMEN YMIN OTI EI TIS OY THEAEI ERGAGEΣΘAI ΜΗΔΕ 3366 (CONJ) LET HIM EAT ΕΣΘΙΕΣΤΟ 2068 (V/PAM/3S)

3:11 For we hear of some who walk among you disorderly, not working at all, but being busybodies.

3:11 ΚΑΙ GAR TINAΣ ΠΕΡΙΠΑΤΟΥΝΤΑΣ EN YMIN ΑΤΑΚΤΩΣ MΗΔΕΝ ERΓΑΖΟΜΕΝΟΥΣ ΑΛΛΑ ΠΕΡΙΕΡΓΑΖΟΜΕΝΟΥΣ

3:12 Now to such men we command and exhort by our Lord Jesus Christ, that, working with quietness, they should eat their own bread.

3:12 AND ΔΕ 1161 (CONJ) TO THOS ΤΟΙΣ 3588 (T/DPM) SUCH ΤΟΙΟΥΤΟΙΣ 5108 (PD/DPM) WE COMMAND ΠΑΡΑΓΙΤΕΛΑΛΟΜΕΝ 3853 (V/PAI/1P) ΑΡΤΟΝ ΥΜΑΣ 5213 (PP/2AP) 1722 (PREP) ΥΜΙΝ 5213 (PP/2DP) THE TO 3588 (T/ASN) BEING BUSYBODIES ΠΕΡΙΕΡΓΑΖΟΜΕΝΟΥΣ 4020 (V/PNP/APM)
3:12 To the sons of God, who believe in the word of God, which is sent by Christ Jesus. 3:13 But ye, brothers, do not become weary doing good.

3:14 And if any man does not obey our word by this letter, note that man, and do not associate with him, so that he may be ashamed.

3:15 And yet do not regard him as an enemy, but admonish him as a brother.

3:16 Now may the Lord of peace himself give you peace through everything in every way. The Lord is with all of you.

3:17 The salutation of Paul by my hand, which is a mark in every letter I write this way.

3:18 The grace of our Lord Jesus Christ is with all of you. Truly.
1st Timothy

1:1 Paul, an apostle of Jesus Christ according to a commandment of God our Savior, and Lord Jesus Christ our hope,

1:2 to Timothy, a genuine child in faith: Grace, mercy, peace, from God our Father and Christ Jesus our Lord.

1:3 As I urged thee, while going to Macedonia, remain in Ephesus, so that thou might command certain men not to teach something different,

1:4 nor to heed myths and endless genealogies, which cause controversies rather than stewardship of God in faith.

1:5 But the end of the commandment is love out of a pure heart, and a good conscience, and non-hypocritical faith.
From which some having swerved have turned aside to empty talk,

1:6 From which some having swerved have turned aside to empty talk,

1:6 From which some having swerved have turned aside EIKEFAPHELON 1624 [V/2API/3P] TO EIS 1519 [PREP] EMTY TALK MATAIOLOGIAN 3150 [N/ASF]

1:7 desiring to be law teachers, understanding neither what they say, nor about what they confidently assert.


1:8 But we know that the law is good, if any man uses it lawfully,


1:9 knowing this, that law is not laid down for righteous men, but for the lawless and rebellious, for the irreverent and sinful, for the impious and profane, for father killers and mother killers, for man killers,


1:10 for fornicators, for homosexuals, for kidnappers, for liars, for perjurers, and if there is any other thing contrary to the sound doctrine


1:11 according to the good-news of the glory of the blessed God, of which I was entrusted.

1:12 And I have gratitude to the Christ—Jesus our Lord—who empowered me, because he considered me faithful, having placed in service

1:13 the man who was formerly blasphemous, and a persecutor, and an aggressor. But I obtained mercy because I did it being ignorant in unbelief.
1:17 Now to the King of the ages, immortal, invisible, alone wise, to God is honor and glory into the ages of the ages. Truly.

1:18 This command I set before thee, child Timothy, according to the prophecies leading the way for thee, so that by them thou might war the good warfare.

1:19 Holding faith and a good conscience, which some, having put away, made shipwreck about the faith,
made for all men,


2:1: ΠΑΡΑΚΑΛΩ ΟΥΝ ΠΡΩΤΟΝ ΠΑΝΤΩΝ ΠΟΙΕΙΣΘΑΙ ΔΕΘΕΣΙΕΣ ΠΡΟΣΕΒΡΑΧΟΜΑ ΕΝΕΤΕΥΞΕΙΣ ΕΥΧΑΡΙΣΤΙΑΣ ΥΠΕΡ ΠΑΝΤΩΝ ΑΝΘΡΩΠΩΝ

2:2 for kings and all those who are in prominence, so that we may live a quiet and peaceful life in all piety and propriety.


2:2: ΥΠΕΡ ΒΑΣΙΛΕΩΝ ΚΑΙ ΠΑΝΤΩΝ ΤΩΝ ΥΠΕΡΟΧΗ ΟΝΤΩΝ ΙΝΑ ΗΡΕΜΟΝ ΚΑΙ ΗΣΥΧΙΩΝ ΒΙΩΝ ΔΙΑΙΓΩΜΕΝ ΕΝ ΠΑΣΗ ΕΥΣΕΒΕΙΑ ΚΑΙ ΣΕΜΝΟΤΗΤΙ

2:3 For this is good and acceptable in the sight of God our Savior.


2:3: ΤΟΥΤΟ ΓΑΡ ΚΑΛΟΝ ΚΑΙ ΑΠΟΔΕΚΤΟΝ ΕΝΩΠΙΟΝ ΤΟΥ ΣΩΤΗΡΟΣ ΗΜΩΝ ΘΕΟΥ

2:4 who wants all men to be saved and to come to knowledge of truth.


2:4: ΟΣ ΠΑΝΤΑΣ ΑΝΘΡΩΠΟΥΣ ΘΕΛΕΙ ΣΩΘΗΝΑΙ ΚΑΙ ΕΙΣ ΕΙΠΠΝΩΣΙΝ ΛΑΘΘΕΙΑΣ ΕΛΕΘΕΙΝ

2:5 For there is one God, and one mediator of God and men, the man Jesus Christ.


2:5: ΕΙΣ ΓΑΡ ΘΕΟΥ ΕΙΣ ΚΑΙ ΜΕΣΙΤΗΣ ΘΕΟΥ ΚΑΙ ΑΝΘΡΩΠΩΝ ΑΝΘΡΩΠΟΣ ΧΡΙΣΤΟΣ ΗΣΙΟΥΣ

2:6 who gave himself a ransom for all, for the testimony for their own times.


2:6: ΔΟΥΣ ΕΑΥΤΟΝ ΑΝΤΙΛΑΥΤΡΟΝ ΥΠΕΡ ΠΑΝΤΩΝ ΤΟ ΜΑΡΤΥΡΙΟΝ ΚΑΙΡΟΙΣ ΙΔΙΟΙΣ

2:7 For which I was appointed a herald and an apostle (I speak the truth in Christ, I do not lie), a teacher of Gentiles in faith and truth.

2:7 I desire therefore the men to pray in every place, lifting up devout hands, apart from anger and argument.

2:8 And similarly, the women to adorn themselves in disciplined decorum, with reverence and sobriety, not with braided hair or gold or pearls or expensive apparel,

2:9 but (which is fitting for women professing godliness) through good works.

2:10 Let a woman learn in silence in all subjection.

2:11 But I do not allow a woman to teach, nor to act autonomously from a man, but to be in quietness.

2:12 For Adam was first formed, then Eve.
And Adam was not deceived, but the woman, having been deceived, became in transgression.

2:14 And ΔΑΜ ἌΔΑΜ Οὐκ ἦν ἐγγυτάθεν, ἀλλὰ ἡ γυνὴ, ἡ δὲ ἐγγυτάθεν, ἦγεν εἰς ἀπάτην.

But she will be saved through childbearing, if they continue in faith and love and sanctification with sobriety.

3:1 Πίστος οἶχος ἡ λέξις, ἡ δὲ ἡ ἀπεδεικνυμένη προεξήγηται, ἦν ὁ ἄνδρας, ἡ δὲ ἐγγυτάθεν, ἦγεν εἰς ἀγάπην καὶ ἀκακίαν.

The overseer therefore must be blameless, the husband of one wife, sober, serious minded, disciplined, stranger-loving, able to teach,

3:3 ὁ ἄνδρας, ἡ δὲ ἐγγυτάθεν, ἦγεν εἰς ἀγάπην καὶ ἀκακίαν.

Faithful is the saying, If any man aspires to supervision, he desires a good work.

3:2 Πίστος οἶχος ἡ λέξις, ἡ δὲ ἡ ἀπεδεικνυμένη προεξήγηται, ἦν ὁ ἄνδρας, ἡ δὲ ἐγγυτάθεν, ἦγεν εἰς ἀγάπην καὶ ἀκακίαν.

a man who rules his own house well, having children in subjection with all propriety

3:4 Πίστος οἶχος ἡ λέξις, ἡ δὲ ἡ ἀπεδεικνυμένη προεξήγηται, ἦν ὁ ἄνδρας, ἡ δὲ ἐγγυτάθεν, ἦγεν εἰς ἀγάπην καὶ ἀκακίαν.
3:5 (but if any man knows not how to rule his own house, how will he take care of a congregation of God?),

3:5 But if any man knows not how to rule his own house, how will he take care of a congregation of God?

3:6 not a new convert, lest having been puffed up he may fall into the condemnation of the devil.

3:6 Not a new convert, lest having been puffed up he may fall into the condemnation of the devil.

3:7 And he must also have good testimony from those outside, lest he may fall into reproach and the snare of the devil.

3:7 And he must also have good testimony from those outside, lest he may fall into reproach and the snare of the devil.

3:8 Helpers likewise, be honorable, not double-tongued, not attending to much wine, not greedy of base gain,

3:8 Helpers likewise, be honorable, not double-tongued, not attending to much wine, not greedy of base gain,

3:9 holding the mystery of the faith in a pure conscience.

3:9 holding the mystery of the faith in a pure conscience.

3:10 And let these also first be proven, then being blameless, let them serve.
3:11 The wives likewise, be honorable, not slanderous, sober, faithful in all things.

3:12 Let helpers be husbands of one wife, ruling children and their own houses well.

3:13 For those who serve well will acquire to themselves a good standing, and much boldness in the faith in Christ Jesus.

3:14 These things I write to thee, hoping to come to thee sooner,

3:15 but if I delay, that thou may know how it is necessary to live in a house of God, which is a congregation of the living God, the pillar and foundation of the truth.

3:16 And without controversy great is the mystery of piety. God was manifested in flesh, justified in spirit, seen by heavenly agents, proclaimed among nations, believed in the world, taken up in glory.
But the Spirit says expressly that in latter times some will depart from the faith, giving heed to deceitful spirits and doctrines of demons,


4:2 speaking lies in hypocrisy, their own conscience having been seared with a hot iron,

4:3 forbidding to marry, to abstain from foods, which God created for partaking with thankfulness by those who believe and know the truth.

4:4 Because every creation of God is good, and nothing rejected that is received with thankfulness,

4:5 for it is sanctified through the word of God and prayer.

4:6 Laying these things down to the brothers, thou will be a good helper of Jesus Christ,
4:6 LAYING DOWN ΥΠΟΤΘΕΜΕΝΟΣ 5294 V/PMP/NSM THESE TAYTA 5023 PD/APN TO THOS TOIS 3588 T/PDM BROTHERS ΑΔΕΛΦΟΙΣ 80 N/DPM THOU WILL BE ΕΣΘ 2071 V/PE/S2S GOOD ΚΑΛΟΣ 2570 N/ANSM HELPER ΔΙΑΚΟΝΟΣ 1249 N/NSM OF JEHOSHUA ΙΣΟΥΣ 2424 N/GSM ANOINTED ΧΡΙΣΤΟΥ 5547 N/GSM REARED UP ΕΝΤΡΕΦΟΜΕΝΟΣ 1789 V/PPP/NSM IN THOS TOIS 3588 T/PDM WORDS ΔΟΓΙΟΙΣ 3656 N/PDM OF ΤΗΣ ΤΗΣ 3588 T/GSF FAITH ΠΙΣΤΕΥΣ 4102 N/GSF AND KAI 2532 CONJ OF ΤΗΣ ΤΗΣ 3588 T/GSF GOOD ΚΑΛΗΣ 2570 A/GSF DOCTRINE ΔΙΑΣΚΑΛΙΑΣ 1319 N/GSF THAT H 3739 [PR/DFV] THOU HAVE FOLLOWED ΠΑΡΗΚΟΛΟΥΘΗΚΑΣ 3877 V/RAI/S2S

4:6 TAYTA ΥΠΟΤΘΕΜΕΝΟΣ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΚΑΛΟΣ ΕΣΘ ΔΙΑΚΟΝΟΣ ΙΣΟΥ ΧΡΙΣΤΟΥ ΕΝΤΡΕΦΟΜΕΝΟΣ ΤΟΙΣ ΔΟΓΙΟΙΣ ΤΗΣ ΠΙΣΤΕΥΣ ΚΑΙ ΤΗΣ ΚΑΛΗΣ ΔΙΑΣΚΑΛΙΑΣ Η ΠΑΡΗΚΟΛΟΥΘΗΚΑΣ

4:7 But reject the profane and old wives' fables, and exercise thyself to piety.

4:7 BUT ΔΕ 1161 CONJ REJECT ΠΑΡΑΠΙΤΟΥ 3868 V/PNMS/2S THOS TOYS 3588 T/APM PROFANE ΒΕΒΗΛΟΥΣ 952 A/APM AND KAI 2532 CONJ OLD WIVES ΓΡΑΩΔΕΙΣ 1126 A/APM FABLES ΜΥΘΟΥΣ 3454 N/APM AND ΔΕ 1161 CONJ EXERCISE ΓΥΜΝΑΖΕ 1128 V/PAM/2S THYSELF ΣΕΑΥΤΟΝ 4572 PF/3ASM TO ΠΡΟΣ 4314 PREP PIETY ΕΥΣΕΒΕΙΑΝ 2150 N/ASF

4:7 TOYS ΔΕ ΒΕΒΗΛΟΥΣ ΚΑΙ ΓΡΑΩΔΕΙΣ ΜΥΘΟΥΣ ΠΑΡΑΠΙΤΟΥ ΓΥΜΝΑΖΕ ΔΕ ΣΕΑΥΤΟΝ ΠΡΟΣ ΕΥΣΕΒΕΙΑΝ

4:8 For bodily exercise is profitable for a little, but piety is profitable for all things, having promise of the present, and of that which is coming.

4:8 FOR ΓΑΡ 1063 CONJ THA H 3588 T/NSF BODILY ΣΩΜΑΤΙΚΗ 4984 A/NSF EXERCISE ΓΥΜΝΑΣΙΑ 1129 N/NSF IS ΕΣΤΙΝ 2076 V/PE/S3S PROFITABLE ΩΦΕΛΙΜΟΣ 5624 A/ANSM FOR ΠΡΟΣ 4314 PREP LITTLE ΟΛΙΓΟΝ 3641 A/APM BUT ΔΕ 1161 CONJ THA 3588 T/NSF PIETY ΕΥΣΕΒΕΙΑ 2150 N/ASF IS ΕΣΤΙΝ 2076 V/PXS/3S PROFITABLE ΩΦΕΛΙΜΟΣ 5624 N/ANSM FOR ΠΡΟΣ 4314 PREP ALL ΠΙΑΝΤΑ 3956 A/APM HAVING ΕΧΟΥΣΑ 2192 V/PAP/GSF PROMISE ΕΠΑΓΓΕΛΙΑΝ 1860 N/ASF OF ΤΗΣ ΤΗΣ 3588 T/GSF PRESENT ΝΥΝ 3568 ADV LIFE ΖΩΗΣ 2222 N/GSF AND KAI 2532 CONJ OF ΤΗΣ ΤΗΣ 3588 T/GSF WHICH IS COMING ΜΕΛΛΟΥΣΗΣ 3195 V/PAP/GSF

4:8 Η ΓΑΡ ΣΩΜΑΤΙΚΗ ΓΥΜΝΑΣΙΑ ΠΡΟΣ ΟΛΙΓΟΝ ΕΣΤΙΝ ΩΦΕΛΙΜΟΣ Η ΔΕ ΕΥΣΕΒΕΙΑ ΠΡΟΣ ΠΙΑΝΤΑ ΩΦΕΛΙΜΟΣ ΕΣΤΙΝ ΕΠΑΓΓΕΛΙΑΝ ΕΧΟΥΣΑ ΖΩΗΣ ΤΗΣ ΝΥΝ ΚΑΙ ΤΗΣ ΜΕΛΛΟΥΣΗΣ

4:9 Faithful is the saying, and worthy of all acceptance.

4:9 FAITHFUL ΠΙΣΤΟΣ 4103 A/NSM THO O 3588 T/NSF SAVING ΛΟΓΙΟΣ 3056 N/NSM AND KAI 2532 CONJ WORTHY ΑΞΙΟΣ 514 A/NSM OF ALL ΠΑΣΗΣ 3956 A/GSF ACCEPTANCE ΑΠΟΔΟΧΗΣ 594 N/GSF

4:9 ΠΙΣΤΟΣ Ο ΛΟΓΙΟΣ ΚΑΙ ΠΑΣΗΣ ΑΠΟΔΟΧΗΣ ΑΞΙΟΣ

4:10 For we both labor and are reproached for this, because we have hoped in the living God, who is the Savior of all men, especially of the faithful.

4:10 FOR ΓΑΡ 1063 CONJ BOTH KAI 2532 CONJ WE LABOR ΚΟΠΙΩΜΕΝ 2872 V/PAM/1P AND KAI 2532 CONJ ARE REPROACHED ΟΝΕΙΔΙΖΟΜΕΘΑ 3679 V/PPIP1/P OR EIS 1519 PREP THIS TOYTO 5124 PD/ASN BECAUSE ΟΤΙ 3754 CONJ WE HAVE HOPED ΗΛΙΠΙΚΑΜΕΝ 1679 V/RAI/IP IN ΕΠΙ 1909 PREP LIVING ΖΩΝΤΙ 2198 V/PAP/DMS GOD ΘΕΟΣ 2316 N/DDSM WHO ΟΣ 3739 PR/NMS IS ΕΣΤΙΝ 2076 V/PXS/3S SAVIOR ΣΩΤΗΡ 4990 N/NSM OF ALL ΠΙΑΝΤΩΝ 3956 A/GPM MEN ΑΝΘΡΩΠΙΩΝ 444 N/GPM ESPECIALLY ΜΑΛΙΣΤΑ 3122 ADV OF FAITHFUL ΠΙΣΤΩΝ 4103 A/GPM

4:10 ΕΙΣ ΤΟΥΤΟ ΓΑΡ ΚΑΙ ΚΟΠΙΩΜΕΝ ΚΑΙ ΟΝΕΙΔΙΖΟΜΕΘΑ ΟΤΙ ΗΛΙΠΙΚΑΜΕΝ ΕΠΙ ΘΕΟ ΖΩΝΤΙ ΟΣ ΕΣΤΙΝ ΣΩΤΗΡ ΠΙΑΝΤΩΝ ΑΝΘΡΩΠΙΩΝ ΜΑΛΙΣΤΑ ΠΙΣΤΩΝ

4:11 These things command and teach.

4:11 THESE TAYTA 5023 PD/APN COMMAND ΠΑΡΑΓΓΕΛΛΕ 3853 V/PAM/2S AND KAI 2532 CONJ TEACH ΔΙΔΑΣΚΕ 1321 V/PAM/2S

4:11 ΠΑΡΑΓΓΕΛΛΕ TAYTA KAI ΔΙΔΑΣΚΕ
4:12 Let no man disparage thy youth, but become an example of the faithful, in word, in conduct, in love, in spirit, in faith, in purity.

4:12 MΗΔΕΙΣ 3367 {A/NSM} LET HIM DISPARAGE ΚΑΤΑΦΡΟΝΕΙΤΩ 2706 {V/PAM/3S} ΘΑ 3588 {T/GSF} YOUTH ΝΕΟΤΗΤΟΣ 3503 {N/GSF} OF THEE ΣΟΥ 4675 {PP/2GS} BUT ΑΛΛΑ 235 {CONJ} BECOME ΓΙΝΟΥ 1096 {V/PNM/2S} EXAMPLE ΤΥΠΙΟΣ 5179 {N/NSM} OF THOS ΤΩΝ 3588 {T/GPM} FAITHFUL ΠΙΣΤΩΝ 4103 {A/GPM} IN ΕΝ 1722 {PREP} WORD ΛΟΓΩ 3056 {N/DSM} IN ΕΝ 1722 {PREP} CONDUCT ΑΝΑΣΤΡΟΦΗ 391 {N/DSF} IN ΕΝ 1722 {PREP} LOVE ΑΓΑΠΗ 26 {N/DSF} IN ΕΝ 1722 {PREP} SPIRIT ΠΝΕΥΜΑΤΙ 4151 {N/DSN} IN ΕΝ 1722 {PREP} FAITH ΠΙΣΤΗ 4102 {N/DSF} IN ΕΝ 1722 {PREP} PURITY ΑΓΝΕΙΑ 47 {N/DSF}

4:12 ΜΗΔΕΙΣ ΣΟΥ ΤΗΣ ΝΕΟΤΗΤΟΣ ΚΑΤΑΦΡΟΝΕΙΤΩ ΑΛΛΑ ΤΥΠΙΟΣ ΓΙΝΟΥ ΤΩΝ ΠΙΣΤΩΝ ΕΝ ΛΟΓΩ ΕΝ ΑΝΑΣΤΡΟΦΗ ΕΝ ΑΓΑΠΗ ΕΝ ΠΝΕΥΜΑΤΙ ΕΝ ΠΙΣΤΗ ΕΝ ΑΓΝΕΙΑ

4:13 Until I come, give attention to reading, to exhortation, to teaching.

4:13 UNTIL ΕΩΣ 2193 {CONJ} I COME ΕΡΧΟΜΑΙ 2064 {V/PNI/1S} GIVE ATTENTION ΠΡΟΣΕΧΕ 4337 {V/PAM/2S} ΤΟ ΤΗ 3588 {T/DSF} READING ΑΝΑΓΝΩΣΕΙ 320 {N/DSF} ΤΟ ΤΗ 3588 {T/DSF} EXHORTATION ΠΑΡΑΚΛΗΣΕΙ 3874 {N/DSF} ΤΟ ΤΗ 3588 {T/DSF} TEACHING ΔΙΑΣΚΑΛΙΑ 1319 {N/DSF}

4:13 ΕΩΣ ΕΡΧΟΜΑΙ ΠΡΟΣΕΧΕ ΤΗ ΑΝΑΓΝΩΣΕΙ ΤΗ ΠΑΡΑΚΛΗΣΕΙ ΤΗ ΔΙΑΣΚΑΛΙΑ

4:14 Do not neglect the gift in thee, which was given thee by prophecy with the laying on of the hands of the eldership.

4:14 NEGLECT ΑΜΕΛΕΙ 272 {V/PAM/2S} NOT ΜΗ 3361 {PRT/N} THE ΤΟΥ 3588 {T/GSN} GIFT ΧΑΡΙΣΜΑΤΟΣ 5486 {N/GSN} IN ΕΝ 1722 {PREP} THEE ΣΟΙ 4671 {PP/2DS} WHICH Ό 3739 {PR/NSN} WAS GIVEN Ε∆ΟΘΗ 1325 {V/API/3S} THEE ΣΟΙ 4671 {PP/2DS} THROUGH ΔΙΑ 1223 {PREP} PROPHECY ΠΡΟΦΗΤΕΙΑΣ 4394 {N/GSF} WITH META 3326 {PREP} LAYING ON ΕΠΙΧΕΣΕΩΣ 1936 {N/GSF} OF THOS ΤΩΝ 3588 {T/GPF} HANDS ΧΕΙΡΩΝ 5495 {N/GPF} OF THE ΤΟΥ 3588 {T/GSN} ELDERSHIP ΠΡΕΣΒΥΤΕΡΙΟΥ 4244 {N/GSN}

4:14 ΜΗ ΑΜΕΛΕΙ ΤΟΥ ΕΝ ΣΟΙ ΧΑΡΙΣΜΑΤΟΣ Ο Ε∆ΟΘΗ ΣΟΙ ΔΙΑ ΠΡΟΦΗΤΕΙΑΣ ΜΕΤΑ ΕΠΙΧΕΣΕΩΣ ΤΩΝ ΧΕΙΡΩΝ ΤΟΥ ΠΡΕΣΒΥΤΕΡΙΟΥ

4:14 Think on these things—exist within these things—so that thy progress may be visible among all.

4:14 THINK ON ΜΕΛΕΤΑ 3191 {V/PAM/2S} THESE ΤΑΥΤΑ 5023 {PD/APN} EXIST ΙΣΘΙ 2468 {V/PXM/2S} WITHIN ΕΝ 1722 {PREP} THESE ΤΟΥΤΟΙΣ 5125 {PD/DPN} SO THAT ΑΝΑ 2443 {CONJ} ΤΗ 3588 {T/NSF} PROGRESS ΠΡΟΚΟΠΗ 4297 {N/NSF} OF THEE ΣΟΥ 4675 {PP/2GS} MAY BE ΕΝΑ 5600 {V/PXS/3S} VISIBLE ΦΑΝΕΡΑ 5318 {A/NSF} AMONG ΕΝ 1722 {PREP} ALL ΠΑΣΙΝ 3956 {A/DPM}

4:14 ΤΑΥΤΑ ΜΕΛΕΤΑ ΕΝ ΤΟΥΤΟΙΣ ΙΣΘΙ ΑΝΑ ΣΟΥ Η ΠΡΟΚΟΠΗ ΦΑΝΕΡΑ Η ΕΝ ΠΑΣΙΝ

4:15 Hold firm to thyself and to the doctrine. Continue in them, for in doing this thou will save both thyself and those who hear thee.

4:15 HOLD FIRM ΕΠΕΧΕ 1907 {V/PAM/2S} TO THYSELF ΣΕΑΥΤΩ 4572 {PF/3DSM} AND ΚΑΙ 2532 {CONJ} TO ΤΗ 3588 {T/DSF} DOCTRINE ΔΙΑΣΚΑΛΙΑ 1319 {N/DSF} CONTINUE ΕΠΙΜΕΝΕ 1961 {V/PAM/2S} IN THEM ΑΥΤΟΙΣ 846 {PP/DPM} FOR ΓΑΡ 1063 {CONJ} DOING ΠΟΙΩΝ 4160 {V/PAP/NSM} THIS ΤΟΥΤΟ 5124 {PD/ASN} THOU WILL SAVE ΣΩΣΕΙΣ 4982 {V/FAI/2S} BOTH ΚΑΙ 2532 {CONJ} THYSELF ΣΕΑΥΤΟΝ 4572 {PF/ASM} AND ΚΑΙ 2532 {CONJ} THOS ΤΟΥΣ 3588 {T/APM} WHO HEAR ΑΚΟΥΟΝΤΑΣ 191 {V/PAP/2S} ΤΗΕ ΣΟΥ 4675 {PP/2GS}

4:15 ΕΠΕΧΕ ΣΕΑΥΤΩ ΚΑΙ ΤΗ ΔΙАΣΚΑΛΙΑ ΕΠΙΜΕΝΕ ΑΥΤΟΙΣ ΤΟΥΤΟ ΓΑΡ ΠΟΙΩΝ ΚΑΙ ΣΕΑΥΤΩΝ ΣΩΣΕΙΣ ΚΑΙ ΤΟΥΣ ΑΚΟΥΟΝΤΑΣ ΣΟΥ

5:1 Do not rebuke an elder man, but entreat him as a father, younger men as brothers,

5:1 REBUKE ΕΠΙΠΛΗΣΗΣ 1969 {V/AAS/2S} NOT ΜΗ 3361 {PRT/N} ELDER ΠΡΕΣΒΥΤΕΡΩ 4245 {A/DSM} BUT ΑΛΛΑ 235 {CONJ}
5:1 elder women as mothers, younger women as sisters, in all purity.

5:2 Support widows, the real widows.

5:3 But if any widow has children or grandchildren, let them first learn to be devoted to their own house, and to give back recompense to their parents, for this is acceptable in the sight of God.

5:4 But she who is self-indulgent is dead while she lives.

5:5 And command these things, so that they may be blameless.
But if any man does not provide for his own, and especially those belonging to his household, he has denied the faith, and is worse than an infidel.

Let no widow be enrolled under sixty years old, having become the wife of one man, for when they are sexually aroused, they desire of the Christ to marry, which has condemnation because they have disregarded the original pledge.

And also at the same time they learn to be idle, roving the houses, and not only idle, but also babbling and meddlesome, speaking things that they ought not.
5:13 I desire therefore the younger women to marry, to bear children, to manage house, to give not one occasion to him who opposes on account of slander.

5:14 For some have already turned aside after Satan.

5:15 Let the elders who rule well be regarded worthy of double compensation, especially those who labor in the word and in teaching.

5:16 If any believing man or believing woman has widows, let them relieve them, and let not the congregation be burdened, so that it may relieve the real widows.

5:17 For the scripture says thou shall not muzzle an ox that is threshing. And the workman is worthy of his wage.
Accept no accusation against an elder, except at two or three witnesses.

Those who sin, rebuke in the sight of all, so that the others may also have fear.

I solemnly testify before God, and Lord Jesus Christ, and the chosen agents, that thou keep these things without prejudice, doing nothing from partiality.

Lay hands hastily on no man, nor contribute to other sins. Keep thyself pure.

No longer drink water, but use a little wine because of thy stomach and thy frequent weaknesses.

The sins of some men are evident, leading to judgment, but also for some they follow after.
Likewise also good works are evident, and those faring otherwise cannot be hid.

Let bondmen, as many as are under a yoke, regard their own masters worthy of all respect, so that the name of God and the doctrine may not be blasphemed.

And those who have believing masters, let them not disparage them because they are recipients of us of the Lord Jesus Christ, and to the doctrine according to piety, and those faring otherwise cannot be hid.

If any man teaches something different, and does not associate with wholesome words, those of our Lord Jesus Christ, and to the doctrine according to piety,

he is puffed up, understanding nothing, but doting about disputes and word controversies, from which develop envy, strife, revilings, evil surmisings,
6:4 He is puffed up. Withdraw from such men corrupted in mind, and destitute of the truth, supposing piety to be a means of gain. But piety with contentment is great gain.

6:5 Constant frictions of men corrupted in mind, and destitute of the truth, supposing piety to be a means of gain. Withdraw from such.

6:6 But piety with contentment is great gain.

6:7 For we brought nothing into the world. It is clear that neither can we carry anything out.

6:8 But having food and covering we will be content with these.

6:9 But those who want to be rich fall into a temptation and a snare and many foolish and harmful lusts, which sink men in destruction and ruin.
6:10 For the love of money is a root of all the evils, of which some aspiring have wandered from the faith, and have pierced themselves through with many sorrows.

6:10 FOR ΓΑΡ 1063 {CONJ} THA H 3588 {TP/NSF} LOVE OF MONEY ΦΙΛΑΡΓΥΡΙΑ 5365 {N/NSF} IS ΕΥΤΗΣ 2076 {V/PIA/3S} ROOT PIZA 4491 {N/NSF} OF ALL ΠΑΝΤΩΝ 3956 {AP/GPN} THEΣ ΤΩΝ 3588 {TP/GPN} EVILS ΚΑΚΩΝ 2556 {AP/GPN} OF WHICH ΗΣ 3739 {PR/GSF} SOME ΤΙΝΕΣ 5100 {PR/NPNP} ASPIRING ΟΡΕΓΟΜΕΝΟΙ 3713 {V/PMP/PNM/PPGSM} HAVE WANDERED ΑΠΕΙΠΑΛΑΘΘΗΣΑΝ 635 {V/APA/3P} FROM ΑΠΟ 575 {PREP} ΘΑ ΤΗΣ 3588 {TP/GSF} FAITH ΠΙΣΤΕΩΣ 4102 {N/GSF} AND ΚΑΙ 2532 {CONJ} HAVE PIRED THROUGH ΠΕΡΙΕΠΕΙΡΑΝ 4044 {V/AAI/3P} THEMSELVES ΕΑΥΤΟΥΣ 1438 {AP/DPF} WITH MANY ΠΟΛΛΑΙΣ 4183 {A/DPF} SORROWS ΟΔΥΝΑΙΣ 3601 {N/DPF}зорр

6:10 PIZA ΓΑΡ ΠΑΝΤΩΝ ΤΟΝ ΚΑΚΩΝ ΕΥΤΗΣ Η ΦΙΛΑΡΓΥΡΙΑ ΗΣ ΤΙΝΕΣ ΟΡΕΓΟΜΕΝΟΙ ΑΠΕΙΠΑΛΑΘΘΗΣΑΝ ΑΠΟ ΤΗΣ ΠΙΣΤΕΩΣ ΚΑΙ ΕΑΥΤΟΥΣ ΠΕΡΙΕΠΕΙΡΑΝ ΟΔΥΝΑΙΣ ΠΟΛΛΑΙΣ

6:11 But thou, O man of God, flee these things, and pursue righteousness, piety, faith, love, patience, meekness.

6:11 ΒUT ΔΕ 1161 {CONJ} ΘΟΥ 5867 {V/PNM/2S} ΣΥ 4771 {V/PNM/2S} Ο 3588 {TP/NSF} Ω 5599 {INJ} ΜΑΝ ΑΝΘΡΩΠΟΙΕ 444 {N/VSM} OF THE ΘOY 3588 {TP/GSM} GOD ΘΕΟΥ 2316 {N/GSM} FLEE ΦΕΥΓΕ 5343 {V/PAM/2S} THESE ΤΑΥΤΑ 5023 {PD/APN} AND ΔΕ 1161 {CONJ} PURSUE ΔΙΩΚΕ 1377 {V/PAM/2S} RIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗΝ 1343 {N/ASF} PIETY ΕΥΣΕΒΕΙΑΝ 2150 {N/ASF} FAITH ΠΙΣΤΙΝ 4102 {N/ASF} LOVE ΑΓΑΠΗΝ 26 {N/ASF} PATIENCE ΥΠΟΜΟΝΗΝ 5281 {N/ASF} MEEEKNESS ΠΡΑΟΤΗΣ 4236 {N/ASF}爱你

6:11 ΣΥ ΔΕ Ω ΑΝΘΡΩΠΙΕ ΤΟΥ ΘΕΟΥ ΤΑΥΤΑ ΦΕΥΓΕ ΔΙΩΚΕ ΔΕ ΔΙΚΑΙΟΣΥΝΗΝ ΕΥΣΕΒΕΙΑΝ ΠΙΣΤΙΝ ΑΓΑΠΗΝ ΥΠΟΜΟΝΗΝ ΠΡΑΟΤΗΣ

6:12 Fight the good fight of the faith. Take hold of the eternal life for which thou are called, and confessed the good confession in the sight of many witnesses.

6:12 FIGHT ΑΓΩΝΙΖΟΥ 75 {V/PNM/2S} ΘΟΥ ΤΟΝ 3588 {TP/ASM} GOOD ΚΑΛΟΝ 2570 {A/ASM} FIGHT ΑΓΩΝΑ 73 {N/ASM} OF THE ΘΗΣ 3588 {TP/GSF} FAITH ΠΙΣΤΕΩΣ 4102 {N/GSF} TAKE HOLD ΕΠΙΛΑΒΟΥ 1949 {V/2ADM/2S} OF ΘΑ ΤΗΣ 3588 {TP/GSF} ETERNAL ΑΙΩΝΙΟΥ 166 {A/GSF} LIFE ΖΩΗΣ 2222 {N/GSF} FOR ΕΙΣ 1519 {PREP} WHICH ΗΝ 3739 {PR/ASF} THOU ARE CALLED ΕΚΛΗΘΗΣ 2564 {V/PAPI/2S} AND ΚΑΙ 2532 {CONJ} CONFESSED ΩΜΟΛΟΓΗΣΑΣ 3670 {V/AAI/2S} THA ΘΗΝ 3588 {TP/AI} GOOD ΚΑΛΗΝ 2570 {A/ASF} CONFESSION ΩΜΟΛΟΓΙΑΝ 3671 {N/ASF} IN SIGHT ΕΝΩΠΙΟΝ 1799 {ADV} OF MANY ΠΟΛΛΩΝ 4183 {A/GPN} WITNESSES ΜΑΡΤΥΡΩΝ 3144 {N/GPN}斗争

6:12 ΑΓΩΝΙΖΟΥ ΤΟΝ ΚΑΛΟΝ ΑΓΩΝΑ ΤΗΣ ΠΙΣΤΕΩΣ ΕΠΙΛΑΒΟΥ ΤΗΣ ΑΙΩΝΙΟΥ ΖΩΗΣ ΕΙΣ ΗΝ ΕΚΛΗΘΗΣ ΚΑΙ ΩΜΟΛΟΓΗΣΑΣ ΤΗΝ ΚΑΛΗΝ ΩΜΟΛΟΓΙΑΝ ΕΝΩΠΙΟΝ ΠΟΛΛΩΝ ΜΑΡΤΥΡΩΝ

6:13 I command thee in the sight of God, who makes all live, and of Christ Jesus, who testified to Pontius Pilate the good confession,

6:13 I COMMAND ΠΑΡΑΓΓΕΛΛΩ 3853 {V/PAI/1S} ΘΕΣ ΣΟΙ 4671 {V/PPI/2S} IN SIGHT ΕΝΩΠΙΟΝ 1799 {ADV} OF THE ΘΟΥ 3588 {TP/GSM} GOD ΘΕΟΥ 2316 {N/GSM} THEΟ ΤΟΥ 3588 {TP/GSM} WHO MAKES ΖΩΙΟΙΟΙΟΥΝΤΟΣ 2227 {V/PAP/GSM} ΤΗΣ ΤΑ 3588 {TP/APN} ALL ΠΑΝΤΑ 3956 {AP/APN} AND ΚΑΙ 2532 {CONJ} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM} JEHOSSUA ΗΙΣΟΥ 2424 {N/GSM} ΘΟΥ ΤΟΥ 3588 {TP/GSM} WHO TESTIFIED ΜΑΡΤΥΡΗΣΑΝΤΟΣ 3140 {V/AAI/GSM} ΤΟ ΕΠΙ 1999 {PREP} PONTIUS ΠΟΝΤΙΟΥ 4194 {N/GSM} PILATE ΠΙΛΑΤΟΥ 4091 {N/GSM} ΘΑ ΘΗΝ 3588 {TP/AI} GOOD ΚΑΛΗΝ 2570 {A/ASF} CONFESSION ΩΜΟΛΟΓΙΑΝ 3671 {N/ASF} you

6:13 ΠΑΡΑΓΓΕΛΛΩ ΣΟΙ ΕΝΩΠΙΟΝ ΘΟΥ ΘΕΟΥ ΤΟΥ ΖΩΙΟΙΟΥΝΤΟΣ ΤΑ ΠΑΝΤΑ ΚΑΙ ΧΡΙΣΤΟΥ ΗΙΣΟΥ ΤΟΥ ΜΑΡΤΥΡΗΣΑΝΤΟΣ ΕΠΙ ΠΟΝΤΙΟΥ ΠΙΛΑΤΟΥ ΘΕΝ ΚΑΛΗΝ ΩΜΟΛΟΓΙΑΝ

6:14 that thou keep the commandment, without spot, blameless, until the appearance of our Lord Jesus Christ,

6:14 ΘΕΣ ΣΕ 4571 {V/PPI/2S} TO KEEP ΤΗΡΗΣΑΙ 5083 {V/VNAS} ΘΑ ΘΗΝ 3588 {TP/AI} COMMANDMENT ΕΝΟΛΗΝ 1785 {N/ASF} WITHOUT SPOT ΑΣΠΙΛΩΝ 784 {A/ASF} BLAMELESS ΑΝΕΠΙΛΗΠΤΟΝ 4243 {A/ASF} UNTIL ΜΕΧΡΙ 3360 {ADV} ΘΑ
6:15 which he will show in his own times, the blessed and only Potentate, the King of those who are kings, and Lord of those who are lords,

6:15 WHICH HE WILL SHOW DEII EI 1166 (V/FAL/3S) IN OWN IDIOUS 2398 (A/DPM) TIMES KAIROIS 2540 (N/DPM) THO O 3588 (T/NSM) BLESSED MAKARIES 3107 (A/NSM) AND KAI 2532 (CONJ) ONLY MONOS 3441 (A/NSM) POTENTATE DYNASTHES 1413 (N/NSM) THO O 3588 (T/NSM) KING BASILEUS 935 (N/NSM) OF THOS THWN 3588 (T/GPM) WHO ARE KINGS BASILEYONTWN 936 (V/PAP/GPM) AND KAI 2532 (CONJ) LORD KURIOS 2962 (N/NSM) OF THOS THWN 3588 (T/GPM) WHO ARE LORDS KURIIEYONTWN 2961 (V/PAP/GPM)

6:16 who alone has immortality, dwelling in irreproachable light, whom no man has seen, nor can see, to whom is honor and eternal dominion. Truly.

6:16 THO O 3588 (T/NSM) ALONE MONOS 3441 (A/NSM) WHO HAS EXWN 2192 (V/PAP/NSM) IMMORTALITY ATANASSIAN 110 (N/ASF) DWELLING IN OIKON 3611 (V/PAP/NSM) IRREPROACHABLE APROSTITON 676 (A/ASN) LIGHT PHOS 5457 (N/ASN) WHOM O 3956 (A/APN) NOUN OYDEIS 3762 (A/NSM) OF MEN ANTHROPION 444 (N/GPM) HAS SEEN EIDEN 1492 (V/2AAI/3S) NOR OYDE 3761 (ADV) ARE ABLE DYNATAI 1410 (V/PNI/3S) TO SEE IDEIN 1492 (V/2AAI/3S) TO WHOM O 3739 (PR/DSM) HONOR TIMH 5092 (N/NSN) AND KAI 2532 (CONJ) ETERNAL AIIONION 166 (A/NSN) DOMINION KRATOS 2904 (N/NSN) TRULY AMHN 281 (HEB)

6:17 Command the rich in the present age not to be arrogant, nor hope in the uncertainty of wealth, but supplies us all things abundantly for enjoyment,

6:17 COMMAND PARAIGELE 3853 (V/PAM/2S) THOS TOIS 3588 (T/DPM) RICH PLOUSIOS 4145 (A/DPM) IN EN 1722 (PREP) THO TO 3588 (T/DSM) PRESENT NYN 3586 (ADV) AGE AIWNI 165 (N/DSM) NOT MHN 3361 (PR/T/N) TO BE ARROGANT YPSHALFONEIN 5309 (V/DEF) NOR MHDIE 3366 (CONJ) TO HOPE HAPIKENAI 1679 (V/RAN) IN EPI 1909 (PREP) UNCERTAINTY ADELANTHTI 83 (N/DSF) OF WEALTH PLOUOUTOY 4149 (N/GPM) BUT AAL 235 (CONJ) IN EN 1722 (PREP) THO TO 3588 (T/DSM) LIVING ZONTI 2198 (V/PAP/DSM) THO TO 3588 (T/DSM) GOD THEOS 2316 (N/DSM) THO TO 3588 (T/DSM) WHO SUPPLIES PAREXONTI 3930 (V/PAP/DSM) US HMHN 2254 (PP/1DP) ALL PANTA 3956 (A/APN) ABUNDANTLY PLOUSIOS 4146 (ADV) FOR EIS 1519 (PREP) ENJOYMENT APOLLAUSIN 619 (N/ASF)

6:18 to do good, to be rich in good works, to be generous, willing to share,

6:18 TO DO GOOD AGAIOERGEIN 14 (V/PAN) TO BE RICH PLOUYTEIN 4147 (V/PAN) IN EN 1722 (PREP) GOOD KALOIS 2570 (A/DPM) WORKS ERGOIS 2041 (N/DPM) TO BE EINAL 1511 (V/PXN) GENEROUS EYMETADOTOUS 2130 (A/APM) WILLING TO SHARE KOINONIKOYU 2843 (A/APM)

6:18 AGAIOERGEIN PLOUYTEIN EN ERGOIS KALOIS EYMETADOTOUS EINAL KOINONIKOYU

6:19 storing up for themselves a good foundation for that which is coming, so that they may take hold of the eternal life.

6:19 STORING UP APOTHESSARYZONTAS 597 (V/PAP/APM) FOR THEMSELVES EAYTOIES 1438 (PF/3DPM) GOOD KALON 2570 (A/ASM) FOUNDATION THEMEILION 2310 (N/ASM) FOR EIS 1519 (PREP) THE TO 3588 (T/ASM) WHICH IS COMING MEILION 3195 (V/PAP/ASM) SO THAT INA 2443 (CONJ) THEY MAY TAKE HOLD EPIELABONTAI 1949 (V/2ADS/3P) OF THA THS 3588 (T/GSF)
6:20 O Timothy, keep the entrustment, avoiding the profane babblings and objections of the falsely-called knowledge,

6:20 O ΤΙΜΟΘΕΥ ΤΗΝ ΠΑΡΑΘΗΚΗΝ ΦΥΛΑΞΩΝ ΕΚΤΡΕΠΙΟΜΕΝΟΣ ΤΑΣ ΒΕΒΗΛΟΥΣ ΚΕΝΟΦΩΝΙΑΣ ΚΑΙ ΑΝΤΙΘΕΣΕΙΣ ΤΗΣ ΨΕΥΔΩΝΥΜΟΥ ΓΝΩΣΕΩΣ

6:21 which some men professing have missed the mark concerning the faith. Grace is with thee. Truly.

6:21 ΤΙΝΕΣ ΕΠΑΙΓΓΕΛΛΟΜΕΝΟΙ ΠΕΡΙ ΤΗΝ ΠΙΣΤΙΝ ΗΣΤΟΧΣΑΝ Η ΧΑΡΙΣ ΜΕΤΑ ΣΟΥ ΑΜΗΝ

2nd Timothy

1:1 Paul, an apostle of Jesus Christ through the will of God, according to the promise of the life in Christ Jesus,

1:1 ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΔΙΑ ΘΕΛΗΜΑΤΟΣ ΘΕΟΥ ΚΑΤ ΕΠΑΙΓΓΕΛΙΑΝ ΖΩΗΣ ΣΟΥ ΑΜΗΝ

1:2 to Timothy, a beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

1:2 ΤΙΜΟΘΕΥ ΤΟΥ ΑΓΑΠΗΤΟΥ ΤΕΚΝΟΥ ΧΑΡΙΣ ΕΛΕΟΣ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΚΑΙ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ

1:3 I have gratitude to God whom I serve from the forefathers in a pure conscience, as I have unceasing remembrance about thee in my supplications, night and day

1:3 Ι ΕΧΩ ΑΓΑΠΗΤΟΥ ΤΕΚΝΟΥ ΧΑΡΙΣ ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ ΚΑΙ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ
1:4 longing to see thee, having remembered thy tears, so that I may be filled with joy,

1:5 taking memory of the non-hypocritical faith in thee, which first dwelt in thy grandmother Lois, and thy mother Eunice, and I am persuaded that is in thee also.

1:6 Because of which reason I remind thee to rekindle the gift of God that is in thee through the laying on of my hands.

1:7 For God did not give us a spirit of cowardice, but of power, and of love, and of soberness.
1:9 Who saved us and who called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal.

1:9 THO TOY 3588 {T/GSM} WHO SAVED ΣΩΣΑΝΤΟΣ 4982 {V/AAP/GSM} US ΗΜΑΣ 2248 {PP/IPAP} AND KAI 2532 {CONJ} WHO CALLED ΚΑΛΕΣΑΝΤΟΣ 2564 {V/AAP/GSM} WITH HOLY ΑΓΙΑ 40 {A/DSF} CALLING ΚΛΗΣΕΙ 2821 {N/DSF} NOT OY 3756 {PRT/N} ACCORDING TO ΚΑΤΑ 2596 {PREP} THEΣ TA 3588 {T/APN} WORKS ΕΡΓΑ 2041 {N/APN} OF US ΗΜΩΝ 2257 {PP/IPAP} BUT ΑΛΛΑ 235 {CONJ} ACCORDING TO ΚΑΤ 2596 {PREP} OWN ΙΔΙΑΝ 2398 {A/ASF} PURPOSE ΠΡΟΘΕΣΙΝ 4286 {N/ASF} AND KAI 2532 {CONJ} GRACE ΧΑΡΙΝ 5485 {N/ASF} THA ΤΗΝ 3588 {T/ASF} WHICH WAS GIVEN ΔΟΘΕΙΣΑΝ 1325 {V/APP/ASF} US ΗΜΩΝ 2257 {PP/IPAP} BUT ΑΛΛΑ 235 {CONJ} ACCORDING TO ΚΑΤ 2596 {PREP} OWN ΙΔΙΑΝ ΠΡΟΘΕΣΙΝ ΚΑΙ ΧΑΡΙΝ ΤΗΝ ΔΟΘΕΙΣΑΝ ΗΜΙΝ ΕΝ ΧΡΙΣΤΩ ΗΙΣΟΥ ΠΡΟ ΧΡΟΝΩΝ ΑΙΩΝΩΝ.

1:10 But which has now been manifested by the appearing of our Savior Jesus Christ, who indeed abolished death, and brought life and immortality to light through the good-news,

1:10 BUT ΔΕ 1161 {CONJ} NOW NYN 3568 {ADV} WHICH HAS BEEN MANIFESTED ΦΑΝΕΡΩΘΕΙΣΑΝ 5319 {V/APP/ASF} BY ΔΙΑ 1223 {PREP} ΘΑ ΘΗΣ 3588 {T/GSF} APPEARING ΕΠΙΦΑΝΕΙΑΣ 2015 {N/GSF} OF THO TOY 3588 {T/GSM} SAVIOR ΧΩΘΡΟΣ 4990 {N/GSM} OF US ΗΜΩΝ 2257 {PP/IPAP} ΕΙΔΟΥΣ 2424 {V/GSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM} WHO ABOLISHED ΚΑΤΑΡΗΣΑΝΤΟΣ 2673 {V/AAP/GSM} INDEED ΜΕΝ 3303 {PRT} THO ΤΟΝ 3588 {T/ASF} DEATH ΘΑΝΑΤΟΝ 2288 {N/ASM} AND ΔΕ 1161 {CONJ} WHO BROUGHT TO LIGHT ΦΩΤΙΖΑΣΤΟΣ 5461 {V/AAP/GSM} LIFE ΖΩΗΝ 2222 {N/ASF} AND KAI 2532 {CONJ} IMMORTALITY ΑΦΘΑΡΣΙΑΝ 861 {N/ASF} THROUGH ΔΙΑ 1223 {PREP} THE TOY 3588 {T/GSM} GOOD NEWS ΕΥΑΓΓΕΛΙΟΥ 2098 {N/GSM}.

1:11 for which I was appointed a herald, and an apostle, and a teacher of Gentiles.

1:11 FOR ΕΙΣ 1519 {PREP} WHICH Ω 3739 {PR/NSM} ΔΙΑ 1473 {PP/INS} WAS APPOINTED ΕΤΕΘΘΗΝ 5087 {V/AP/IS} HERALD ΚΗΡΥΞ 2783 {N/NSM} AND KAI 2532 {CONJ} APOSTLE ΑΠΟΣΤΟΛΟΣ 652 {N/NSM} AND KAI 2532 {CONJ} TEACHER ΔΙΑΣΚΑΛΟΣ 1320 {N/NSM} OF GENTILES ΕΘΝΩΝ 1484 {N/GPN}.

1:12 Because of which reason I also suffer these things. But I am not ashamed, for I know him whom I have believed, and I am persuaded that he is able to preserve my consignment for that day.

1:12 BECAUSE OF ΔΙ 1223 {PREP} WHICH ΗΝ 3739 {PR/NSM} REASON ΑΙΤΙΑΝ 156 {N/ASF} ALSO KAI 2532 {CONJ} I SUFFER ΠΑΣΧΩ 3958 {V/PAP/IS} THESE ΤΑΥΤΑ 5023 {PD/APP} BUT ΑΛΛΑ 235 {CONJ} I AM ASHAMED ΕΠΙΑΙΣΧΥΝΟΜΑΙ 1870 {V/PNP/IS} NOT OYK 3756 {PRT/N} FOR ΓΑΡ 1063 {CONJ} I KNOW ΙΔΑ 1492 {V/RAI/IS} WHOM Ω 3739 {PR/DSM} I HAVE BELIEVED ΠΙΕΠΙΣΤΕΥΚΑ 4100 {V/RAI/IS} AND KAI 2532 {CONJ} AM PERSUADED ΠΕΠΕΙΣΔΘΕ ΙΜΑΙ 3982 {V/RPI/IS} THAT ΟΤΙ 3754 {CONJ} HE IS ΕΣΤΙΝ 2076 {V/PXI/IS} ABLE ΎΝΑΤΟΣ 1415 {N/NSM} TO PRESERVE ΦΥΛΑΞΑΙ 5442 {V/AAN} ΘΑ ΤΗΝ 3588 {T/ASF} CONSIGNMENT ΠΑΡΑΘΗΚΗΝ 3866 {N/ASF} OF ME MOY 3450 {PP/IPG} FOR ΕΙΣ 1519 {PREP} THAT ΕΚΕΙΝΗΝ 1565 {PD/ASF} ΘΑ ΤΗΝ 3588 {T/ASF} DAY ΗΜΕΡΑΝ 2250 {N/NSM}.

1:12 ΔΙ ΗΝ ΑΙΤΙΑΝ ΚΑΙ ΤΑΥΤΑ ΠΑΣΧΩ ΑΛΛ ΟΥΚ ΕΠΙΑΙΣΧΥΝΟΜΑΙ ΙΔΑ ΓΑΡ Ω ΠΙΕΠΙΣΤΕΥΚΑ ΚΑΙ ΠΕΠΕΙΣΔΘΕ ΟΤΙ ΔΥΝΑΣΙΑ ΕΣΤΙΝ ΤΗΝ ΠΑΡΑΘΗΚΗΝ ΜΟΥ ΦΥΛΑΞΑΙ ΕΙΣ ΕΚΕΙΝΗΝ ΤΗΝ ΗΜΕΡΑΝ.

1:13 Hold the pattern of sound words that thou heard from me, in faith and love in Christ Jesus.

1:13 HOLD THOU EXE 2192 {V/PAM/NS} PATTERN ΥΠΟΤΥΠΩΣΙΝ 5296 {N/ASF} OF SOUND ΥΓΙΕΙΝΟΝΤΩΝ 5198 {V/PAP/GP}.
1:14 Guard the good consignment through the Holy Spirit that dwells in us.

1:15 This thou know, that all those in Asia turned away from me, of whom are Phygellus and Hermogenes.

1:16 May the Lord grant mercy to the house of Onesiphorus, because he often refreshed me and was not ashamed of my chain.
1:2 Thou therefore, my child, be strong in the grace in Christ Jesus.

2:1 THOU 4771 {PP/2NS} THEREFORE 3767 {CONJ} CHILD 5043 {N/VSN} OF ME 3450 {PP/1GS} BE STRONG 1743 {V/PPM/2S} EN THE 3588 {T/DSF} GRACE 5485 {N/DSF} THE 3588 {T/DSF} IN EN 1722 {PREP} ANOINTED 5547 {N/DSM} JEHOJoshua 2424 {N/DSM} IHSOU 2424 {N/DSM} 2:1 THOU OUN TEKNON MOU ENDUNAMOU EN TH CARITI TH EN CRISTW IHSOU

2:2 And what thou have heard from me through many witnesses, these things commit thou to faithful men who will be competent to teach others also.

2:2 AND KAI 2532 {CONJ} WHAT 3739 {PR/APN} THOU HAVE HEARD HKOUSAS 191 {V/AAI/2S} FROM PAR 3844 {PREP} ME EMOU 1700 {PP/1GS} THROUGH DIΑ 1223 {PREP} MANY 4183 {A/GPM} WITNESSES MARTURWN 3144 {N/GPM} THESE TAUTA 5023 {PD/APN} COMMIT PARAQOU 3908 {V/2AMI/2S} TO FAITHFUL PISTOIS 4103 {A/DPM} MEN ANQRWPOIS 444 {N/DPM} WHO OITINES 3748 {PR/NPM} WILL BE ESONTAI 2071 {V/FXI/3P} COMPETENT IKANOI 2425 {A/NPM} TO TEACH DIDAXAI 1321 {V/AAN} OTHER ETEROUS 2087 {A/APM} ALSO KAI 2532 {CONJ}

2:3 Thou therefore endure hardship as a good soldier of Jesus Christ.

2:3 THOU 4771 {PP/2NS} THEREFORE 3767 {CONJ} ENDURE HARDSHIP KAKOPAQHSON 2553 {V/AAM/2S} AS WS KALOS 2570 {A/NSM} STRATIWTHS 4757 {N/NSM} OF JEHOSHUA IHSOU 2424 {N/GSM} ANOINTED CRISTOU 5547 {N/GSM}

2:4 No man who serves in the military entangles himself in the affairs of life, so that he may please the man who enlisted the army.

2:4 NONE OUDΕΙΣ 3762 {A/NSM} WHO SERVES IN THE MILITARY ΣΤΡΑΤΕΥΟΜΕΝΟΣ 4754 {V/PMP/NSM} ENTANGLES HIMSELF EMΠΕΛΕΚΕΤΑI 1707 {V/PMI/3S} IN THAS TAIΣ 3588 {T/DPF} AFFAIRS ΠΡΑΓΜΑΤΕΙΑΙΣ 4230 {A/DPM} OF ΤΟΥ 3588 {T/GSM} LIFE ΒΙΟU 979 {N/GSM} SO THAT INA 2443 {CONJ} HE MAY PLEASE ARESH 700 {V/AAS/3S} THO TΩ 3588 {T/GSM} WHO ENLISTED THE ARMY ΣΤΡΑΤΟΛΟΓΗΣΑΝΤΙ 4758 {V/AAP/DSM}

2:5 And also if any man competes, he is not crowned unless he competes lawfully.

2:5 AND ΔΕ 1161 {CONJ} ALSO KAI 2532 {CONJ} IF EAN 1437 {COND} ANY TΙΣ 5100 {PX/NSM} COMPETES ΑΘΛΗ 118 {V/PAS/3S} HE IS CROWNED ΣΤΕΦΑΝΟΥΤΑI 4737 {V/PP/3S} NOT OΥ 3756 {PR/TN} NOT MH 3361 {PRT/N} HE COMPETES ΑΘΛΗΣΗ 118 {V/AAAS/3S} LAWFULLY NOMIMΩS 3545 {ADV}

2:6 The farmer who labors must be the first to partake of the fruits.

2:6 THO TΩΝ 3588 {T/ASM} FARMER ΓΕΩΡΓΙΟΝ 1092 {N/ASM} WHO LABORS ΚΟΙΠΩΝΤΑ 2872 {V/PAP/ASM} MUST BE ΔΕΙ 1163 {V/PQI/3S} FIRST ΠΡΩΤΟΝ 4412 {A/ASM} TO PARTAKE ΜΕΤΑΛΛΑΜΒΑΝΕΙΝ 3335 {V/PAN} OF THOS TΩN 3588 {T/GPM} FRUITS KΑΡΠΩΝ 2590 {N/GPM}

2:7 Consider what I say, for may the Lord give thee understanding in all things.

2:7 CONSIDER NOΕΙ 3539 {V/PAM/2S} WHAT A 3739 {PR/APN} I SAY ΑΓΙΩ 3004 {V/PAT/1S} FOR ΓAP 1063 {CONJ} THO O 3588 {T/NSM} LORD ΚΥΡΙΟΣ 2962 {N/NSM} MAY HE GIVE ΔΩΗ 1325 {V/2AAO/3S} THEE ΣΟΙ 4671 {PP/2DS} UNDERSTANDING ΣΥΝΕΣΙΝ
2:8 Remember Jesus Christ, raised from the dead, of the seed of David, according to my good-news,

2:8 REMEMBER MNHMONEYE 3421 {V/PAM/2S} JEHOSHUA IHSOY 2424 {N/ASM} ANOINTED XRIΣTON 5547 {N/ASM} RAISED EI'HΓΕΡΜΕΝΟΝ 1453 {V/VRP/ASM} FROM EK 1537 {PREP} DEAD NEΚΡΩΝ 3498 {A/GPM} OF EK 1537 {PREP} SEED ΣΠΕΡΜΑΤΟΣ 4690 {N/GSN} OF DAVID DAUID 1138 {N/PRI} ACCORDING TO KATA 2596 {PREP} THE TO 3588 {T/ASN} GOOD-NEWS EΥΑΓΓΕΛΙΩΝ 2098 {N/ASN} OF ME MOY 3450 {PP/1GS}

2:9 within which I suffer evil to the point of bonds as an evildoer, but the word of God is not bound.

2:9 WITHIN EN 1722 {PREP} WHICH Ω 3739 {PR/DSN} I SUFFER EVIL KAKOΠΑΘΩ 2553 {V/PAI/1S} TO THE POINT MEΚΡΙ 3360 {ADV} OF BONDS DESMWN 1199 {N/GPM} AS WS 5613 {ADV} EVILDOING KAKΟURYΓΟΣ 2557 {A/NSM} BUT O 3756 {PRT/N} IS BOUND DEDEΤΑΙ 1210 {V/RPI/3S}

2:10 Because of this I endure all things because of the chosen, so that they also may experience salvation in Christ Jesus, with eternal glory.

2:10 BECAUSE OF DΙΑ 1223 {PREP} THIS ΤΟΥΤΟY 5124 {PD/DASM} I ENDURE ΥΠΟΜΕΝΩ 5278 {V/PAI/1S} ALL ΠΑΝΤΑ 3956 {A/APN} BECAUSE OF DΙΑ 1223 {PREP} ΤΟΥΣ ΕΚΛΕΚΤΟΥΣ 3588 {T/APM} CHosen ΕΚΛΕΚΤΟΥΣ 1588 {A/APM} SO THAT ΙΝΑ 2443 {COND} THEY ΑΥΤΟΙ 846 {PP/NPM} ALSO ΚΑΙ 2532 {CONJ} MAY EXPERIENCE ΤΥΧΩΣΙΝ 5177 {V/2AAS/3P} SALVATION ΣΩΤΗΡΙΑΣ 4991 {N/GSF} ΤΗΣ 3588 {T/GSF} IN EN 1722 {PREP} ANOINTED XΡΙΣΤΩ 5547 {N/DSM} JEHOSHUA IHSOU 2424 {N/DSM} WITH META 3326 {PREP} ETERNAL ΑΙΩΝΙΟΥ 166 {N/GSF} GLORY ΔΟΞΗΣ 1391 {N/GSF}

2:11 Faithful is the saying, For if we die together, we will also live together.

2:11 FAITHFUL ΠΙΣΤΟΣ 4103 {A/NSM} ΤΟΟΥ 3588 {T/NSM} SAYING ΛΟΓΟΣ 3056 {N/NSM} FOR ΓΑΡ 1063 {CONJ} IF EI 1487 {COND} WE DIE TOGETHER ΣΥΝΑΠΕΘΑΝΟΜΕΝ 4880 {V/2AAI/1P} ALSO ΚΑΙ 2532 {CONJ} WE WILL LIVE TOGETHER ΣΥΖΗΣΟΜΕΝ 4800 {V/FAI/1P}

2:12 If we endure, we will also reign together. If we renounce him, that man will also renounce us.

2:12 IF EI 1487 {COND} WE ENDURE ΥΠΟΜΕΝΟΜΕΝ 5278 {V/PAI/1P} ALSO ΚΑΙ 2532 {CONJ} WE WILL REIGN TOGETHER ΣΥΜΒΑΣΙΛΕΥΣΟΜΕΝ 4821 {V/FAI/1P} IF EI 1487 {COND} WE RENOUNCE ΑΡΝΟΥΜΕΘΑ 720 {V/PNI/1P} THAT ALSO ΚΑΚΕΙΝΟΣ 2548 {PD/NSM/C} HE WILL RENOUNCE ΑΡΝΗΣΕΤΑΙ 720 {V/FDI/3S} US ΗΜΑΣ 2248 {PP/1AP}

2:13 If we are unfaithful, that man remains faithful. He cannot renounce himself.

2:13 IF EI 1487 {COND} WE ARE UNFAITHFUL ΑΠΙΣΤΟΥΜΕΝ 569 {V/PAI/1P} THAT ΕΚΕΙΝΟΣ 1565 {PD/NSM} REMAINS ΜΕΝΕΙ 3306 {V/PAI/3S} FAITHFUL ΠΙΣΤΟΣ 4103 {A/NSM} NOT OY 3756 {PRT/N} IS HE ABLE ΔΥΝΑΤΑΙ 1410 {V/PNI/3S} TO RENOUNCE ΑΡΝΗΣΑΣΘΑΙ 720 {V/ADN} HIMSELF ΕΥΑΤΟΝ 1438 {PF/3ASM}
Remind them of these things, solemnly testifying in the sight of the Lord, not to brawl verbally, to nothing useful, to the ruin of those who hear.

Be diligent to present thyself approved to God, an irreproachable workman, correctly traversing the word of truth.

But shun profane babblings, for they will advance to greater impiety,

and their word will have a feeding field like gangrene, of whom are Hymenaeus and Philetus,

men who missed the mark about the truth, saying the resurrection happened already, and they overthrow the faith of some.

Nevertheless the firm foundation of God stands, having this seal, Lord knows those who are his, and, Let every man who names the name of Lord keep away from unrighteousness.
2:20 Now in a great house there are not only gold and silver vessels, but also wood and earthen, and some for esteem and some for disesteem.

2:21 If therefore any man purges himself from these things, he will be a vessel for esteem, sanctified and useful to the master, prepared for every good work.

2:22 And flee juvenile impulses, but pursue righteousness, faith, love, peace, with those who call upon the Lord out of a pure heart.

2:23 But shun foolish and uneducated questions, knowing that they breed quarrels.

2:24 And a bondman of Lord must not quarrel, but be gentle to all, able to teach, patient,
2:24 In meekness correcting those who oppose. Perhaps God may grant them repentance for recognition of the truth,

2:25 and they may sober up out of the snare of the devil, having been captured by him for his will.

3:1 But know this, that in the last days perilous times will come.

3:2 For men will be lovers of self, lovers of money, boasters, arrogant, blasphemous, disobedient to parents, ungrateful, impious,

3:3 devoid of natural affection, irreconcilable, slanderous, without self-control, savage, no lovers of good,

3:4 traitors, reckless, beclouded, lovers of pleasure more than lovers of God,

3:4 ΠΡΟΔΟΤΑΙ ΠΡΟΠΕΤΕΙΣ ΤΕΤΥΨΜΕΝΟΙ ΦΙΛΗΔΟΝΟΙ ΜΑΛΛΟΝ Η ΦΙΛΟΘΕΟΙ

3:5 having a form of piety, but repudiating the power of it. Now turn away from these men,


3:6 for from these are those who creep into houses, and take captive petty women laden with sins, being led away by various impulses,


3:7 ever learning and never able to come to knowledge of truth.


3:8 And by which way Jannes and Jambres opposed Moses, so also do these oppose the truth. Men corrupted in mind, worthless about the faith.


3:9 But they will not advance in much more, for their folly will be evident to all men, as also that of those men came to be.


3:9 ΑΛΛΑ ΟΥ ΠΡΟΚΟΨΟΥΣΙΝ ΕΠΙ ΠΛΕΙΩΝ Η ΓΑΡ ΑΝΩΙΑ ΑΥΤΩΝ ΕΚΔΗΛΟΣ ΕΣΤΑΙ ΠΑΣΙΝ ΩΣ ΚΑΙ Η ΕΚΕΙΝΩΝ ΕΓΕΝΕΤΟ
But thou have closely followed my doctrine, conduct, purpose, faith, longsuffering, love, perseverance,

endured such persecutions, and the Lord rescued me out of them all.

persecutions, sufferings, such as happened to me at Antioch, at Iconium, at Lystra. I endured such persecutions, and the Lord rescued me out of them all.

And also all those who want to live devoutly in Christ Jesus will be persecuted.

But evil men and impostors will go forward, leading astray and being led astray.

But continue thou in what thou learned and were convinced of, knowing from whom thou learned them.

And that from a babe thou have known the sacred writings, which are able to make thee wise for salvation through faith in Christ Jesus.
3:16 **Every scripture is inspired by God and useful for instruction, for reproof, for correction, for discipline in righteousness,**


3:17 **so that the man of God may be qualified, having been completed for every good work.**


4:1 **I solemnly testify therefore before God and the Lord Jesus Christ, who is going to judge the living and the dead at his appearing and his kingdom,**


4:2 **preach the word, stand in season, out of season, reprove, rebuke, exhort, with all longsuffering and teaching.**


4:3 **For there will be time when they will not tolerate sound doctrine, but they will accumulate teachers to themselves according to their own desires, who tickle the ear,**

4:3 ΦΙΛΙΩ 3588 [T/GSF] SOUND ΥΓΙΕΙΝΟΥΣΗΣ 5198
and will indeed turn from the truth, and will be turned aside to myths.
4:9 **Hurry to come to me quickly,**

4:9 *HURRY* ΣΠΟΥΔΑΣΩΝ 4704 {V/AAM/2S} TO COME ΕΛΘΕΙΝ 2064 {V/2AAN} TO ΠΡΟΣ 4314 {PREP} ΜΕ ΜΕ 3165 {PP/1AS} QUICKLY ΤΑΧΕΩΣ 5030 {ADV}

4:9 **for Demas forsook me having loved the present age, and he went to Thessalonica, Crescens to Galatia, Titus to Dalmatia.**

4:10 **But Tychicus I sent to Ephesus.**

4:10 *DE* 1161 {CONJ} **TYCHICUS** TUCIKON 5190 {N/ASM} **I SENT** AΠΕΣΤΕΙΛΑ 649 {V/AAO/1S} TO ΕΙΣ 1519 {PREP} **EPHESUS** EFESON 2181 {N/ASF}

4:11 **Bring the cloak that I left behind at Troas with Carpus when thou come, and the books, especially the parchments.**

4:12 **Alexander the coppersmith did many evil things to me. May the Lord repay him according to his works,**
4:15 of whom thou also beware, for he extremely opposed our words.

4:16 At my first defense no man came with me, but all forsook me. May it not be reckoned to them.

4:17 But the Lord stood by me and strengthened me, so that through me the sacred message might be brought to fullness, and all the Gentiles might hear. And I was rescued out of the mouth of the lion.

4:18 And the Lord will rescue me from every evil work, and will save me for his heavenly kingdom, to whom is the glory into the ages of the ages. Truly.

4:19 Salute Priscus and Aquila, and the house of Onesiphorus.

4:20 Erastus remained at Corinth, but Trophimus I left being sick at Miletus.
4:21 Hurry to come before winter. Eubulus salutes thee, and Pudens, and Linus, and Claudia, and all the brothers.

4:22 The Lord Jesus Christ is with thy spirit. Grace is with you. Truly.

Titus

1:1 Paul, a bondman of God and an apostle of Jesus Christ, according to the faith of the chosen of God, and the knowledge of truth according to piety, in hope of eternal life, which the non-lying God promised before times eternal,

1:2 But in his own times he made known his word by preaching, which I was entrusted according to the commandment of God our Savior,
1:4 to Titus, a genuine child according to the common faith: Grace, mercy, peace from God the Father and Lord Jesus Christ our Savior.

1:4 1:9 1:4 1:8 1:7 1:6 1:5 1:4

1:5 I left thee behind in Crete on account of this: That thou should set in order the things lacking, and appoint elders in every city as I commanded thee.

1:5 1:4

1:6 if any man is blameless, the husband of one wife, having believing children, not with an accusation of debauchery or insubordinate.

1:6 1:7

1:7 For the overseer must be blameless as a steward of God, not self-willed, not prone to anger, not a drunkard, not a fighter, not greedy of base gain,

1:7 1:6

1:8 but a lover of strangers, a lover of good, serious minded, just, devout, self-controlled,

1:8 1:9

1:9 holding firm the faithful word according to the teaching, so that he may also be able to exhort by the sound doctrine, and to correct those who contradict.
1:9 HOLDING FIRM ANTECOMENON 472 {V/PNP/ASM} THO TOY 3588 {T/GSM} FAITHFUL PIΣTOY 4103 {A/GSM} WORD ΛΟΓΟΥ 3056 {N/GSM} ACCORDING TO ΚΑΤΑ 2596 {PREP} THA THN 3588 {T/ASF} TEACHING ΔΙΔΑΧΗΝ 1322 {N/ASF} SO THAT ιΝΑ 2443 {CONJ} HE MAY BE Η 5600 {V/PXS/3S} ABLE ΔΥΝΑΤΟΣ 1415 {A/NSM} ALSO ΚΑΙ 2532 {CONJ} TO EXHORT ΠΑΡΑΚΑΛΕΙΝ 3870 {V/PAN} BY ΕΝ 1722 {PREP} THA ΤH 3588 {T/DSF} SOUND ΥΓΙΑΙΝΟΥΣΗ 5198 {V/PAP/DSF} THA ΤH 3588 {T/DSF} DOCTRINE ΔΙΔΑΣΚΑΛΙΑ 1319 {N/DSF} AND ΚΑΙ 2532 {CONJ} TO CORRECT ΕΛΕΓΧΕΙΝ 1651 {V/PAN} THOS TOYΣ 3588 {T/APM} WHO CONTRADICT ANΤΙΛΕΓΟΝΤΑΣ 483 {V/PAP/APM}

1:9 ANTECOMENON TOY ΚΑΤΑ ΤΗΝ ΔΙΔΑΧΗΝ ΠΙΣΤΟΥ ΛΟΓΟΥ ΙΝΑ ΔΥΝΑΤΟΣ Η ΚΑΙ ΠΑΡΑΚΑΛΕΙΝ ΕΝ ΤΗ ΔΙΔΑΣΚΑΛΙΑ ΤΗ ΥΓΙΑΙΝΟΥΣΗ ΚΑΙ ΤΟΥΣ ΑΝΤΙΛΕΓΟΝΤΑΣ ΕΛΕΓΧΕΙΝ

1:10 For there are also many insubordinate men, vain talkers and deceivers, especially those from circumcision,

1:10 FOR ΓΑΡ 1063 {CONJ} THERE ARE ΕΙΣΙΝ 1526 {V/PXI/3P} ALSO ΚΑΙ 2532 {CONJ} MANY ΠΟΛΛΟΙ 4183 {A/NPM} INSUBORDINATE ΑΝΥΠΟΤΑΚΤΟΙ 506 {A/NPM} VAIN TALKING ΜΑΤΑΙΟΛΟΓΟΙ 3151 {A/NPM} AND ΚΑΙ 2532 {CONJ} DECEIVERS ΦΡΕΝΑΠΑΤΑΙ 184 {N/NPM} ESPECIALLY ΜΑΛΙΣΤΑ 3122 {ADV} THOS ΟΙ 3588 {T/NPM} FROM ΕΚ 1537 {PREP} CIRCUMCISION ΠΕΡΙΤΟΜΗΣ 4061 {N/GSF}

1:10 ΕΙΣΙΝ ΓΑΡ ΠΟΛΛΟΙ ΚΑΙ ΑΝΥΠΟΤΑΚΤΟΙ ΜΑΤΑΙΟΛΟΓΟΙ ΚΑΙ ΦΡΕΝΑΠΑΤΑΙ ΜΑΛΙΣΤΑ ΟΙ ΕΚ ΠΕΡΙΤΟΜΗΣ

1:11 who must be muzzled, men who subvert whole houses, teaching things that they ought not, for sake of ugly profit.

1:11 WHOM ΟΥΣ 3739 {PR/APM} IT IS NECESSARY ΔΕΙ 1163 {V/PQI/3S} TO MUZZLE ΕΠΙΣΤΟΜIZEIN 1993 {V/PAN} WHO ΟΙΤΙΝΕΣ 3748 {PR/NPM} SUBVERT ΑΝΑΤΡΕΠΟΥΣΙΝ 396 {V/PAI/3P} WHOLE ΟΛΟΥΣ 3650 {A/APM} HOUSES ΟΙΚΟΥΣ 3624 {N/APM} TEACHING ΔΙΔΑΣΚΟΝΤΕΣ 1321 {V/PAP/NPM} THAT Α 3739 {PR/APN} OUGHT ΣΗ 1163 {V/PQI/3S} NOT ΜΗ 3361 {PRT/N} FOR SAKE ΑΙΣΧΡΟΥ 150 {A/GSN} PROFIT ΚΕΡΔΟΥΣ 2771 {N/GSN}

1:11 ΟΥΣ ΔΕΙ ΕΠΙΣΤΟΜIZEIN ΟΙΤΙΝΕΣ ΟΙΟΥΣ ΟΙΚΟΥΣ ΑΝΑΤΡΕΠΟΥΣΙΝ ΔΙΔΑΣΚΟΝΤΕΣ Α ΜΗ ΔΕΙ ΑΙΣΧΡΟΥ ΚΕΡΔΟΥΣ ΧΑΡΙΝ

1:12 A certain man of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, lazy bellies.

1:12 A CERTAIN ΤΙΣ 5100 {PX/NSM} OF ΕΞ 1537 {PREP} THEMSELVES ΑΥΤΩΝ 846 {P/P} PROPHEΤ ΠΡΟΦΗΤΗΣ 4396 {N/NSM} OF THEM ΑΥΤΩΝ 846 {P/P} OWN ΙΔΙΟΣ 2398 {N/NSM} SAID ΕΙΠΕΝ 2036 {V/2AAI/3S} CRETANS ΚΡΗΤΕΣ 2912 {N/NPM} ALWAYS ΑΕΙ 104 {ADV} LIARS ΨΕΥΣΤΑΙ 5583 {N/NPM} EVIL ΚΑΚΑ 2556 {A/NPN} BEASTS ΘΗΡΙΑ 2342 {N/NPN} LAZY ΑΡΓΑΙ 692 {A/NPF} BELLIES ΓΑΣΤΕΡΕΣ 1064 {N/NPF}

1:12 ΕΙΠΕΝ ΤΙΣ ΕΞ ΑΥΤΩΝ ΙΔΙΟΣ ΑΥΤΩΝ ΠΡΟΦΗΤΗΣ ΚΡΗΤΕΣ ΑΕΙ ΨΕΥΣΤΑΙ ΚΑΚΑ ΘΗΡΙΑ ΓΑΣΤΕΡΕΣ ΑΡΓΑΙ

1:13 This testimony is true, because of which reason, reprove them harshly, so that they may be sound in the faith,

1:13 ΤΗΣ ΑΥΤΗΣ 3778 {PD/NSF} Η 3588 {T/NSF} TESTIMONY ΜΑΡΤΥΡΙΑ 3141 {N/NSF} IS ΕΣΤΙΝ 2076 {V/PXS/3S} TRUE ΑΛΗΘΗΣ 227 {A/NSF} BECAUSE OF ΔΙ 1223 {PREP} WHICH ΗΝ 3739 {PR/ASF} REASON ΑΙΤΙΑΝ 156 {N/ASF} REBUKE ΕΛΕΓΧΕ 1651 {V/PAP/DSF} THEM ΑΥΤΟΥΣ 846 {P/P} HARSHLY ΑΠΟΤΟΜΟΣ 664 {ADV} SO THAT ιΝΑ 2443 {CONJ} THEY MAY BE SOUND ΥΓΙΑΙΝΩΣΙΝ 5198 {V/PAP/3S} IN ΕΝ 1722 {PREP} Η η 3588 {T/DSF} FAITH ΠΙΣΤΕΙ 4102 {N/DSF}

1:13 ΜΑΡΤΥΡΙΑ ΑΥΤΗ ΕΣΤΙΝ ΑΛΗΘΗΣ ΔΙ ΗΝ ΑΙΤΙΑΝ ΕΛΕΓΧΕ ΑΥΤΟΥΣ ΑΠΟΤΟΜΟΣ ιΝΑ ΥΓΙΑΙΝΩΣΙΝ ΕΝ ΤΗ ΠΙΣΤΕΙ

1:14 not giving heed to Jewish myths, and commandments of men who turn away from the truth.

1:14 ΜΗ 3361 {PRT/N} GIVING HEED ΠΡΟΣΕΧΟΝΤΕΣ 4337 {V/PAP/NPM} TO JEWISH ΙΟΥΔΑΙΚΟΙΣ 2451 {A/DPM} MYTHS
1:15 Truly to the pure all things are pure, but to those who are defiled and unbelieving nothing is pure, but both their mind and their conscience are defiled.

1:16 They profess to know God, but in their works they deny him, being abominable, and disobedient, and worthless for every good work.

2:1 But speak thou the things that are fitting for the sound doctrine.

2:2 Aged men are to be sober, noble, serious minded, sound in faith, in love, in perseverance.

2:3 Aged women likewise be reverent in behavior, not slanderous, not enslaved to much wine, teachers of what is good,
2:4 so that they may teach the young women to be sensible, to love their husbands, to love their children,

2:4 so that INA 2443 {CONJ} THEY MAY TEACH TO BE SENSIBLE ΣΩΦΡΟΝΙΖΩΣΙΝ 4994 {V/PAS/3P} THAS ΤΑΣ 3588 {T/APF} YOUNG ΝΕΑΣ 3501 {A/APF} TO BE ΕΙΝΑΙ 1511 {V/PXN} HUSBAND-LOVING ΦΙΛΑΝΔΡΟΥΣ 5362 {N/APF} CHILDREN-LOVING ΦΙΛΟΤΕΚΝΟΥΣ 5388 {A/APF}

2:4 INA ΣΩΦΡΟΝΙΖΩΣΙΝ ΤΑΣ ΝΕΑΣ ΦΙΛΑΝΔΡΟΥΣ ΕΙΝΑΙ ΦΙΛΟΤΕΚΝΟΥΣ

2:5 to be serious-minded, pure, homemakers, good, submissive to their own husbands, so that the word of God may not be blasphemed.

2:5 SERIOUS-MINDED ΣΩΦΡΟΝΑΣ 4998 {A/APF} PURE ΑΓΝΑΣ 53 {A/APF} HOMEMAKING ΟΙΚΟΥΡΟΥΣ 3626 {A/APF} GOOD ΑΓΑΘΑΣ 18 {A/APF} SUBMISSIVE ΥΠΟΤΑΣΣΟΜΕΝΑΣ 5293 {V/PPP/APF} TO OWN ΙΔΙΟΙΣ 2398 {A/DPM} ΘΟΣ ΤΟΙΣ 3588 {T/DPM} HUSBANDS ΑΝΔΡΑΣΙΝ 435 {N/DPM} SO THAT INA 2443 {CONJ} THO 3588 {T/NSM} WORD ΔΟΓΩΣ 3056 {N/NSM} OF THO ΤΟΥ 3588 {T/GSM} GOD ΘΕΟΥ 2136 {N/GSM} NOT ΜΗ 3361 {PRT/N} MAY BE BLASPHEMED ΒΛΑΣΦΗΜΗΤΑΙ 987 {V/PPS/3S}

2:5 ΣΩΦΡΟΝΑΣ ΑΓΝΑΣ ΟΙΚΟΥΡΟΥΣ ΑΓΑΘΑΣ ΥΠΟΤΑΣΣΟΜΕΝΑΣ ΤΟΙΣ ΙΔΙΟΙΣ ΑΝΔΡΑΣΙΝ ΙΝΑ ΜΗ Ο ΔΟΓΩΣ ΤΟΥ ΘΕΟΥ ΒΛΑΣΦΗΜΗΤΑΙ

2:6 Likewise exhort the younger men to be sober-minded.

2:6 LIKewise ΩΣΑΥΤΩΣ 5615 {ADV} EXHORT ΠΑΡΑΚΑΛΕΙ 3870 {V/PAM/2S} THOS ΤΟΥΣ 3588 {T/APM} YOUNGER ΝΕΩΤΕΡΟΥΣ 3501 {A/APM/C} TO BE SOBER MINDED ΣΩΦΡΟΝΕΙΝ 4993 {V/PAN}

2:6 ΤΟΥΣ ΝΕΩΤΕΡΟΥΣ ΩΣΑΥΤΩΣ ΠΑΡΑΚΑΛΕΙ ΣΩΦΡΟΝΕΙΝ

2:7 Concerning all things presenting thyself a pattern of good works in the doctrine: incorruption, dignity, incorruptibility,

2:7 CONCERNING ΠΕΡΙ 4012 {PREP} ALL ΠΑΝΤΑ 3956 {A/APN} PRESENTING ΠΑΡΕΧΟΜΕΝΟΣ 3930 {V/PMP/NSM} THYSELF ΣΕΑΥΤΟΝ 4572 {PF/3ASM} PATTERN ΤΥΠΙΟΝ 5179 {N/ASM} OF GOOD ΚΑΛΩΝ 2570 {A/GPN} WORKS ΕΡΓΩΝ 2041 {V/PAP/NSM} IN EN 1722 {PREP} THA ΤΗ 3588 {T/DSF} DOCTRINE ΔΙΑΣΚΑΛΙΑ 1319 {N/DSF} INCORRUPTION ΔΙΑΙΦΘΟΡΙΑΝ 90 {N/ASF} DIGNITY ΣΕΜΝΟΤΗΤΑ 4587 {N/ASF} INCORRUPTIBILITY ΑΦΘΑΡΣΙΑΝ 861 {N/ASF}

2:7 ΠΕΡΙ ΠΑΝΤΑ ΣΕΑΥΤΟΝ ΠΑΡΕΧΟΜΕΝΟΣ ΤΥΠΙΟΝ ΚΑΛΩΝ ΕΡΓΩΝ ΕΝ ΤΗ ΔΙΑΣΚΑΛΙΑ ΔΙΑΙΦΘΟΡΙΑΝ ΣΕΜΝΟΤΗΤΑ ΑΦΘΑΡΣΙΑΝ

2:8 sound speech, irreproachable, so that the man of opposition may be ashamed, having nothing bad to say about us.

2:8 SOUND ΥΓΙΗ 5199 {A/ASM} SPEECH ΔΟΓΩΝ 3056 {N/ASM} IRREPROACHABLE ΑΚΑΤΑΓΝΩΣΤΟΝ 176 {A/ASM} SO THAT ΙΝΑ 2443 {CONJ} THO 3588 {T/NSM} OF ΕΞ 1537 {PREP} OPPOSITE ΕΝΑΝΤΙΑΣ 1727 {A/GSF} MAY BE ASHAMED ΕΝΤΡΑΠΗ 1788 {V/PAP/3S} HAVING ΕΧΩΝ 2192 {V/PAP/NSM} NOTHING ΜΗΔΕΝ 3367 {A/ASN} BAD ΦΑΥΛΟΝ 5337 {A/ASN} TO SAY ΛΕΓΕΙΝ 3004 {V/PAN} ABOUT ΠΕΡΙ 4012 {PREP} US ΗΜΩΝ 2257 {PP/1GP}

2:8 ΔΟΓΩΝ ΥΓΙΗ ΑΚΑΤΑΓΝΩΣΤΟΝ ΙΝΑ Ο ΕΞ ΕΝΑΝΤΙΑΣ ΕΝΤΡΑΠΗ ΜΗΔΕΝ ΕΧΩΝ ΠΕΡΙ ΗΜΩΝ ΛΕΓΕΙΝ ΦΑΥΛΟΝ

2:9 Bondmen are to be obedient to their own masters, to be well-pleasing in all things, not speaking contrary,

2:9 BONDΜEN ΔΟΥΛΟΥΣ 1401 {N/APM} TO BE OBEDIENT ΥΠΟΤΑΣΣΕΣΘΟΑΙ 5293 {V/PMN} TO OWN ΙΔΙΟΙΣ 2398 {A/DPM} MASTERS ΔΕΣΠΟΤΑΙΣ 1203 {N/DPM} TO BE ΕΙΝΑΙ 1511 {V/PXN} WELL-PLEASING ΕΥΑΡΕΣΤΟΥΣ 2101 {A/APM} IN EN 1722 {PREP} ALL ΠΑΣΙΝ 3956 {A/DPM} NOT ΜΗ 3361 {PRT/N} SPEAKING CONTRARY ΑΝΤΙΛΕΓΟΝΤΑΣ 483 {V/PAP/APM}

2:9 ΔΟΥΛΟΥΣ ΙΔΙΟΙΣ ΔΕΣΠΟΤΑΙΣ ΥΠΟΤΑΣΣΕΣΘΟΙ ΕΝ ΠΑΣΙΝ ΕΥΑΡΕΣΤΟΥΣ ΕΙΝΑΙ ΜΗ ΑΝΤΙΛΕΓΟΝΤΑΣ
not pilfering, but demonstrating all good fidelity, so that they may adorn the doctrine of God our Savior in all things.

For the saving grace of God has appeared to all men, disciplining us, so that, having denied irreverence and worldly lusts, we should live soberly and righteously and piously in the present age.

Awaiting the blessed hope and appearance of the glory of our great God and Savior Jesus Christ, who gave himself for us, so that he might redeem us from all lawlessness, and purify to himself a special people, a zealot of good works.

These things speak and exhort and rebuke with every command. Let no man disregard thee.
2:15 THESE TAYTA  5023 {PD/APN} SPEAK ΛΑΛΕΙ  2980 {V/PAM/2S} AND KAI  2532 {CONJ} EXHORT ΠΑΡΑΚΑΛΕΙ  3870 {V/PAM/2S} AND KAI  2532 {CONJ} REBUKE ΕΛΕΓΧΕ  1651 {V/PAM/2S} WITH META  3236 {PREP} EVERY ΠΑΣΗΣ  3596 {A/GSF} NONE ΜΗΔΕΙΣ  3367 {N/APN} LET HIM DISREGARD ΠΕΡΙΦΡΟΝΕΙΤΩ  4065 {V/PAM/3S} THEE ΣΟΥ  4675 {PP/2GS}  

3:1 Remind them to be submissive to principle offices and positions of authority, to be obedient, to be prepared for every good work,

3:1 REMIND ΥΠΟΜΙΜΝΗΣΚΕ  5279 {V/PAM/2S} THEM ΑΥΤΟΥΣ  846 {PP/APM} TO BE SUBMISSIVE ΥΠΟΤΑΣΣΕΣΘΑΙ  5293 {V/PAM} TO PRINCIPAL OFFICES ΑΡΧΑΙΣ  746 {N/DPF} AND KAI  2532 {CONJ} POSITIONS OF AUTHORITY ΕΞΟΥΣΙΑΙΣ  1849 {N/DPF} TO BE OBEDIENT ΠΕΙΘΑΡΧΕΙΝ  9380 {V/PAN} TO BE EINAI  1511 {V/PXN} PREPARED ΕΤΟΙΜΟUS  2092 {A/APM} FOR ΠΡΟΣ  4314 {PREP} EVERY ΠΑΝ  3956 {A/ASN} GOOD ΑΓΑΘΩΝ  3956 {A/ASN} EINAI  1511 {V/PXN} WORK ΕΡΓΩΝ  2041 {N/ASN} 

3:2 to slander no man, to be noncontentious, gentle, showing all meekness to all men.

3:2 TO SLANDER ΒΛΑΣΦΗΜΕΙΝ  987 {V/PAN} NONE ΜΗΔΕΝΑ  3367 {A/ASM} TO BE EINAI  1511 {V/PXN} NONCONTENTIOUS ΑΜΑΧΟΥΣ  269 {A/APM} GENTLE ΕΠΙΕΙΚΕΙΣ  1933 {A/APM} SHOWING ΕΝΔΕΙΚΝΥΜΕΝΟΥΣ  1731 {V/PMP/APM} ALL ΠΑΣΑΝ  3956 {A/ASF} MEEEKNESS ΠΡΑΟΤΗΤΑ  4236 {N/ASF} TO PROS  4314 {PREP} ALL ΠΑΝΤΑΣ  3956 {A/APM} MEN ΑΝΘΡΩΠΟΥΣ  444 {N/APM} 

3:3 For we also were formerly foolish, disobedient, being led astray, serving various lusts and pleasures, living in evil and envy, hateful, hating each other.

3:3 FOR ΤΑ  1063 {CONJ} WE ΗΜΕΙΣ  2249 {PP/1NP} ALSO KAI  2532 {CONJ} WERE ΗΜΕΝ  2258 {V/IXI/1P} FORMERLY ΠΟΤΕ  4218 {PRT} FOOLISH ΑΝΟHTOI  453 {A/NPM} DISOBEDIENT ΑΠΕΙΘΕΙΣ  545 {A/NPM} BEING LED ASTRAY ΠΛΑΝΩΜΕΝΟΙ  4105 {V/PAP/NPM} SERVING ΣΟΛΥΕΥΟΝΤΕΣ  1398 {V/PAP/NPM} VARIOUS ΠΟΙΚΙΛΑΙΣ  1398 {A/DPF} LUSTS ΕΠΙΚΟΛΛΗΣΕΙΣ  1939 {N/DPF} AND KAI  2532 {CONJ} PLEASURES Η∆ΟΝΑΙΣ  2237 {N/DPF} LIVING ΔΙΑΓΟΝΤΕΣ  1236 {V/PAP/NPM} IN ΕΝ  1722 {PREP} EVIL ΚΑΚΙΑ  2549 {N/DSF} AND ΚAI  2532 {CONJ} ENVY ΦΘΟΝΩ  5355 {N/DSM} HATEFUL ΣΤΥΓΗΤΟΙ  4767 {A/NPM} HATING ΜΙΣΟΥΝΤΕΣ  3404 {V/PAP/NPM} EACH OTHER ΑΛΛΑΛΟΥΣ  240 {PC/APM} 

3:4 But when the kindness and philanthropy of God our Savior appeared,

3:4 BUT ΔΕ  1161 {CONJ} WHEN ΟΤΕ  3753 {ADV} ΘΑ  3588 {T/NPF} KINDNESS ΧΡΗΣΤΟΤΗΣ  5544 {N/NSF} AND ΚAI  2532 {CONJ} ΘΑ  3588 {T/NPF} PHILANTHROPY ΦΙΛΙΑΝΘΡΩΠΙΑ  5363 {N/NSF} OF THE ΤΟΥ  3588 {T/GSM} GOD ΘΕΟΥ  2316 {N/GSM} SAVIOR ΣΩΤΗΡΟΣ  4990 {N/GSM} OF US ΗΜΩΝ  2257 {PP/1GP} APPEARED ΕΠΕΦΑΝΗ  2014 {V/2API/3S} 

3:5 he saved us, not of works in righteousness that we did, but according to his mercy through the washing of regeneration and renewing of the Holy Spirit,
3:6 which he poured out upon us abundantly, through Jesus Christ our Savior.

3:7 So that, having been made righteous by the grace of that man, we may become heirs according to the hope of eternal life.

3:8 Faithful is the saying. And I want thee to strongly insist about these things, so that those who have believed in God may be careful to manage good works. These things are good and beneficial to men.

3:9 But avoid foolish questionings, and genealogies, and contentions, and legalistic fightings, for they are useless and vain.

3:10 Shun a factious man after a first and second admonition,
3:11 knowing that such a man is perverted, and sins, being self-condemned.

3:12 When I will send Artemas to thee, or Tychicus, be diligence to come to me in Nicopolis, for I have decided to winter there.

3:13 Help Zenas the lawyer and Apollos on their way diligently, so that nothing may be lacking for them.

3:14 And also let our men learn to be in the lead of good works for the essential needs, so that they may not be unfruitful.

3:15 All those with me salute thee. Salute those who love us in faith. Grace is with all of you. Truly.
Paul, a prisoner of Christ Jesus, and Timothy the brother, to Philemon our beloved and co-workman,

1:1 PAULOS DESMIOS CRISTOU IHSOU KAI TIMOQEOS O ADELFOS FILHMONI TW AGAPHTW KAI SUNERGW HMWN

1:2 and to the beloved Apphia, and Archippus our fellow soldier, and to the congregation at thy house:

1:2 KAI APFIA TH AGAPHTH KAI ARCIPPW TW SUSTRATIWTH HMWN KAI TH KAT OIKON SOU EKKLHSIA

1:3 Grace to you and peace from God our Father and Lord Jesus Christ.

1:3 CARIS UMIN KAI EIRHNH APO QEOU PATROS HMWN KAI KURIOU IHSOU CRISTOU

1:4 I thank my God, making recollection of thee always in my prayers,

1:4 EUCARISTW TW QEW MOU PANTOTE MNEIAN SOU POIOUMENOS EPI TWN PROSEUCWN MOU

1:5 hearing of thy love and faith, which thou have toward the Lord Jesus and for all the sanctified,

1:5 AKOUWN SOU THN AGAPHN KAI THN PISTIN HN ECEIS PROS TON KURION IHSOUN KAI EIS PANTAS TOUS AGIOUS

1:6 so that the fellowship of thy faith may become potent (in the knowledge of every good thing in us) for Christ Jesus.

1:6 SO THAT OPWS 3704 {ADV} THA H 3588 {T/NSF} FELLOWSHIP KIONNIA 2842 {N/NSF} OF THA THS 3588 {T/GSF} FAITH PIΣΤΗΣΩS 4102 {N/GSF} OF THEE SOY 4675 {PP/2GS} MAY BECOME ΓΕΝΗΤΑΙ 1096 {V/2ADS/3S} POTENT ΕΝΕΡΓΗΣ 1756 {A/NSF} IN EN 1722 {PREP} KNOWLEDGE ΕΠΙΓΝΩΣΕΙ 1922 {N/DSF} OF THE TOY 3588 {T/GSN} EVERY ΠΑΝΤΟΣ 3956 {A/GSN} GOOD ΑΓΑΘΟΥ 18 {A/GSN} IN EN 1722 {PREP} US HMWN 2254 {PP/1DP} FOR EIS 1519 {PREP} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/ASM} JEHOSHUA IHSOU 2424 {N/ASM}
For we have much joy and encouragement in thy love, because the bowels of the sanctified have been refreshed by thee, brother.

Therefore, though I have much boldness in Christ to command thee that which is befitting, because of love I rather beseech, being such as aged Paul, and now also a prisoner of Jesus Christ.

I beseech thee for my child Onesimus, whom I begot in my bonds.

A man formerly unprofitable to thee, but now is profitable to thee and to me, whom I sent back.

And thou should welcome him, that is, my bowels.

Because of love I rather beseech, being such as aged Paul, and now also a prisoner of Jesus Christ.
1:12 Σῦ Δὲ ΑΥΤΟΝ ΤΟΥΤ ΕΣΤΙΝ ΤΑ ΕΜΑ ΣΠΛΑΓΧΝΑ ΠΡΟΣΛΑΒΟΥ

1:13 Whom I wanted to keep back for myself, so that in thy behalf he might serve me in the bonds of the good-news.

1:13 WHOM I WANTED TO KEEP BACK FOR MYSELF, SO THAT IN THY BEHALF HE MIGHT SERVE ME IN THE BONDS OF THE GOOD-NOWS.

1:14 But I wanted to do nothing without thy mind, so that thy goodness might not be as from obligation, but from volition.

1:14 BUT I WANTED TO DO NOTHING WITHOUT THY MIND, SO THAT THY GOODNESS MIGHT NOT BE AS FROM OBLIGATION, BUT FROM VOLUNTION.

1:15 For perhaps because of this he departed for an hour, so that thou might receive him back forever.

1:15 FOR PERHAPS BECAUSE OF THIS HE DEPARTED FOR AN HOUR, SO THAT THOU MIGHT RECEIVE HIM BACK FOREVER.

1:16 no longer as a bondman, but above a bondman, a beloved brother, especially to me, but how much more to thee, both in flesh and in Lord.

1:16 NO LONGER AS A BONDMAN, BUT ABOVE A BONDMAN, A LOVED BROTHER, ESPECIALLY TO ME, BUT HOW MUCH MORE TO THEE, BOTH IN FLESH AND IN LORD.

1:17 If then thou have me a partner, accept him as myself.

1:17 IF THOU HAVE ME A PARTNER, ACCEPT HIM AS MYSELF.

1:18 But if he has wronged thee, or owes anything, charge this to me.

1:18 BUT IF HE HAS WRONGED THEE, OR OWES ANYTHING, CHARGE THIS TO ME.
1:18 I {pp/1ns} write with my hand, I will repay, so that I may not say to thee that thou owe me in return even thyself.

1:19 I {pp/1ns} Paul write with my hand, I will repay, so that I may not say to thee that thou owe me in return even thyself.

1:20 Yes, brother, let me have a favor of thee in Lord. Refresh my bowels in Lord.

1:21 Being confident in thine obedience I wrote to thee, knowing that thou will do above what I say.

1:22 But simultaneously also prepare a lodging for me, for I hope that by your prayers I will be granted to you.

1:23 Epaphras, my fellow prisoner in Christ Jesus, salutes thee,


1:25 The grace of our Lord Jesus Christ is with your spirit. Truly.
1:1 God, who formerly spoke in many portions and in many ways to the fathers by the prophets, spoke to us in these last days by a Son,

1:2 whom he appointed heir of all things, through whom also he made the ages.

1:3 Who, being the radiance of his glory, and the exact image of his essence, and upholding all things by the word of his power, having made purification of our sins through himself, he sat down at the right hand of the Majesty in the heights.

1:4 Having become so much better than the heavenly agents, as he has inherited a more excellent name than they.

1:5 For to which of the heavenly agents did he ever say, Thou are my Son, today I have begotten thee? And again, I will be to him for a Father, and he will be to me for a Son?
And again when he brings the firstborn into the world he says, And let all the agents of God worship him.

And indeed toward the heavenly agents he says, He who makes his agents spirits, and his ministers a flame of fire.

But toward the Son, Thy throne, O God, is into the age of the age. The scepter of thy kingdom is a scepter of straightness.

Thou have loved righteousness and hated lawlessness. Because of this, God, thy God, anointed thee with the oil of gladness above thy companions.
And thou, Lord, at the beginnings founded the earth, and the heavens are the works of thy hands.

They will perish, but thou are permanent. And they will all become old as a garment.

And thou will roll them up as a mantle, and they will be changed. But thou are the same, and thy years will not cease.

But to which of the heavenly agents has he ever said, Sit thou by my right hand until I place thine enemies a footstool of thy feet?

But thou by my right hand until I place thine enemies a footstool of thy feet?

But of the heavenly agents he has ever said, Sit thou by my right hand until I place thine enemies a footstool of thy feet?

Because of this we ought to give more earnest heed to the things that were heard, lest we might slip away.
2:1 For if the word spoken through heavenly agents became certain, and every transgression and disobedience received a just recompense of reward,

2:2 For a certain man has somewhere testified, saying, What is man, that thou remember him? Or a son of man, that thou help him?

2:3 how will we escape, having neglected so great a salvation? Which first, having taken to be spoken by the Lord, was verified for us by those who heard;

2:4 God also testifying simultaneously by signs and wonders, and by various powers and distributions of Holy Spirit according to his will.

2:5 For he did not subject the coming world to heavenly agents, about which we speak.

2:6 But a certain man has somewhere testified, saying, What is man, that thou remember him? Or a son of man, that thou help him?
2:7 Thou made him a little something less than the heavenly agents. Thou crowned him with glory and honor.


2:8 Thou subordinated all things under his feet. For in subordinating all things to him, he left nothing not subordinate to him. But now we do not yet see all things subordinated to him.


2:9 But we see Jesus who has been made a little something less than the heavenly agents, who, because of the suffering of death, has been crowned with glory and honor, so that by the grace of God he would taste of death for every man.


2:10 For it was fitting for him, through whom are all things, and because of whom are all things, having brought many sons to glory, to make the pathfinder of their salvation fully perfect through sufferings.

For both he who sanctifies and those being sanctified are all of one, because of which reason he is not ashamed to call them brothers,

And he might liberate these, as many as throughout all their lifetime were deserving of bondage, with a specter of death.

Since therefore the children have partaken of flesh and blood, he also himself likewise shared the same things, so that through death he might make him who has the power of death impotent, that is, the devil.
For he certainly did not embrace heavenly agents, but he embraced the seed of Abraham.

Therefore he was obligated to be made like his brothers in accordance with all things, so that he might become a merciful and faithful high priest in things toward God, in order to make reconciliation for the sins of the people.

For in that he himself has suffered, having been tempted, he is able to help those being tempted.
3:3 For this man was considered worthy of more glory than Moses, by so much as he who built it has more esteem than the house.

For this man was considered worthy of more glory than Moses, by so much as he who built it has more esteem than the house.

And Moses was indeed faithful in all his house as a servant, for a testimony of the things that were going to be spoken,

And Moses was indeed faithful in all his house as a servant, for a testimony of the things that were going to be spoken,

Therefore, as the Holy Spirit says, Today if ye hear his voice,

Therefore, as the Holy Spirit says, Today if ye hear his voice,

do not harden your hearts as in the rebellion, according to the day of the trial in the wilderness,
3:9 where your fathers challenged me, tested me, and saw my works forty years.


3:9 ΟΥ ΕΠΕΙΡΑΣΑΝ ΜΕ ΟΙ ΠΑΤΕΡΕΣ ΥΜΩΝ ΕΔΟΚΙΜΑΣΑΝ ΜΕ ΚΑΙ ΕΙΔΩΝ ΤΑ ΕΡΓΑ ΜΟΥ ΤΕΣΣΑΡΑΚΟΝΤΑ ΕΘ

3:10 Therefore I was angry with that generation, and said, They are always led astray in their heart, and they did not know my ways.


3:10 ΔΙΟ ΠΡΟΣΩΨΘΙΩΣΑ ΤΗ ΓΕΝΕΑ ΕΚΕΙΝΗ ΚΑΙ ΕΙΠΩΝ ΑΕΙ ΠΛΑΝΩΝΤΑΙ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΙ ΔΕ ΟΥΚ ΕΓΝΩΣΑΝ ΤΑΣ ΩΔΟΥΣ ΜΟΥ

3:11 So I swore in my wrath, They will not enter into my rest.


3:11 ΩΣ ΩΜΟΣΑ ΕΝ ΤΗ ΟΡΙΘ ΜΟΥ ΕΙ ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΤΗΝ ΚΑΤΑΠΑΥΣΙΝ ΜΟΥ

3:12 Watch, brothers, lest there will be in any of you an evil heart of unbelief in withdrawing from the living God.


3:12 ΒΛΕΠΕΤΕ ΔΑΣΛΦΟΙ ΜΗΠΙΤΕ ΕΣΤΑΙ ΕΝ ΤΙΝΙ ΥΜΩΝ ΚΑΡΔΙΑ ΠΟΝΗΡΑ ΑΠΙΣΤΙΑΣ ΕΝ ΤΘ ΑΠΟΣΤΗΝΑΙ ΑΠΟ ΘΕΟΥ ΖΩΝΤΟΣ

3:13 But exhort each other during each day, while it is called Today, lest any of you may be hardened by the deceitfulness of sin.


3:13 ΑΛΛΑ ΠΑΡΑΚΑΛΕΙΤΕ ΕΑΥΤΟΥΣ ΚΑΘ ΕΚΑΣΤΗΝ ΗΜΕΡΑΝ ΑΧΡΙΣ ΟΥ ΤΟ ΣΗΜΕΡΟΝ ΚΑΛΕΙΤΑI ΙΝΑ ΜΗ ΣΚΛΗΡΥΝΘΗ ΕΣ ΥΜΩΝ ΤΙΣ ΑΠΑΤΗ ΤΗΣ ΑΜΑΡΤΙΑΣ
For we have become companions of the Christ, if only we keep in possession the primacy of the essence, steadfast until the end.

3:14 \textit{For} we have become companions of the Christ, if only we keep in possession the primacy of the essence, steadfast until the end.

3:14 \textit{Gar} geganen tou christou eanper thn archn ths upostaseos mecri telous bebaian kataswmen.

3:15 while it is said, Today if ye will hear his voice, do not harden your hearts as in the rebellion.

3:15 During en ths legesqai shmeron ean thy fwnhs autou akoushte mh sklhrunhte tas kardias umwn ws en tw parapikrasmw.

3:16 For some who heard rebelled, but not all those who came out of Egypt by Moses.

3:16 For gar akousantes parepikranan all ou pantes oi exelqontes ex aiguptou dia mwusews.

3:17 But with whom was he angry forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?

3:17 But de 1161 with whom? tisin 5101 who heard akousantes 191 rebell ed parepikranan 3893 but alla 235 all pantes 3956 thos oi 3588 who came out exelqontes 1831 of ex 1519 ths aiguptou 125 by dia 1223 moyses.

3:18 And to whom did he swear were not going to enter into his rest, if not to those who were disobedient?

3:18 And de 1161 to whom? tisin 5101 did he swear omosen 3660 forty years eth was he angry prosochorisein 4360 forty years eth with thos tois 3588 who sinned amarthasain 264 whose wn 3739 thos ta 3588 carcasses kola 2966 fell eiseles ein 4098 in en th eth desolate erhmw.

3:19 And we see that they were not able to enter in because of unbelief.

3:19 And kai 2532 we see eipomen 991 that oti 3754 not oyk 3756 were they able dynthosan 1410 to enter in eiselthein 1525 because of de 1223 unbelief.
Let us be afraid therefore, lest, a promise being left behind to enter into his rest, any of you should seem to have come short.

4:1 Let us be afraid therefore, lest, a promise being left behind to enter into his rest, any of you should seem to have come short.

4:2 For we also are having good-news preached, just as also those men, but the word of hearing did not benefit those men, not having been mixed together with faith in those who heard.

4:3 For those who believe enter into that rest, just as he said, So I swore in my wrath, They will not enter into my rest, although the works occurred from the foundation of the world.

4:4 For he spoke somewhere about the seventh this way, And God rested during the seventh day from all his works,
and in this again, They will not enter into my rest.


KAI EN TOYTO PALLIN EI EI SELEUSONTAI EIΣ THN KATAPIAYΣIN MOY

Since therefore it remains for some to enter into it, and those who formerly had good-news did not enter because of disobedience,


EPEI OUN APOLEIPETAI TINAS EISELQEIN EIS AUTHN KAI OI PROTERON EUAGGELISQENTES OUK EISHLQON DI APEIQEIAN

again he appoints a certain day, Today, saying in David after so long a time (as it is said),


For if Joshua had given them rest, he would not have spoken about another day after these things.


EI GΑΡ AYTOYΣ HΣOYΣ KATEPAUSEN OUΚ AN PΕΡΙ ΑΛΛΗΣ ΑΛΛΕΙ META TAYTA HMEPAΣ

There remains therefore a sabbath for the people of God.


APA APOLEIPETAI ΣΑΒΒΑΤΙΣΜΟΣ ΤΩ ΛΑΩ ΤΟΥ ΘΕΟΥ

For a man who has entered into his rest, he has also rested from his works, as God did from his own.

Let us therefore be diligent to enter into that rest, so that not any man may fall by the same example of disobedience.

For we do not have a high priest who is unable to sympathize with our weaknesses, but having therefore a great high priest who has passed through the heavens, Jesus the Son of God, let us take hold of the affirmation.

For we do not have a high priest who is unable to sympathize with our weaknesses, but having therefore a great high priest who has passed through the heavens, Jesus the Son of God, let us take hold of the affirmation.
For every high priest taken from men is appointed for men in things toward God, so that he who was tempted in all things in the same way, without sin.

4:16 Let us therefore come near with boldness to the throne of grace, so that we may take mercy, and may find grace for timely help.

5:1 For every high priest taken from men is appointed for men in things toward God, so that he who was tempted in all things in the same way, without sin.

5:2 who can be gentle to those who are ignorant and led astray, since he himself is also encompassed with weakness.

5:3 And because of this he is obligated, as for the people, so also for himself, to offer for sins.

5:4 And not any man takes the honor to himself, but being called by God, just as also Aaron.
So also Christ did not glorify himself to become a high priest, but it was he who said to him, Thou are my Son, today I have begotten thee.

(And just as he says in another, Thou are a priest into the age according to the order of Melchizedek.)

Who, in the days of his flesh, having offered up both prayers and supplications with strong shouting and tears to him who was able to save him from death, and who was heard because of his reverence, although being a Son, he learned obedience from the things that he suffered.
childlike.

become sluggish in hearing.

practice for the discernment of both good and evil.

For every man partaking of milk is unskilled in the word of righteousness, for he is childlike.

For also men who ought to be teachers because of the time, ye have need again for some man to teach you the rudiments of the beginning of the oracles of God, and have become men who have need of milk, and not of solid food.

For every man partaking of milk is unskilled in the word of righteousness, for he is childlike.

But solid food is for mature men, those having their sensibilities trained through practice for the discernment of both good and evil.
Therefore having left the word of the primacy of Christ, let us be brought forward to perfection, not again laying a foundation of repentance from dead works, and of faith toward God,

6:1 Therefore having left the word of the primacy of Christ, let us be brought forward to perfection, not again laying a foundation of repentance from dead works, and of faith toward God,

6:2 of doctrine of washings, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

6:3 And this we will do, if of course God will permit.

6:4 For it is impossible for those who were once enlightened, and who tasted of the heavenly gift, and who became partakers of Holy Spirit,

6:5 and who tasted the good word of God and the powers of the coming age,
6:6 and who fell away, to restore again to repentance, crucifying to themselves the Son of God, and disgracing him publicly.

6:6 AND KAI 2532 (CONJ) WHO FELL AWAY ΠΑΡΑΠΕΣΩΝΤΑΣ 3895 (V/2AAP/APM) TO RESTORE ΑΝΑΚΑΙΝΙΖΕΙΝ 340 (V/PAN) AGAIN ΠΑΛΙΝ 3825 (ADV) TO ΕΙΣ 1519 (PREP) REPENTANCE ΜΕΤΑΝΟΙΑΝ 3341 (N/ASF) CRUCIFYING ΑΝΑΣΤΑΥΡΟΥΝΤΑΣ 388 (V/PAP/APM) TO THEMSELVES ΕΥΑΥΤΟΙΣ 1438 (PF/3DPM) THO TON 3588 (T/ASM) SON ΥΙΟΝ 5207 (N/ASM) OF THO TOY 3588 (T/SGM) GOD ΘΕΟΥ 2316 (N/GSM) AND KAI 2532 (CONJ) DISGRASING PUBLICLY ΠΑΡΑΔΕΙΓΜΑΤΙΖΟΝΤΑΣ 3856 (V/PAP/APM)

6:7 For the soil that has drunk the rain often coming upon it, and bringing forth vegetation useful for those by whom also it is cultivated, partakes of a blessing from God.

6:7 FOR ΓΑΡ 1063 (CONJ) THAT Η 3588 (T/NSF) SOIL ΠΟΛΙΤΙΚΟΣ 4178 (ADV) NOT THAT HAS DRUNK ΠΙΟΥΣΑ 4095 (V/2AAP/NSF) THO TON 3588 (T/ASM) RAIN ΥΕΤΟΝ 5205 (N/ASM) OFTEN ΠΟΛΛΑΚΙΣ 4178 (ADV) COMING ΕΡΧΟΜΕΝΟΝ 2064 (V/PNP/ASM) UPON ΕΙΠ 1909 (PREP) IT ΑΥΤΗΣ 846 (PP/GSF) AND KAI 2532 (CONJ) BRINGING FORTH ΤΙΚΤΟΥΣΑ 5088 (V/PAP/NSF) VEGETATION ΒΟΤΑΝΗΝ 1008 (N/ASF) USEFUL ΕΥΘΕΤΟΝ 2111 (A/ASF) FOR THOSE ΕΚΕΙΝΟΙΣ 1565 (PD/DPM) BY ΔΙ 1223 (PREP) WHOM ΟΥΣ 3739 (PR/PAP) ALSO KAI 2532 (CONJ) IT IS CULTIVATED ΓΕΩΡΓΕΙΤΑΙ 1090 (V/PPI/3S) PARTAKES ΜΕΤΑΛΑΜΒΑΝΕΙ 3335 (V/PAP/3S) OF BLESSING ΕΥΛΟΓΙΑΣ 2129 (N/GSF) FROM ΑΙΟ 575 (PREP) THO TOY 3588 (T/SGM) GOD ΘΕΟΥ 2316 (N/GSM)

6:8 But producing thorns and thistles it is unfit and near a curse, the end of which is for burning.

6:8 BUT ΔΕ 1161 (CONJ) PRODUCING ΕΚΦΕΡΟΥΣΑ 1627 (V/PAP/NSF) THORNS ΑΚΑΝΘΑΣ 173 (N/APF) AND KAI 2532 (CONJ) THISTLES ΤΡΙΒΟΛΟΥΣ 5146 (N/APM) UNFIT ΔΑΙΚΙΜΟΣ 96 (A/NSM) AND KAI 2532 (CONJ) NEAR ΕΙΣ 1519 (PREP) CURSE ΚΑΤΑΡΑΣ 2671 (N/GSF) THE TO 3588 (T/NSN) END ΤΕΛΟΣ 5056 (N/NSN) OF WHICH ΗΣ 3739 (PR/GSF) FOR ΕΙΣ 1519 (PREP) BURNING ΚΑΥΣΙΝ 2740 (N/ASF)

6:9 But we are persuaded better things about you, beloved, and things that have salvation, even though we speak this way.

6:9 BUT ΔΕ 1161 (CONJ) WE ARE PERSUADED ΠΕΠΕΙΣΘΕΘΑ 3982 (V/RPI/1P) THEΣ ΤΑ 3588 (T/APN) BETTER ΚΡΕΙΣΣΘΑ 2908 (A/APN/C) ABOUT ΠΕΡΙ 4012 (PREP) YOU ΥΜΩΝ 5216 (PP/2GP) BELOVED ΑΓΑΠΙΤΟΙ 27 (A/VPM) AND KAI 2532 (CONJ) THAT Η ΕΞΟΜΕΝΑ 2192 (V/PPI/3S) SALVATION ΣΩΤΗΡΙΑΣ 4991 (N/GSF) EVEN KAI 2532 (CONJ) THOUGH ΕΙ 1487 (COND) WE SPEAK ΔΑΛΟΥΜΕΝ 2980 (V/PAL/1P) THIS WAY ΟΥΤΟΣ 3779 (ADV)

6:10 For God is not unrighteous to forget your work, and the labor of love that ye showed toward his name, having served the sanctified, and who are serving.

6:10 FOR ΓΑΡ 1063 (CONJ) THAT Η 3588 (T/NSM) GOD ΘΕΟΣ 2316 (N/NPM) NOT ΟΥ 3756 (PRT/NM) UNRIGHTOUS ΔΑΙΚΙΟΣ 94 (A/NSM) TO FORGET ΕΠΙΛΑΘΕΣΘΑΙ 1950 (V/2ADN) THE TOY 3588 (T/GSM) WORK ΕΡΓΟΥ 2041 (N/GSM) OF YOU ΥΜΩΝ 5216 (PP/2GP) AND KAI 2532 (CONJ) THO TOY 3588 (T/SGM) LABOR ΚΟΠΙΟΥ 2873 (N/GSM) OF THA ΤΗΣ 3588 (T/GSM) LOVE ΑΓΑΠΗΣ 26 (N/GSF) THAT ΗΣ 3739 (PR/GSF) YOU SHOWED ΕΝΕΔΕΙΑΣΘΑ 1731 (V/AMM/2P) TOWARD ΕΙΣ 1519 (PREP) THE TO 3588 (T/ASM) NAME ΟΝΟΜΑ 3686 (N/ASM) OF HIM ΑΥΤΟΥ 846 (PP/GSM) HAVING SERVED ΔΙΑΚΟΝΙΣΑΝΤΕΣ 1247 (V/APP/NPM) THOS TOUS 3588 (T/DPM) HOLY ΑΓΙΟΙΣ 40 (A/DPM) AND KAI 2532 (CONJ) WHO ARE SERVING ΔΙΑΚΟΝΟΥΝΤΕΣ 1247 (V/PAP/NPM)
6:11 And we earnestly desire each of you to show the same diligence toward the full assurance of the hope until the end,

6:11 so that ye may not become lazy, but imitators of those who, through faith and longsuffering, inherit the promises.

6:12 For God who promised to Abraham, since he had none greater to swear by, swore by himself,

6:12 saying, Surely indeed, blessing I will bless thee, and multiplying I will multiply thee.

6:13 And this way, having patiently endured, he obtained the promise.

6:16 For men certainly swear by the greater, and of every dispute with them the oath is final for confirmation.
By which God, wanting to demonstrate more abundantly to the heirs of the promise the immutableness of his resolve, confirmed it by an oath.

So that by two immutable events, in which it is impossible for God to lie, we may have strong encouragement, having fled for refuge to seize the hope being openly displayed.

Which we have as an anchor of the soul, both sure and steadfast, and that enters into the interior of the veil,

where the forerunner, Jesus, entered for us, having become a high priest in the age according to the order of Melchizedek.

For this Melchizedek, king of Salem, priest of God Most High, having met Abraham returning from the slaughter of the kings, also blessed him.
7:2 To whom also Abraham divided a tenth of all. Being actually translated, first, king of righteousness, and then also, king of Salem, which is king of peace,

7:2 To whom Ω Ἀβραὰμ Ἐπαφτάων Ἀβραὰμ Ἐπαφτάων 3307 {V/NSM} ALSO KAI 2532 {CONJ} ABRAHAM ABRAAM 11 {N/PRI} DIVIDED EMEPISEN 3307 {V/SAI/3S} TENTH DEKATHN 1181 {A/ASOF} OF AIO 575 {PREP} ALL PIANTWN 3956 {A/NSN} ACTUALLY MEN 3303 {PRP} BEING TRANSLATED ERMHNEUOMENOS 2059 {V/PP/NSM} FIRST PIROTON 4412 {ADV} KING BASILEWS 935 {N/NSM} OF ROYALTY ΔΙΚΑΙΟΣΥΝΗΣ 1343 {N/GSF} AND ΔΕ 1161 {CONJ} THEN EPIETIA 1899 {ADV} ALSO KAI 2532 {CONJ} KING BASILEWS 935 {N/NSM} OF SALEM ΣΑΛΗΜ 4532 {N/PRI} WHICH Ω 3739 {PRP/NSM} IS ESOTIN 2076 {V/PI/3S} KING BASILEWS 935 {N/NSM} OF PEACE EIRENHS 1515 {N/GSF}

7:2 Ω ΚΑΙ ΔΕΚΑΘΗΝ ΑΠΟ ΠΙΑΝΤΩΝ ΕΜΕΠΙΕΣΝ ΑΒΡΑΑΜ ΠΡΩΤΟΝ ΜΕΝ ΕΡΜΗΝΕΥΟΜΕΝΟΣ ΒΑΣΙΛΕΥΣ ΔΙΚΑΙΟΣΥΝΗΣ ΕΠΕΙΤΑ ΑΕ ΚΑΙ ΒΑΣΙΛΕΥΣ ΣΑΛΗΜ Ο ΕΣΤΙΝ ΒΑΣΙΛΕΥΣ ΕΙΡΗΝΗΣ

7:3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but having been made like the Son of God, remains a priest continually.

7:3 FATHERLESS ΑΠΑΣΤΩΡ 540 {A/NSM} MOTHERLESS ΑΜΗΤΩΡ 282 {A/NSM} WITHOUT GENEALOGY ΑΓΕΝΕΑΛΟΓΗΤΟΣ 35 {A/NSM} HAVING EXON 2192 {V/PP/PNSM} NEITHER ΜΗΤΕ 3383 {CONJ} BEGINNING ΑΡΧΗΝ 746 {N/ASOF} OF DAYS ΗΜΕΡΩΝ 2250 {N/GSF} NOR ΜΗΤΕ 3383 {CONJ} END ΤΕΛΟΣ 5056 {N/NSN} OF LIFE ΖΩΗΣ 2222 {N/GSF} BUT ΔΕ 1161 {CONJ} HAVING BEEN MADE LIKE ΑΦΩΜΟΙΩΜΕΝΟΣ 871 {V/PPR/PNSM} ΘΟΥ ΤΩ 3588 {V/DSM} ΣΟΝ ΥΙΟΥ 5207 {N/DSM} OF THO ΤΟΥ 3588 {V/GSM} GOD ΘΕΟΥ 2316 {N/GSM} HE REMAINS ΜΕΝΕΙ 3306 {V/PAI/3S} PRIEST ΙΕΡΕΥΣ 2409 {N/NSM} INTO ΕΙΣ 1519 {PREP} THE TO 3588 {V/DSM} CONTINUOUS ΔΙΗΝΙΚΕΣ 1336 {A/ASOF}

7:3 ΑΠΑΣΤΩΡ ΑΜΗΤΩΡ ΑΓΕΝΕΑΛΟΓΗΤΟΣ ΜΗΤΕ ΑΡΧΗΝ ΗΜΕΡΩΝ ΜΗΤΕ ΖΩΗΣ ΤΕΛΟΣ ΕΧΩΝ ΑΦΩΜΟΙΩΜΕΝΟΣ ΔΕ ΤΩ ΥΙΟΥ ΤΟΥ ΘΕΟΥ ΜΕΝΕΙ ΙΕΡΕΥΣ ΕΙΣ ΤΟ ΔΙΗΝΙΚΕΣ

7:4 And notice how great this man was, to whom also the patriarch Abraham gave a tenth out of the best spoils.

7:4 AND ΔΕ 1161 {CONJ} NOTICE ΘΕΟΡΕΙΤΕ 2334 {V/PAP/2P} HOW GREAT ΠΗΛΙΚΟΣ 4080 {A/NSM} ΤΟΥ 3778 {PD/NSM} TO WHOM Ω 3739 {PR/PNSM} ALSO KAI 2532 {CONJ} THO O 3588 {V/NSN} PATRIARCH ΠΑΤΡΙΑΡΧΗΣ 3966 {N/NSM} ABRAHAM ABRAAM 11 {N/PRI} GAVE ΔΩΚΕΝ 1325 {V/PAI/3S} TENTH DEKATHN 1181 {A/ASOF} OUT OF EK 1537 {PREP} THES ΤΩΝ 3588 {V/PP/PNSM} BEST SOILS ΑΚΡΟΘΙΝΙΩΝ 205 {N/GPN}

7:4 ΘΕΟΡΕΙΤΕ ΔΕ ΠΗΛΙΚΟΣ ΟΥΤΟΣ Ω ΚΑΙ ΔΕΚΑΘΗΝ ΑΒΡΑΑΜ ΔΩΚΕΝ ΕΚ ΤΩΝ ΑΚΡΟΘΙΝΙΩΝ Ο ΠΑΤΡΙΑΡΧΗΣ

7:5 Now indeed those of the sons of Levi who receive the priesthood have commandment to collect tithes from the people according to the law, that is, of their brothers, although having come out of the loins of Abraham.

7:5 NOW KAI 2532 {CONJ} INDEED MEN 3303 {PRP} THOS OI 3588 {V/NSM} OF EK 1537 {PREP} THOS ΤΩΝ 3588 {V/NSN} SONS ΥΙΩΝ 5207 {N/GPN} OF LEVI ΛΕΥΙ 3017 {N/PRI} WHO RECEIVE ΛΑΜΒΑΝΟΝΤΕΣ 2983 {V/PAP/PNSM} ΘΑ ΘΗΝ 3588 {V/NSN} PRIESTHOOD ΙΕΡΑΤΕΙΑΝ 2405 {N/GSF} HAVE ΕΧΟΥΣΙΝ 2192 {V/PAI/3P} COMMANDMENT ΕΝΤΟΛΗΝ 1785 {N/GSF} TO COLLECT TITHE FROM ΑΠΟΙΔΕΚΑΤΟΥΝ 586 {V/PAN} THO ΤΟΝ 3588 {V/DSM} PEOPLE ΛΑΟΝ 2992 {N/NSM} ACCORDING TO ΚΑΤΑ 2596 {PREP} THO ΤΟΝ 3588 {V/DSM} LAW ΝΟΜΟΝ 3511 {N/GPN} THIS ΤΟΥΤΟΝ 5123 {PD/GPN} ΙΣ ΕΣΤΙΝ 2076 {V/PI/3S} THOS ΤΟΥΣ 3588 {V/PP/PNSM} BROTHERS ΑΓΓΕΛΟΥΣ 80 {N/APM} OF THEM ΑΥΤΩΝ 846 {PP/PNSM} ALTHOUGH ΚΑΙΠΕΡ 2539 {CONJ} HAVING COME OUT ΕΞΕΛΗΑΥΘΟΤΑΣ 1831 {V/PAP/APM} OUT OF EK 1537 {PREP} ΘΑ ΘΗΣ 3588 {V/GSF} LOINS ΩΦΥΟΣ 3751 {N/GSF} OF ABRAHAM ABRAAM 11 {N/PRI}
7:6 But the man who did not descend from them has received tithes from Abraham, and has blessed the man having the promises.

7:7 And without all contradiction the inferior is blessed by the superior.

7:8 And here indeed, men who die receive tithes, but there, he who is testified about that he lives.

7:9 And, so to speak, Levi also, the man who receives tithes, has paid tithes through Abraham,

7:10 for he was still in the loins of his father when Melchizedek met him.

7:11 If indeed therefore perfection was through the Levitical priesthood (for under it the people had received the law), what further need is there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?
For the priesthood being changed, of necessity a change of law also occurs.

For he of whom these things are spoken pertains to another tribe, from which no man has attended to the altar.

For it is evident that our Lord arose out of Judah, regarding which tribe Moses spoke nothing about the priesthood.

And it is still far more evident, if according to the likeness of Melchizedek, there arises another priest,

who has become, not according to a law of a carnal commandment, but according to the power of an indestructible life.
For he testifies, Thou are a priest into the age according to the order of Melchizedek.

For indeed there becomes an annulment of a preceding commandment because of its weakness and uselessness.

And inasmuch as it is not without an oath. For actually those who become priests are so without an oath,

but he with an oath, because of him who says to him, The Lord swore and will not change his mind, Thou are a priest into the age according to the order of Melchizedek.

By so much, Jesus has become the surety of a better covenant.
7:23 And of course those who have become priests are more, because of being prevented to continue by death,

7:23 AND ΚΑΙ 2532 {CONJ} OF COURSE ΜΕΝ 3303 {PRP} ΘΗΣΟΙ 3588 {T/NPM} WHO HAVE BECOME ΓΕΓΟΝΟΤΕΣ 1096 {V/2RAP/NPM} PRIESTS ΘΕΡΕΙΣ 2409 {N/NPM} ARE ΕΙΣΙΝ 1526 {V/PX1P3} MORE ΠΑΙΕΙΟΝΕΣ 4119 {AN/PNM/C} BECAUSE OF ΔΙΑ 1223 {PREP} THE ΤΟ 3588 {T/ASN} TO PREVENT ΚΩΛΥΕΣΘΑΙ 2967 {V/PPN} TO CONTINUE ΠΑΡΑΜΕΝΕΙΝ 3887 {V/PAN} BY DEATH ΘΑΝΑΤΩ 2288 {N/DSM}

7:23 ΚΑΙ ΟΙ ΜΕΝ ΠΑΙΕΙΟΝΕΣ ΕΙΣΙΝ ΓΕΓΟΝΟΤΕΣ ΘΕΡΕΙΣ ΔΙΑ ΤΟ ΘΑΝΑΤΩ ΚΩΛΥΕΣΘΑΙ ΠΑΡΑΜΕΝΕΙΝ

7:24 but he, because of his remaining into the age, has the priesthood unchangeable.

7:24 ΒΕΔΕ 1161 {CONJ} ΘΗΣΟΙ 3588 {T/NSM} BECAUSE OF ΔΙΑ 1223 {PREP} ΗΜΗ ΑΥΤΩΝ 846 {PP/ASM} THE ΤΟ 3588 {T/ASN} TO REMAIN ΜΕΝΕΙΝ 3306 {V/PAN} INTO ΕΙΣΙ 1519 {PREP} ΘΗΣΟΙ ΤΟΝ 3588 {T/ASM} ΑΙΩΝΑ 165 {N/ASM} HAS ΕΞΕΙ 2192 {V/PAP/NSM} ΑΙΩΝΑ 165 {N/ASM} HAS ΕΞΕΙ 2192 {V/PAP/NSM} ΤΗΝ ΘΑΝΑΤΟΝ 3588 {T/ASC} ΠΡΙΣΘΙΟΤΗΤΟΥ 4240 {N/DSM} UNCHANGEABLE ΑΠΑΡΑΒΑΤΟΝ 531 {A/ASF}

7:24 Ω ΔΙΑ ΤΟ ΜΕΝΕΙΝ ΑΥΤΩΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΑΠΑΡΑΒΑΤΟΝ ΕΞΕΙ ΤΗΝ ΙΕΡΩΣΥΝΗΝ

7:25 Whereupon he is able also to save to the uttermost those who come to God through him, being always alive in order to intercede on their behalf.

7:25 ΦΟΡΕΩΝ ΟΘΕΝ 3606 {ADV} HE IS ABLE ΔΥΝΑΤΑΙ 1410 {V/PN3S} ALSO ΚΑΙ 2532 {CONJ} TO SAVE ΣΩΖΕΙΝ 4982 {V/PAN} TO ΕΙΣΙ 1519 {PREP} ΘΗΣΟΙ ΤΟΥ 3588 {T/APM} THE TO 3588 {T/ASN} UTTERMOST ΠΑΝΤΕΛΕΣ 3838 {A/ASN} ΘΗΣΟΙ ΤΟΥΣ 3588 {T/ASP} WHO COME ΠΡΟΣΕΡΧΟΜΕΝΟΥΣ 4334 {V/PN1P/ASM} TO ΘΗΣΟΙ ΤΟ 3588 {T/DSM} ΘΕΩΣ 2316 {N/DSM} THROUGH ΔΙΑ 1223 {PREP} ΗΜΗ ΑΥΤΩΝ 846 {PP/GSM} BEING ALIVE ΖΩΝ 2198 {V/PAP/NSM} ALWAYS ΠΑΝΤΟΤΕ 3842 {ADV} IN ORDER ΕΙΣ 1519 {PREP} ΘΗΣΟΙ ΤΟ 3588 {T/ASN} TO INTERCEDE ΕΝΤΥΓΧΑΝΕΙΝ 1793 ΤΟΝ ΒΕΔΕ 846 {PP/GSM} ON BEHALF ΥΙΕΡ 5228 {V/PAP/NSM} OF ΤΟΝ 3588 {T/ASN} ΤΟΥ ΞΕΡΩΣΥΝΗΝ

7:26 For such a high priest is fitting for us, devout, innocent, undefiled, separated from sinners, and having become higher than the heavens.

7:26 ΦΟΡΕΩΝ ΑΡΧΙΕΡΕΥΣ 749 {A/GSF/C} HIGHER ΛΙΔΙΩΝ 5018 {N/PD} SUCH ΤΟΗΟΥΤΟΣ 2254 {N/1DP} ΑΡΧΙΕΡΕΥΣ 749 {N/NSM} IS FITTING ΕΙΡΕΙΠΕΙΝ 4241 {V/1A3S} FOR US ΗΜΗΝ 2254 {PP/IPD} DEVOUT ΌΣΙΟΣ 3741 {N/ASM} INNOCENT ΑΚΑΚΟΣ 172 {A/NSM} UNDEFILED ΑΜΙΑΝΤΟΣ 283 {A/NSM} SEPARATED ΚΕΧΩΡΙΣΜΕΝΟΣ 5563 {V/RPN1P/NSM} FROM ΑΙΩΝ 575 {V/PAP} FIRST ΤΟΝ 3588 {T/GPM} ΣΙΝΕΙΛ ΑΜΑΡΤΙΩΝ 268 {A/GPM} AND ΚΑΙ 2532 {CONJ} HAVING BECOME ΓΕΓΟΝΕΝ 1096 {V/2ADP/NSM} HIGHER ΤΟΝ ΥΨΗΛΟΤΕΡΟΥΣ 5308 {A/NSM} ΘΗΣΟΙ ΤΩΝ 3588 {T/GPM} HEAVENS ΟΥΡΑΝΩΝ 3772 {N/GPM}

7:26 ΤΟΙΟΥΤΟΥ ΑΡΧΗΝ ΕΙΣΟΙΚΕΡΕΥΣ ΘΕΩ ΑΚΑΚΟΣ ΑΜΙΑΝΤΟΣ ΚΕΧΩΡΙΣΜΕΝΟΣ ΑΠΟ ΤΟΝ ΑΜΑΡΤΙΩΝ ΚΑΙ ΥΨΗΛΟΤΕΡΟΣ ΤΩΝ ΟΥΡΑΝΩΝ ΓΕΓΟΝΕΝ

7:27 Who has no need to offer up sacrifices each day, as those high priests, first for his own sins, then for those of the people, for this he did, once, when he offered up himself.

7:27 ΨΩΝ ΌΣ 3739 {PR/NPM} HAS ΕΞΕΙ 2192 {V/PAP/NSM} NO ΥΟΥ 3756 {V/PRTN} NEED ΑΝΑΓΚΗΝ 318 {N/ASF} TO OFFER UP ΑΝΑΡΧΕΙΠΕΙΝ 399 {V/PAN} SACRIFICES ΘΥΣΙΑΣ 2378 {N/APP} EACH ΚΑΘ 2596 {V/PAP} DAY ΗΜΕΡΑΝ 2250 {N/ASF} AS ΩΠΕΡ 5618 {ADV} ΘΗΣΟΙ 3588 {T/NPM} HIGH PRIESTS ΑΡΧΙΕΡΕΙΣ 749 {N/NPM} FIRST ΠΡΟΤΕΡΟΝ 4386 {ADV} FOR ΥΙΕΡ 5228 {V/PAP} SOUTH ΙΔΙΩΝ 2398 {N/AGP} ΘΑΣ ΤΩΝ 3588 {T/GGF} SINS ΑΜΑΡΤΙΩΝ 266 {N/GPP} THEN ΕΙΠΕΙΤΑ 1899 {ADV} OF ΘΑΣ ΤΩΝ 3588 {T/GGF} ΟΥ ΧΡΙΣΤΟΥ 3588 {T/GPM} PEOPLE ΛΑΟΥ 2992 {N/GSM} FOR ΓΑΡ 1063 {CONJ} THIS ΤΟΥΤΟ 5124 {P/ASM} HE DID ΕΠΙΟΙΗΣΕΝ 4160 {V/AAP3S} ONCE ΕΦΑΙΑΞ 2178 {ADV} WHEN HE OFFERED UP ΑΝΕΝΕΡΓΙΑΣ 399 {V/AAP/NSM} HIMSELF ΕΑΥΤΟΝ 1438 {PF/3ASM}
Now a summation about the things being spoken is, we have such a high priest who was seated at the right hand of the throne of the Majesty in the heavens, necessary for this man also to have something that he may offer. The law, a Son who has been fully perfected into the age.

Now in summation we have spoken, who we have seated on the right hand of the throne of the Majesty in the heavens, in order to offer both gifts and sacrifices, whereupon it is necessary for this man also to have something that he may offer. For certainly if he were on earth, he would not even be a priest, there being the priests who offer the gifts according to the law.

8:1 a minister of the holy things, and of the true tabernacle, which the Lord erected and not man.

8:3 for every high priest is appointed in order to offer both gifts and sacrifices, whereupon it is necessary for this man also to have something that he may offer.
who serve for an example and shadow of the heavenly things. Just as Moses was divinely warned while going to complete the tabernacle, for he says, See thou make all things according to the pattern that was shown thee on the mountain.

But now he has obtained a superior ministry, by so much as he is also the mediator of a superior covenant, which has been enacted upon superior promises.

If that first one was faultless, no place would have been sought for a second. For, finding fault with them, he says, Behold, the days come, says Lord, and I will perfect new covenant with the house of Israel and with the house of Judah.

Not according to the covenant that I made with their fathers in the day when I took them by my hand to lead them out of the land of Egypt. Because they did not continue in my
cohn, and I disregarded them, says Lord.

8:10 Because this is the covenant that I will ordain with the house of Israel after those days, says Lord, giving my laws into their mind, and I will write them on their hearts. And I will be to them for a God, and they will be to me for a people.

8:11 And they will, no, not teach each man his fellow citizen, and each man his brother, saying, Know the Lord, because all will know me, from their small as far as their great.

8:12 Because I will be merciful to their iniquities, and their sins and their lawlessness I will no, not further remember.
8:13 In saying, New, he has made the first old. And what is becoming old and obsolete is near disappearance.

9:1 Now indeed therefore the first had ordinances of divine service and the earthly sanctuary. And behind the second curtain, the tabernacle called the Holy of holies, for a tabernacle was prepared, the first in which was also the lampstand, and the table, and the presentation of the loaves, which is called the Holy place. For a tabernacle was prepared, the first in which was also the lampstand, and the table, and the presentation of the loaves, which is called the Holy place.

9:2 For a tabernacle was also the lampstand, and the table, and the presentation of the loaves, which is called the Holy place.

9:3 And behind the second curtain, the tabernacle called the Holy of holies.

9:4 having a golden censer, and the ark of the covenant overlaid entirely in gold, in which was a golden pot, the manna, and Aaron's rod that budded, and the tablets of the covenant.
And above it were cherubim of glory overshadowing the place of forgiveness, about which things it is not now to speak in detail.

And these things thus having been prepared, the priests indeed enter into the first part of the tabernacle continually, accomplishing the services.

But into the second part, the high priest alone, once a year, not without blood, which he offers that are not able to make the man officiating fully perfect in respect to conscience, except those things it is not now to speak in detail.

This signifying from the Holy Spirit, the way into the holy things is not yet to be made known while the first tabernacle still remains.

Which is a figure for the present time, according to which both gifts and sacrifices are offered that are not able to make the man officiating fully perfect in respect to conscience, to speak about the service of the high priest, according to the order, offering blood un-intentional sins and sins which are not now to be made known. For the preceding things were spoken of by way of illustration, not of the things pertaining to the sanctuary that are already made perfect. For these things, the tabernacle continually, accomplishing the services.

But into the second part, the high priest alone, once a year, not without blood, which he offers that are not able to make the man officiating fully perfect in respect to conscience, except those things it is not now to speak in detail.

This signifying from the Holy Spirit, the way into the holy things is not yet to be made known while the first tabernacle still remains.

Which is a figure for the present time, according to which both gifts and sacrifices are offered that are not able to make the man officiating fully perfect in respect to conscience,
only in foods and drinks and various washings: carnal ordinances imposed until a time of reformation.

But Christ, having arrived a high priest of the good things that are coming, through the greater and more perfect tabernacle not made with hands, that is, not of this creation, but of heaven made by word of God, who, through the eternal Spirit, offered himself without spot to God, will cleanse your conscience from dead works in order to serve a living God.

how much more the blood of Christ, who, through the eternal Spirit, offered himself unblemished to God, will cleanse your conscience from dead works in order to serve a living God?
9:14 And because of this he is mediator of a new covenant, so that a death having occurred for the redemption of the transgressions against the first covenant, those who are called might take the promise of the eternal inheritance.

9:15 For where a covenant is, a necessity is to present the death of the man who made the covenant.

9:16 For a covenant is effective with the dead, since it is never enforced while the man who made the covenant lives.

9:17 Whereupon neither has the first been dedicated without blood.

9:18 For of every commandment according to law that was spoken by Moses to all the people, after taking the blood of the calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people,
9:20 saying, This is the blood of the covenant that God made for you.

9:21 And likewise he sprinkled with the blood both the tabernacle and all the vessels of the service.

9:22 And almost all things, according to the law, are cleansed with blood, and remission does not occur without bloodshed.

9:23 Indeed therefore, a necessity was for the models of the things in the heavens themselves to be cleansed with these, but the heavenly things with better sacrifices than these.

9:24 For the Christ entered not into a holy place made with hands, representative of the true, but into heaven itself, to appear in the presence of God for us.
And not so that he might offer himself often, as the high priest enters into the Holy things each year with blood by another,

since it would be necessary for him to suffer often, from the foundation of the world. But now once, at the end of the ages, he was made known for an annulment of sin by the sacrifice of himself.

And inasmuch as it is reserved to men once to die, and after this, judgment,

so also the Christ, having been offered once in order to take up the sins of many, will appear a second time, independent of sin, to those waiting for him for salvation.

For the law having a shadow of the good things that are coming, not the same substance of the events, with the same sacrifices that are offered continually each year, they are never able to fully perfect those who are approaching.

10:2 Otherwise would they not have ceased being offered, because of those who worship, once having been cleansed, to have no further conscience of sins?


10:2 EPEI OUK AN EPAUSANTO PROSFEROMENAI DIA TO MHDEMIAN ECEIN ETI SUNEIDHSIN AMARTIWN TOUS LATREUONTAS APAX KEKAQARMENOUS 2508 [V/RPP/APM].

10:3 But in them is a reminder of sins each year.

10:3 ALL EN AUTAIS ANAMNHSIS AMARTIWN KAT ENIAUTON 1763 [N/ASM].

10:4 For it is impossible for the blood of bulls and goats to take away sins.


10:5 Therefore when he comes into the world, he says, Sacrifice and offering thou didst not desire, but thou prepared for me a body.


10:5 ΔΙΟ ΕΠΙΕΙΡΧΟΜΕΝΟΣ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΛΕΓΕΙ ΘΥΣΙΑΝ ΚΑΙ ΠΡΟΣΦΟΡΑΝ ΟΥΚ ΗΘΕΛΗΣΑΣ ΣΩΜΑ ΔΕ KATHHRTIΣΩ MOI.

10:6 In whole burnt offerings, and for sin thou were not pleased.

10:6 WHOLE BURNT OFFERINGS ΟΛΟΚΑΥΤΩΜΑΤΑ 3646 [N/APN] and KAI 2532 [CONJ] FOR ΠΕΡΙ 4012 [PREP] sin ΑΜΑΡΤΙΑΣ 266 [N/GSF] thou were pleased ΕΥΔΟΚΗΣΑΣ 2106 [V/AAL2S] not OYK 3756 [PR/T].

10:6 ΟΛΟΚΑΥΤΩΜΑΤΑ ΚΑΙ ΠΕΡΙ ΑΜΑΡΤΙΑΣ ΟΥΚ ΕΥΔΟΚΗΣΑΣ.

10:7 Then I said, Lo, I come (in the volume of a book it is written about me) to do thy will, O God,

10:7 Tote εἰπόν ἸΔΟΥ ἙΚΩ EN ΚΕΦΑΛΙΔΙ ΒΙΒΛΙΟΥ ΓΕΡΑΠΙΤΑΙ ΠΕΠΙ ΕΜΟΙ ΤΟΥ ΠΟΙΗΣΑΙ Ο ΘΕΟΣ ΤΟ ΘΕΛΗΜΑ ΣΟΥ

10:8 saying above, Sacrifice and offering and whole burnt offerings and for sin thou did not desire, nor were thou pleased with things that are offered according to the law.


10:9 Then he said, Lo, I come to do thy will, O God. He takes away the first, so that he may establish the second.


10:9 Then he said, lo, I come to do thy will, O God. He takes away the first, so that he may establish the second.

10:10 By which we are sanctified through the one time offering of the body of Jesus Christ.


10:10 By which we are sanctified through the one time offering of the body of Jesus Christ.

10:11 And indeed every priest stands daily serving and offering the same sacrifices often, which can never take away sins.


10:11 And indeed every priest stands daily serving and offering the same sacrifices often, which can never take away sins.

10:12 But this man, having offered one sacrifice on behalf of sins forever, sat down at the right hand of God,

10:12 ΑΥΤΟΣ ΔΕ ΜΙΑΝ ΥΙΕΡ ΑΜΑΡΤΙΩΝ ΠΡΟΣΕΝΕΓΚΑΣ ΘΥΣΙΑΝ ΕΙΣ ΤΟ ΔΙΗΝΕΚΕΣ ΕΚΑΘΙΩΣΕΝ ΕΝ ΔΕΞΙΑ ΤΟΥ ΘΕΟΥ

10:13 waiting henceforth until his enemies are placed a footstool of his feet.


10:13 ΤΟ ΛΟΙΠΟΝ ΕΚΔΕΞΗΜΕΝΟΣ ΕΩΣ ΤΕΘΕΙΣΙΝ ΟΙ ΕΧΩΡΙΟΙ ΑΥΤΟΥ ΥΠΟΠΟΔΙΟΝ ΤΩΝ ΠΟΔΩΝ ΑΥΤΟΥ

10:14 For by one offering he has fully perfected forever those being sanctified.


10:14 ΜΙΑ ΓΑΡ ΠΡΟΣΦΟΡΑ ΤΕΤΕΛΕΙΚΕΝ ΕΙΣ ΤΟ ΔΙΗΝΕΚΕΣ ΤΟΥΣ ΑΓΙΑΖΟΜΕΝΟΥΣ

10:15 And the Holy Spirit also testifies to us, after indeed foretelling,


10:15 ΜΑΡΤΥΡΕΙ ΔΕ ΗΜΙΝ ΚΑΙ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΜΕΤΑ ΓΑΡ ΤΟ ΠΡΟΕΙΡΗΚΕΝΑΙ

10:16 This is the covenant that I will ordain with them after those days, says Lord, giving my laws on their hearts, and on their minds I will write them,


10:16 ΑΥΘ Η ΔΙΑΘΗΚΗ ΗΝ ΔΙΑΘΗΣΟΜΑΙ ΠΡΟΣ ΑΥΤΟΥΣ ΜΕΤΑ ΤΑΣ ΗΜΕΡΑΣ ΕΚΕΙΝΑΣ ΛΕΓΕΙ ΚΥΡΙΟΣ ΔΙΟΥΣ ΝΟΜΟΥΣ ΜΟΥ ΕΠΙ ΚΑΡΔΙΑΣ ΑΥΤΩΝ ΚΑΙ ΕΠΙ ΤΩΝ ΔΙΑΝΟΙΩΝ ΑΥΤΩΝ ΕΠΙΓΡΑΨΩ ΑΥΤΟΥΣ

10:17 and, Their sins and their lawlessness I will, no, not further remember.


10:17 ΚΑΙ ΤΩΝ ΑΜΑΡΤΙΩΝ ΑΥΤΩΝ ΚΑΙ ΤΩΝ ΑΝΟΜΙΩΝ ΑΥΤΩΝ ΟΥ ΜΗ ΜΗΝ ΝΗΣΘΩ ΕΤΙ

10:18 Now where there is remission of these, there is no more offering for sin.
10:18 Having therefore, brothers, boldness for entrance into the holy things by the blood of Jesus,

which he inaugurated for us, a new and living way through the curtain, that is, his flesh,

and a great priest over the house of God,

let us approach with a true heart in full assurance of faith, our hearts sprinkled from an evil conscience, and our body washed in pure water.

Let us hold firm the affirmation of the hope unwavering, for he who promised is faithful.

Let us examine each other for provocation of love and good works.
For when we sin willfully after taking the knowledge of the truth, there remains no more a sacrifice for sins,

but a certain fearful expectation of judgment and of fire, a fervor that is going to devour the opposition.

Any man who has disregarded the law of Moses dies without mercies from two or three witnesses.

By how much worse punishment do ye think he will deserve who has trampled the Son of God, and who considered profane the blood of the covenant by which he was sanctified, and who treated the Spirit of grace contemptuously?
10:30 For we know him who said, Vengeance is for me, I will repay, says Lord. And again, Lord will judge his people.

10:31 It is a fearful thing to fall into the hands of the living God.

10:32 But remember the former days, in which, after being enlightened, ye endured a great contest of sufferings.

10:33 partly made a spectacle, both by reviling and afflictions, and partly having become companions of those so treated.

10:34 For ye were both compassionate about my bonds, and ye accepted with joy the plundering of your possessions, knowing yourselves to have a superior and an enduring existence in the heavens.
Therefore do not throw off your boldness, which has great recompense of reward.

For ye have need of perseverance, so that, having done the will of God, ye may receive the promise.

But the righteous man will live from faith, and if he should withdraw, my soul is not pleased with him.

But we are not of retreat for destruction, but of faith for the preservation of the soul.

Now faith is the foundation of hoping, the evidence of events not being seen.
For by this the ancients were well reported.


11:3 By faith we understand the ages to have been prepared by the word of God. For the things that are seen do not come to be from that which is visible.


11:4 By faith Abel offered to God a better sacrifice than Cain, because of which he was reported to be righteous, God testifying about his gifts, and through it, he who died still speaks.


11:5 By faith Enoch was transferred to not see death, and he was not found, because God transferred him from this world, and through it, he who died still speaks.


11:6 And apart from faith it is impossible to please him. For he who comes to God must believe that he is, and becomes a rewarder of those who search for him.

By faith Noah, being divinely warned about things not yet seen, moved with awe, prepared an ark for the salvation of his house, through which he condemned the world, and became an heir of righteousness according to faith.

By faith Abraham, when called, obeyed to go out to the place that he was going to take an inheritance. And he went out, not knowing where he was going.

By faith he lived alien in the land of promise as a foreigner, having dwelt in tents with Isaac and Jacob, the fellow heirs of the same promise. By faith he lived alien in the land of promise as a foreigner, having dwelt in tents with Isaac and Jacob, the fellow heirs of the same promise. By faith he lived alien in the land of promise as a foreigner, having dwelt in tents with Isaac and Jacob, the fellow heirs of the same promise.

By faith he lived alien in the land of promise as a foreigner, having dwelt in tents with Isaac and Jacob, the fellow heirs of the same promise.

For he anticipated the city that has the foundations, whose builder and architect is God.

By even Sarah herself received power for conception of seed, and she gave birth
by faith, because she considered him faithful who promised.

11:11 By faith, Sarah, the mother of Abraham, received her husband, even as the stars of the heaven for multitude, and as the sand of the seashore, countless. And therefore from one man, and these things having become deadened, were begotten even as the stars of the heaven for multitude, and as the sand of the seashore, countless.

11:12 And from afar, and who confessed that they were foreigners and sojourners on the earth. For those who say such things show that they are seeking a fatherland. And if indeed they remembered that from which they came out, they would have had time to return.

And if indeed they remembered that from which they came out, they would have had time to return.
11:16 But now they aspire for a superior one, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for he has prepared for them a city.

11:16 But δὲ ἡμεῖς δέχομαι γινώσκειν ὅτι, εἰς ἀνανάπτυξιν εἰς οὐρανόν. οὕτως γίνεται δόξα τοῦ θεοῦ εἰς ἡμᾶς, ὅτι ὁ θεος ἔφανε τούτων πόλιν προετοιμασμένην.

11:17 By faith Abraham, being tested, offered Isaac. And he who received the promises offered his only begotten son,

11:17 Πίστει δὲ Ἰσαὰκ ὑπέθηκεν, καὶ προσέφερε Ισάακ τὸν ἕναν γεννητὸν σόν τοῦ. καὶ ὁ προσέφερον ὁ προσφώνετον δόξαν τοῦ θεοῦ εἰς ἡμᾶς.

11:18 about whom it was said, The seed by thee will be called in Isaac.

11:18 Περὶ οὗ δὲ εἶπεν οὐκ ἐστὶν ὁ σπέρματι Χαίρει ἡμῖν ἐπί Χαίρει ἡμῖν. οὕτως γίνεται δόξα τοῦ θεοῦ εἰς ἡμᾶς, ὅτι ὁ θεος ἔφανε τούτων πόλιν προετοιμασμένην.

11:19 Having reckoned that God is able to raise up even from the dead, from where also, in a figure, he did receive him back.

11:19 Πίστευς δὲ ἦσθε εἰς τὸν θεοῦ ἔντεκάς ἐπὶ παραβολήν τοῦ θεοῦ εἰς ἡμᾶς, ὅτι ὁ θεος ἔφανε τούτων πόλιν προετοιμασμένην.

11:20 By faith Isaac blessed Jacob and Esau about things coming.

11:20 Πίστευς δὲ Ἰσαὰκ ἔλεγεν οὐκ ἔτους, ὅτι Ἐβραίοις παρακλητοὶ εἰς ἡμᾶς, ὅτι ὁ θεος ἔφανε τούτων πόλιν προετοιμασμένην.
11:22 By faith Joseph, while perishing, remembered about the exodus of the sons of Israel, and commanded about his bones.

11:22 BY FAITH ΠΙΣΤΕΙ 4102 {N/DSF} JOSEPH ΙΩΣΗΦ 2501 {N/PRI} WHILE PERISHING ΤΕΛΕΥΤΩΝ 5053 {V/PAI/NSM} REMEMBERED ΕΜΝΗΜΟΝΕΥΣΕΝ 3421 {V/AAI/3S} ABOUT ΠΕΡΙ 4012 {PREP} ΣΟΝ ΤΩΝ 3588 {T/GPM} ΙΣΡΑΗΛ 2474 {N/PRI} AND ΚΑΙ 2532 {CONJ} COMMANDED ΕΝΕΤΕΙΛΑΤΟ 1781 {V/ADI/3S} ABOUT ΠΕΡΙ 4012 {PREP} ΤΗΣ 3588 {T/GSF} ΕΞΟΔΟΥ 1841 {N/GSF} ΚΑΙ ΠΕΡΙ ΤΩΝ 3588 {T/GPN} ΟΣΤΕΩΝ 3747 {N/GPN} OF HIM ΑΥΤΟΥ 846 {PP/GSM}.

11:23 By faith Moses, after being born, was hid three months by his parents, because they saw the child well-formed, and they were not afraid of the king's edict.

11:23 BY FAITH ΠΙΣΤΕΙ 4100 {N/DSF} MOSES ΜΩΥΣΗΣ 3475 {N/GSM} AFTER BEING BORN ΓΕΝΝΗΘΕΙΣ 3475 {N/NSM} WAS ΕΚΡΥΒΗ 2928 {V/2API/3S} THREE MONTHS ΤΡΙΜΗΝΟΝ 5150 {A/ASN} BY ΥΠΟ 5259 {PREP} ΤΟΝ 3588 {T/DSM} PARENTS ΠΑΤΕΡΩΝ 3962 {N/GPM} OF HIM ΑΥΤΟΥ 846 {PP/GSM} BECAUSE ΔΙΟΤΙ 1360 {CONJ} THEY SAW ΕΙΔΟΝ 1492 {V/2AAI/3P} THE ΤΟ 3588 {T/ASN} CHILD ΠΑΙΔΙΟΝ 3813 {N/ASN} WELL-FORMED ΑΣΤΕΙΟΝ 791 {A/ASN} AND ΚΑΙ 2532 {CONJ} NOT ΟΥΚ 3756 {PRT/N} WERE THEY AFRAID ΕΦΟΒΗΘΕΙΣΑΝ 5399 {V/AOI/3P} THE ΤΟ 3588 {T/ASN} EDICT ΔΙΑΤΑΓΜΑ 1297 {N/ASN} OF ΤΟΥ 3588 {T/GSM} KING ΒΑΣΙΛΕΩΣ 935 {N/GSM}.

11:24 By faith Moses, having become great, refused to be called the son of Pharaoh's daughter, having chosen rather to be mistreated with the people of God, than to have the pleasure of sin temporarily.

11:24 BY FAITH ΠΙΣΤΕΙ 4100 {N/DSF} MOSES ΜΩΥΣΗΣ 3475 {N/GSM} HAVING BECOME ΓΕΝΟΜΕΝΟΣ 1096 {V/2ADP/NSM} GREAT ΜΕΓΑΣ 3173 {A/NSM} REFUSED ΗΡΝΗΣΑΤΟ 720 {V/ADI/3S} TO BE CALLED ΛΕΓΕΣΘΑΙ 3004 {V/PPN} SON ΥΙΟΣ 5207 {N/NSM} OF DAUGHTER ΘΥΓΑΤΡΟΣ 2364 {N/GSF} OF PHARAOH ΦΑΡΑΩ 5328 {N/PRI} RATHER ΜΑΛΛΟΝ 3123 {ADV} TO BE MISTREATED ΣΥΓΚΑΚΟΥΧΕΙΣΘΑΙ 4778 {V/PNN} ΤΟΝ 3588 {T/ASM} ΠΛΟΥΤΟν 4149 {N/ASM} OF THOSE ΤΩΝ 3588 {T/GPM} TREASURES ΘΗΣΑΥΡΩΝ 2344 {N/GPM} OF EGYPT ΑΙΓΥΠΤΟΥ 125 {N/GSM} FOR ΤΟΥ 3588 {T/GSM} HE FOCUSED ΑΠΕΒΑΛΕΙΠΕΝ 578 {V/AI/3S} TOWARD ΕΙΣ 1519 {PREP} ΤΗΝ 3588 {T/ASM} RECOMPENSE OF REWARD ΜΙΣΘΑΠΟΔΟΣΙΑΝ 3405 {N/ASF}.
By faith he forsook Egypt, not having feared the wrath of the king, for he persevered as seeing the invisible.

He forsook Egypt, not having feared the wrath of the king, for he persevered as seeing the invisible.

By faith he performed the Passover and the sprinkling of the blood, so that he who was destroying the firstborn would not touch them.

By faith they passed through the Red sea as by dry land, of which the Egyptians, having taken an attempt, were drowned.

By faith the walls of Jericho fell down, having been encircled for seven days.

By faith Rahab the harlot was not destroyed with those who were disobedient, having received the spies with peace.

And what shall I say further? For the time would fail me telling about Gideon, also Barak and Samson and Jephthah, also of David and Samuel and the prophets,

11:32 ΚΑΙ ΤΙ ΕΤΙ ΕΠΕΙ ΕΠΕΙΦΕΤΕ ΓΑΡ ΜΕ ΔΙΗΓΟΥΜΕΝΟΝ Ο ΧΡΟΝΟΣ ΠΕΡΙ ΓΕΔΕΩΝ ΒΑΡΑΚ ΤΕ ΚΑΙ ΣΑΜΨΟΝ ΚΑΙ ΙΕΘΟΑΕ ΔΑΥΙΔ ΤΕ ΚΑΙ ΣΑΜΟΥΗΛ ΚΑΙ ΤΩΝ ΠΡΟΦΗΤΩΝ

11:33 who, through faith, conquered kingdoms, wrought righteousness, obtained promises, closed the mouths of lions,


11:34 quenched the force of fire, escaped the jaw of the sword. Out of weakness were made strong, became mighty in war, bowed down armies of aliens.

11:34 QUENCHED ESBESAN 4570 {V/AAI/3P} FORCE DUNAMIN 1411 {N/ASF} OF FIRE PUROS 4442 {N/GSN} ESCAPED EFUGON 5343 {V/2AAI/3P} JAW STOMATA 4750 {N/APN} OF SWORD MACAIRAS 3162 {N/GSF} OUT OF APO 575 {PREP} WEAKNESS ASQENEIAS 769 {N/GSF} WERE MADE STRONG ENEDUNAMWQHSAN 426 {V/API/3P} BECAME EGENHQHSAN 1096 {V/AOI/3P} MIGHTY ISCUROI 2478 {A/NPM} IN EN 1722 {PREP} WAR POLEMW 4171 {N/DSM} BOWED DOWN EKLINAN 2827 {V/AAI/3P} ARMIES PAREMBOLAS 3925 {N/APF} OF ALIEN ALLOTRIWN 245 {A/GPM}

11:35 Women took hold of their dead from a resurrection, but others were tortured, not having accepted deliverance, so that they might experience a superior resurrection.


11:36 And others took a trial of mockings and scourgings, and moreover of bonds and imprisonment.


11:37 They were stoned, they were sawed apart, they were tempted, they died in murder by sword. They wandered about in sheepskins, in goatskins, being destitute, restricted, tormented

11:37 THEY WERE STONED ΕΙΣΘΑΞΘΗΣΑΝ 3034 [V/API/3P] THEY WERE SAWED APART ΕΙΠΡΙΞΘΗΣΑΝ 4249 [V/API/3P] THEY
Therefore we also, having so great a cloud of witnesses surrounding us, having put off every weight and cleverly entangling sin, let us run by perseverance the contest be set before us.

12:1 THEREFORE ΤΟΙΓΑΡΟΥΝ 5105 {PRT} WE ΗΜΕΙΣ 2249 {PP/1NP} ALSO ΚΑΙ 2532 {CONJ} HAVING EXONTES 2192 {V/2AMP/NPM} SO GREAT ΤΟΧΟΥΤΟΝ 5118 {PD/ASN} CLOUD ΝΕΦΟΣ 3509 {N/ASN} OF WITNESSES ΜΑΡΤΥΡΙΝ 3144 {N/GPM} SURROUNDING ΠΕΡΙΚΕΙΜΕΝΟΝ 4029 {V/VPN/ASN} US ΗΜΙΝ 2254 {PP/1DP} HAVING PUT OFF ΑΠΟΘΕΜΕΝΟI 659 {V/2AMP/NPM} EVERY ΠΑΝΤΑ 3956 {A/NPM} WEIGHT ΟΓΚΟΝ 3591 {N/ASM} AND ΚΑΙ 2532 {CONJ} ΘΑ ΘΗΝ 3588 {T/GSF} LET US RUN ΤΡΕΧΩΜΕΝ 5143 {V/PAP/1P} BY ΔΙ 1223 {PREP} PERSEVERANCE ΥΠΟΜΟΝΗΣ 5281 {N/NSG} ΘΟΤΟΝ 3588 {T/ASM} CONTEST ΑΓΩΝΑ 73 {N/ASM} BEING SET BEFORE ΠΡΟΚΕΙΜΕΝΟΝ 4295 {V/VNP/ASN} US ΗΜΙΝ 2254 {PP/1DP}
Looking to Jesus the pathfinder and perfecter of the faith, who, against the joy set before him, endured a cross, having despised the shame, and has sat down at the right hand of the throne of God.

For consider the man who endured such hostility against him by sinners, so that ye may not be weary in your souls, being disheartened.

For whom Lord loves he chastens. And he whips every son whom he receives.

Because of chastening ye endure; God is treating you as with sons, for what son is there whom a father does not chasten?
12:7 For 

εἰς 1519 (prep) chastening παίδειαν 3809 (n/ASF) ye endure ἀποδίδωσιν 5565 (adv) chastening παίδειας 3809 (n/ASF) ye become partakers of εἰς 1519 (prep) γὰρ 1063 (conj) what? τίς 5101 (p/n/sN) son γιος 5207 (n/NSM) is there ἐστίν 2076 (v/p/x/3S) whom οὖν 3739 (p/r/am) father πατὴρ 3962 (n/NSM) chastens παίδευεις 3811 (v/pai/3S) not οὐ 3756 (prep/n)

12:8 And if ye are without chastening, of which all have become participants, then ye are bastards, and not sons.

12:8 and 

δὲ 1161 (conj) if εἰ 1487 (conj) ye are ἐστε 2075 (v/p/x/2P) without χωρίς 5565 (adv) chastening παίδειας 3809 (n/ASF) of which ὥς 3739 (p/r/gsf) all πάντες 3956 (a/anp/m) have become γεγονασίν 1096 (v/2rai/3P) participating μετοχοί 3353 (a/anp/m) then ἀπὰ 686 (p/rt) ye are ἐστε 2075 (v/p/x/2P) bastard νοοῖ 3541 (a/anp/m) and καὶ 2532 (conj) not οὐχ 3756 (p/rt/n) sons γιοί 5207 (n/NSM)

12:8 if εἰ 

δὲ 1161 (conj) χωρίς 5565 (adv) παίδειας 3809 (n/ASF) γεγονασίν πάντες ἀπὰ 686 (p/rt) καὶ 2532 (conj) we will live οὐ 3756 (prep/n) γιοί 5207 (n/NSM)

12:9 Besides, we indeed have had chastisers—the fathers of our flesh—and we were turned around. Shall we not much more be subordinate to the Father of the spirits, and we will live?

12:9 besides 

εἴτα 1534 (adv) indeed 

μέν 3303 (p/rt) we have ἔιχομεν 2192 (v/io/i/1P) chastisers παίδευτας 3810 (n/apm) θεὸς 

τοῦς 3588 (t/apm) fathers πατέρας 3962 (n/apm) of the θῆς 3588 (t/gsf) flesh σαρκὸς 4561 (n/gsf) of us ἡμῶν 2257 (pp/gsf) and καὶ 2532 (conj) we were turned around ἐνετερπομέθα 1788 (v/imi/1P) shall we be subordinate 

ὑποτάξασθομεθα 5293 (v/2fpi/1p) not οὐ 3756 (p/rt/n) much πολὺς 4183 (a/dsn) more 

μᾶλλον 3123 (adv) to θὸ 

τῶν 3588 (t/dsm) father πατρὶ 3962 (n/dsm) of theς 

τὸν 3588 (t/gpn) spirits 

πνευμάτων 4151 (n/gpn) and καὶ 2532 (conj) we will live ζήσομεν 2198 (v/io/i/1P)

12:9 besides 

εἴτα 1534 (adv) 

τοὺς 3588 (t/asn) τῆς 3588 (t/asn) 

σάρκος 4561 (n/gsf) ἡμῶν 

πατέρας 3962 (n/apm) 

εἰχομεν 

παίδευτας 

καὶ 

ἐνετερπομέθα 

οὐ 

πολὺς 

μᾶλλον 

καὶ 

ζήσομεν 

12:10 For those men indeed for a few days chastened us according to that which seemed good to them, but he for that which is advantageous, in order to be partakers of his holiness.

12:10 for 

γὰρ 1063 (conj) 

θός 3588 (t/npm) 

indeed 

μέν 3303 (p/rt) for πρὸς 4314 (prep) few ολίγας 3641 (a/apf) 

days ἡμέρας 2250 (n/apf) chastened εἰπαίδευον 3811 (v/io/i/3p) according to κατ᾽ 

αὐτοῖς 846 (pp/dpm) but δὲ 1161 (conj) θεὸς 3588 (t/nsm) for εἰπὶ 1909 (prep) the 

τὸ 3588 (t/asn) which is advantageous 

συμφέρον 4851 (v/pap/asn) in order εἰς 1519 (prep) the 

τὸ 3588 (t/asn) to be partakers 

μεταλαβεῖν 3335 (v/2aan) of the 

τῆς 3588 (t/gsf) holiness αἰσθήτος 

41 (n/gsf) of him ἀυτοῦ 846 (pp/gsm)

12:10 for 

γὰρ 1063 (conj) πρὸς 

ολίγας 3641 (a/apf) 

ἡμέρας 

κατὰ 

δὲ 1161 (conj) 

θεὸς 

εἰπὶ 

συμφέρον 

εἰς 

μεταλαβεῖν 

αἰσθήτος 

12:11 But of course no chastening for the present seems to be of joy but of sorrow, yet afterward it yields peaceable fruit of righteousness to those who have been trained by it.

12:11 but 

δὲ 1161 (conj) of course 

μέν 3303 (p/rt) all πᾶσα 3956 (a/nsf) chastening παίδεια 3809 (n/nsf) for 

πρὸς 4314 (prep) the 

τὸ 3588 (t/asn) present παρὼν 3918 (v/p/x/p/asn) not οὐ 3756 (p/rt/n) seems δοκεῖ 1380 (v/pai/3S) to be 

εἰναι 1511 (v/pXn) joy 

χάρας 5479 (n/gsf) but 

ἀλλὰ 225 (conj) sorrow 

λυπῆς 3077 (n/gsf) yet 

δὲ 1161 (conj) 

afterward θυτερὸν 5305 (adv) it yields αἰπώδιας ἡμῖν 

591 (v/pai/3S) peaceable εἰρήνικόν 

1516 (a/asf) fruit 

καρπὸν 2590 (n/asm) of righteousness 

δικαίωσιν 1343 (n/gsf) to θός 

τοῖς 3588 (t/dpm) who have 

been trained 

γεγυμνασμένοις 1128 (v/rpp/dpm) by 

δι 1223 (prep) it 

αὐτῆς 846 (pp/gsf)
Therefore lift up the drooping hands, and the feeble knees,

Therefore lift up the drooping hands, and the feeble knees,

Therefore lift up the drooping hands, and the feeble knees,

Therefore lift up the drooping hands, and the feeble knees,

Therefore lift up the drooping hands, and the feeble knees,

Therefore lift up the drooping hands, and the feeble knees,

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Therefore lift up the drooping hands, and the feeble knees,

Therefore lift up the drooping hands, and the feeble knees,

Therefore lift up the drooping hands, and the feeble knees,

Therefore lift up the drooping hands, and the feeble knees,

12:17 ιSTΕ ΓΑΡ ΟΤΙ ΚΑΙ ΜΕΤΕΠΕΙΤΑ ΘΕΛΩΝ ΚΑΗΡΟΝΟΜΗΣΑΙ ΤΗΝ ΕΥΛΟΓΙΑΝ ΑΠΕΔΟΚΙΜΑΣΘΕ ΜΕΤΑΝΟΙΑΣ ΓΑΡ ΤΟΙΠΟΝ ΟΥΧ ΕΥΡΕΝ ΚΑΙΠΕΡ META ΔΑΚΡΥΩΝ ΕΚΖΗΤΗΣΑΣ ΑΥΤΗΝ

12:18 For ye have not come to a mountain being felt, and which burned with fire, and to darkness, and gloom, and a tempest,


12:18 ΟΥ ΓΑΡ ΠΡΟΣΕΛΗΛΩΘΑΤΕ ΨΗΛΑΦΩΜΕΝΩ ΟΡΕΙ ΚΑΙ ΚΕΚΑΥΜΕΝΩ ΠΥΡΙ ΚΑΙ ΓΝΟΦΩ ΚΑΙ ΣΚΟΤΩ ΚΑΙ ΘΥΕΛΛΗ

12:19 and a sound of a trumpet, and a voice of words, of which those who heard begged that a word not be added to them.


12:19 ΚΑΙ ΣΑΛΠΙΓΓΟΣ ΗΧΩ ΚΑΙ ΦΩΝΗ ΡΗΜΑΤΩΝ ΗΣ ΟΙ ΑΚΟΥΣΑΝΤΕΣ ΠΑΡΡΗΣΙΑΝΤΟ ΜΗ ΠΡΟΣΤΕΘΝΑΙ ΑΥΤΟΙΣ ΛΟΓΟΝ

12:20 For they did not bear that which was commanded, if even a beast should touch the mountain, it shall be stoned.


12:20 ΟΥΚ ΕΦΕΡΩΝ ΓΑΡ ΤΟ ΔΙΑΣΤΕΛΛΟΜΕΝΟΝ ΚΑΝ ΘΗΡΙΟΝ ΘΗΡΙΝ ΤΟΥ ΟΡΟΥΣ ΔΙΘΟΒΟΛΗΘΕΣΕΙΤΑΙ

12:21 And so fearful was that which was made visible, that Moses said, I am terrified and trembling.


12:21 ΚΑΙ ΟΥΤΟΣ ΦΟΒΕΡΩΝ ΗΝ ΤΟ ΦΑΝΤΑΖΟΜΕΝΟΝ ΜΩΥΣΗΣ ΕΙΠΕΝ ΕΚΦΘΩΒΟΣ ΕΙΜΙ ΚΑΙ ΕΝΤΡΟΜΟΣ

12:22 But ye have come to mount Zion, and to the city of a living God, a heavenly Jerusalem, and to myriads of heavenly agents,

12:22 But ALLA 235 [Conj] ye have come ΠΡΟΣΕΛΗΛΥΘΑΤΕ 4334 [V/2RAI/2P] to mount ΟΡΕΙ 3735 [N/DSN] ΖΙΩΝ ΣΙΩΝ
12:23 to a festal gathering and assembly of firstborn sons who were enrolled in the heavens, and to God, a Judge of all, and to spirits of righteous men who were made fully perfect,

12:24 and to Jesus a mediator of a new covenant, and to blood of sprinkling that speaks better than Abel.

12:25 Watch, that ye not refuse him who speaks. For if those men did not escape, having refused him who spoke a divine message on earth, much more we, those who turn away from him from the heavens,

12:26 whose voice then shook the earth. But now promised, saying, Yet once, signifies the removal of the things being shaken—as of things that

12:27 And the, Yet once, signifies the removal of the things being shaken—as of things that
were made—so that the things not being shaken may remain.

12:27 AND ΔΕ 1161 (CONJ) THE ΤΟ 3588 (T/NSN) YET ΕΤΙ 2089 (ADV) ONCE ΑΠΑΞ 530 (ADV) SIGNIFIES ΔΗΛΟΙ 1213 (V/PAI/3S) ΘΑ ΤΗΝ 3588 (T/ASF) REMOVAL ΜΕΤΑΘΕΣΙΝ 3331 (N/ASF) OF THEΣ ΤΩΝ 3588 (T/GPN) BEING SHAKEN ΣΑΛΕΥΟΜΕΝΩΝ 4531 (V/RPP/NPN) AS ΩΣ 5613 (ADV) THAT WERE MADE ΠΕΠΟΙΗΜΕΝΩΝ 4160 (V/RPP/GPM) SO THAT ΙΝΑ 2443 (CONJ) ΤΗΣ ΤΑ 3588 (T/NPN) NOT ΜΗ 3361 (PRT/N) BEING SHAKEN ΣΑΛΕΥΟΜΕΝΑ 4531 (V/RPP/NPN) MAY REMAIN ΜΕΙΝΗ 3306 (V/AAS/3S)

12:27 ΤΟ ΔΕ ΕΤΙ ΑΠΑΞ ΔΗΛΟΙ ΤΟΝ ΣΑΛΕΥΟΜΕΝΩΝ ΤΗΝ ΜΕΤΑΘΕΣΙΝ ΩΣ ΠΕΠΟΙΗΜΕΝΩΝ ΙΝΑ ΜΕΙΝΗ ΤΑ ΜΗ ΣΑΛΕΥΟΜΕΝΑ

12:28 Therefore, receiving an immovable kingdom, we may have grace, through which we may serve God acceptably with reverence and awe.

12:28 THEREFORE ΔΙΟ 1352 (CONJ) RECEIVING ΠΑΡΑΛΑΜΒΑΝΟΝΤΕΣ 3880 (V/PAP/NPM) IMMOVABLE ΑΣΑΛΕΥΤΟΝ 761 (A/ASF) KINGDOM ΒΑΣΙΛΕΙΑΝ 932 (N/ASF) WE MAY HAVE EXΩΜΕΝ 2192 (V/PAS/1P) GRACE ΧΑΡΙΝ 5485 (N/ASF) THROUGH ΔΙ 1223 (PREP) WHICH ΗΣ 3739 (PR/GSF) WE MAY SERVE ΛΑΤΡΕΥΟΜΕΝ 3000 (V/PAI/1P) THAT ΤΩ 3588 (T/DSM) GOD ΘΕΩ 2316 (N/DSM) ACCEPTABLY ΕΥΑΡΕΣΤΩΣ 2102 (ADV) WITH ΜΕΤΑ 3326 (PREP) REVERENCE ΑΙΔΟΥΣ 127 (N/GSF) AND ΚΑΙ 2532 (CONJ) ΑΨΕ ΕΥΛΑΒΕΙΑΣ 2124 (N/GSF)

12:28 ΔΙΟ ΒΑΣΙΛΕΙΑΝ ΑΣΑΛΕΥΤΟΝ ΠΑΡΑΛΑΜΒΑΝΟΝΤΕΣ ΕΧΩΜΕΝ ΧΑΡΙΝ ΔΙ ΗΣ ΛΑΤΡΕΥΟΜΕΝ ΕΥΑΡΕΣΤΩΣ ΤΩ ΘΕΩ ΜΕΤΑ ΑΙΔΟΥΣ ΚΑΙ ΕΥΛΑΒΕΙΑΣ

12:29 For our God is also a consuming fire.

12:29 FOR ΓΑΡ 1063 (CONJ) THO Ο 3588 (T/NSM) GOD ΘΕΟΣ 2316 (N/NSM) OF US ΗΜΩΝ 2257 (PP/1GP) ALSO ΚΑΙ 2532 (CONJ) CONSUMING ΚΑΤΑΝΑΛΙΣΚΟΝ 2654 (V/PAP/NSN) FIRE PUR 4442 (N/NSN)

12:29 ΚΑΙ ΓΑΡ Ο ΘΕΟΣ ΗΜΩΝ ΠΥΡ ΚΑΤΑΝΑΛΙΣΚΟΝ

13:1 Let brotherly love abide.

13:1 ΘΑ 3588 (T/NSF) BROTHERLY LOVE ΦΙΛΑΔΕΛΦΙΑ 5360 (N/NSF) LET ABIDE ΜΕΝΕΤΩ 3306 (V/PAM/3S)

13:1 Η ΦΙΛΑΔΕΛΦΙΑ ΜΕΝΕΤΩ

13:2 Do not forget love for strangers, for by this some lodged heavenly agents, unaware.

13:2 FORGET ΕΠΙΠΛΑΝΘΑΝΕΣΘΕ 1950 (V/PNM/2P) NOT ΜΗ 3361 (PRT/N) ΘΑ ΤΗΣ 3588 (T/GSF) LOVE FOR STRANGERS ΦΙΛΟΣΕΝΙΑΣ 5381 (N/GSF) FOR ΓΑΡ 1063 (CONJ) BY ΔΙΑ 1223 (PREP) ΤΗΣ ΤΑΥΤΗΣ 3778 (PD/GSF) SOME ΤΙΝΕΣ 5100 (PX/NPM) LODGED ΖΕΝΙΣΑΝΤΕΣ 3579 (V/AAP/NPM) AGENTS ΑΓΓΕΛΟΥΣ 32 (N/APM) UNAWARE ΕΛΑΘΘΗΝ 2990 (V/2AAI/3P)

13:2 ΤΗΣ ΦΙΛΟΣΕΝΙΑΣ ΜΗ ΕΠΙΠΛΑΝΘΑΝΕΣΘΕ ΔΙΑ ΤΑΥΤΗΣ ΓΑΡ ΕΛΑΘΘΗΝ ΤΙΝΕΣ ΖΕΝΙΣΑΝΤΕΣ ΑΓΓΕΛΟΥΣ

13:3 Remember the prisoners as being in bondage together, those who are ill-treated as also yourselves being in the body.

13:3 REMEMBER ΜΙΜΝΗΣΚΕΣΘΕ 3403 (V/PNM/2P) THOS ΤΩΝ 3588 (T/GPM) PRISONERS ΔΕΣΜΙΩΝ 1198 (N/GPM) AS ΩΣ 5613 (ADV) BEING IN BONDAGE TOGETHER ΣΥΝΔΕΔΕΜΕΝΟΙ 4887 (V/RPP/NPM) THOS ΤΩΝ 3588 (T/GPM) WHO ARE ILL-TREATED ΚΑΚΟΥΧΟΥΜΕΝΩΝ 2558 (V/RPP/GPM) AS ΩΣ 5613 (ADV) ALSO ΚΑΙ 2532 (CONJ) YOURSELVES ΑΥΤΟΙ 846 (PF/NPM) BEING ΟΝΤΕΣ 5607 (V/PXP/NPM) IN ΕΝ 1722 (PREP) BODY ΣΩΜΑΤΙ 4983 (N/DSN)

13:3 ΜΙΜΝΗΣΚΕΣΘΕ ΤΩΝ ΔΕΣΜΙΩΝ ΩΣ ΣΥΝΔΕΔΕΜΕΝΟΙ ΤΩΝ ΚΑΚΟΥΧΟΥΜΕΝΩΝ ΩΣ ΚΑΙ ΑΥΤΟΙ ΟΝΤΕΣ ΕΝ ΣΩΜΑΤΙ

13:4 Marriage is precious in every way, and the undefiled bed, but God will judge fornicators and adulterers.
13:5 The Way of life is to be without love of money, being content with the things that are present, for he has said, I will, no, not leave thee, and also, I will, no, not forsake thee.

13:6 So then we have confidence to say, Lord is a helper to me, and I will not fear. What will man do to me?

13:7 Remember those who lead you, men who spoke the word of God to you, of whom, carefully observing the outcome of their conduct, imitate the faith—

13:8 Jesus Christ, the same yesterday and today, and into the ages.

13:9 Be not carried away by various and foreign doctrines. For it is good that the heart be established with grace, not with foods by which those who walked were not benefited.
We have an altar from which they have no right to eat, those officiating at the tabernacle.

For of the beasts whose blood is brought into the holy things for sin by the high priest, the bodies of these are burned outside the camp.

Therefore Jesus also, so that he might sanctify the people through his own blood, suffered outside the gate.

Let us therefore go forth to him outside the camp, bearing his reproach.

For here we have no enduring city, but we seek that which is coming.

13:16 **But do not forget benevolence and fellowship, for God is well pleased with such sacrifices.**


13:17 **Have confidence in those who lead you, and yield yourselves, for they watch for your souls as men who will render account, so that they may do this with joy, and not groaning, for this is unprofitable for you.**


13:18 **Pray about us, for we trust that we have a good conscience, desiring to behave well in all things.**


13:19 **But I urge you to do this even more, so that I may be restored to you sooner.**


13:20 **Now the God of peace, who brought up from the dead the great Shepherd of the sheep by the blood of an eternal covenant—our Lord Jesus—**

13:21 may he make you fully qualified in every good work in order to do his will, in doing you what is well-pleasing in his sight, through Jesus Christ, to whom is the glory into the ages of the ages. Truly.


13:22 may he make you fully qualified in every good work in order to do his will, in doing you what is well-pleasing in his sight, through Jesus Christ, to whom is the glory into the ages of the ages. Truly.


13:23 Know ye, brother Timothy who was set free is with whom I will see you, if he comes sooner.


13:24 Salute all those who lead, and all the sanctified. The men from Italy salute you.

13:25 Grace is with you all. Truly.

13:25 Ἡ χάρις μετά πάντων ὑμῶν ἀμήν.

James

1:1 James, a bondman of God and of Lord Jesus Christ, to the twelve tribes in the Dispersion, greeting.

1:1 Ιάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ, τοῖς δώδεκας την διασποράν ἔχουσιν, καλοῦμαι.

1:2 Consider it all joy, my brothers, when ye encounter various trials,

1:2 Ἑγχύσασθε δὲ όλην τὴν εὐτυχίαν, ἵνα ὃσαν ἔχετε ἐπισκευάζωσιν.

1:3 knowing that the testing of your faith produces perseverance.

1:3 Γνῶνον δὲ ὅτι τὸ δοκίμων τῆς πίστεως προκαταλέπτεται.

1:4 And let perseverance have a perfect work, so that ye may be perfect and complete, falling short in nothing.

1:4 Καὶ ἐκεῖνον, τὸν περιστέραν, ὅταν ἤσκητε, ὅταν ἐξηκομίζετε, ἐνίοτε ἐκεῖνον

1:5 And if any of you lacks wisdom, let him ask from God who gives to all generously and not reproaching, and it will be given to him.

1:5 Εἰ δὲ τις ὑμῶν λειπεῖται σοφίας, δέχεσθαι ἐπιτησίμως ἀπὸ τοῦ Δωθείται ὃσαν τοῖς διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ οὐκ ἑνεκίστος καὶ δοθεῖται αὕτῳ.
6 But let him ask in faith, doubting nothing, for he who doubts is like a wave of the sea driven by wind and tossed about.

For that man should not think that he will receive anything from the Lord,

Now let the lowly brother boast in his exaltation,

but the rich in his lowliness, because as a flower of grass he will pass away.

For the sun rose up with the burning heat, and withered the grass. And the flower of it fell, and the beauty of its appearance perished. So also the rich man will fade away among his pursuits.

For a double-minded man, unstable in all his ways.

For the lowly brother boasts in his exaltation, but the rich in his lowliness, because as a flower of grass he will pass away.

The sun rose up with the burning heat, and withered the grass. And the flower of it fell, and the beauty of its appearance perished. So also the rich man will fade away among his pursuits.
Blessed is a man who endures temptation, because, having become approved, he will receive the crown of life, which the Lord promised to those who love him.

Let no man say when he is tempted, I am tempted by God, for God is without temptation of evils, and he himself tempts no man.

But each man is tempted by his own lust, being drawn away and enticed.

Then the lust having conceived, it gives birth to sin, and after being complete the sin brings forth death.

Be not led astray, my beloved brothers.

Every good gift and every perfect endowment is from above, coming down from the Father of lights, with whom there is no variation nor shadow of turning.
Having deliberated, he begot us by the word of truth for us to be a certain firstfruit of his creatures.

Having deliberated, he begot us by the word of truth for us to be a certain firstfruit of his creatures.

Therefore, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath.

For the wrath of man does not accomplish the righteousness of God.

Because if any man is a hearer of the word and not a doer, this resembles a man observing his natural face in a mirror.
For he observes himself, and goes away, and straightaway forgets what kind of man he was.

1:24 For GΩΡ 1063 {CONJ} HE OBSERVES ΚΑΤΑΝΟΟΗΣΕΝ 2657 {V/VAI/3S} HIMSELF ΕΑΥΤΟΥ 1438 {PF/3ASM} AND ΚΑΙ 2532 {CONJ} GOES AWAY ΑΠΕΛΗΛΥΘΕΝ 565 {V/2ADI/3S} AND ΚΑΙ 2532 {CONJ} STRAIGHTAWAY ΕΥΘΕΩΣ 2112 {ADV} FORGETS ΕΠΕΛΑΘΕΤΟ 1950 {V/2ADI/3S} WHAT KIND ΟΠΙΟΙΟΣ 3697 {A/NSN} HE WAS ΗΝ 2258 {V/XI/3S} 1:24 ΚΑΤΑΝΟΟΗΣΕΝ ΓΩΡ ΕΑΥΤΟΥ ΚΑΙ ΑΠΕΛΗΛΥΘΕΝ ΚΑΙ ΕΥΘΕΩΣ ΕΠΕΛΑΘΕΤΟ ΟΠΙΟΙΟΣ ΗΝ

But he who stooped to look into the perfect law, the one of liberty, and who remained, this man, who did not become a forgetful hearer but a doer of work, this man will be blessed in his doing.

1:25 BUT ΔΕ 1161 {CONJ} ΘΗΘΟ 3588 {T/NSM} WHO STOOD TO LOOK ΠΑΡΑΚΥΨΑΣ 3879 {V/AAP/NSM} INTO ΕΙΣ 1519 {PREP} ΘΗΘΟ ΓΩΡ 3588 {T/ASM} PERFECT ΤΕΛΕΙΩΝ 5046 {A/ASM} LAW ΝΟΜΟΝ 3551 {N/ASM} OF ΤΗΣ ΤΗΣ 3588 {T/GSF} LIBERTY ΕΛΕΥΘΕΡΙΑΣ 1657 {N/GSF} AND ΚΑΙ 2532 {CONJ} WHO REMAINED ΠΑΡΑΜΕΙΝΑΙΝ 3887 {V/AAP/NSM} ΤΗΣ ΟΥΤΟΣ 3778 {PD/NSM} NOT ΟΥΚ 3756 {V/PRT/N} WHO BECAME ΓΕΝΟΜΕΝΟΣ 1096 {V/2ADP/NSM} HEAER ΑΚΡΟΑΤΗΣ 202 {N/NSM} OF FORGETFULNESS ΕΠΙΛΗΨΙΜΟΝΗΣ 1953 {N/GSF} BUT ΑΛΛΑ 235 {CONJ} DOER ΠΟΙΗΤΗΣ 4163 {N/NSM} OF WORK ΕΡΓΟΥ 2041 {N/GSN} ΤΗΣ ΟΥΤΟΣ 3778 {PD/NSM} WILL BE ΕΣΤΑΙ 2071 {V/FXI/3S} BLESSED ΜΑΚΑΡΙΟΣ 3107 {A/NSN} IN ΕΝ 1722 {PREP} ΘΑ ΘΗ 3588 {T/DSF} DOING ΠΟΙΗΣΕΙ 4162 {N/DSF} OF ΗΜΙ ΑΥΤΟΥ 846 {PP/GSM} 1:25 Ο ΔΕ ΠΑΡΑΚΥΨΑΣ ΕΙΣ ΝΟΜΟΝ ΤΕΛΕΙΩΝ ΤΟΝ ΤΗΣ ΕΛΕΥΘΕΡΙΑΣ ΚΑΙ ΠΑΡΑΜΕΙΝΑΙΝ ΟΥΤΟΣ ΟΥΚ ΑΚΡΟΑΤΗΣΙ ΕΠΙΛΗΨΙΜΟΝΗΣ ΓΕΝΟΜΕΝΟΣ ΑΛΛΑ ΠΟΙΗΤΗΣ ΕΡΓΟΥ ΟΥΤΟΣ ΜΑΚΑΡΙΟΣ IN ΤΗ ΠΟΙΗΣΕΙ ΑΥΤΟΥ ΕΣΤΑΙ

If any man among you seems to be religious, not bridling his tongue but deceiving his heart, this man's religion is futile.

1:26 IF ΕΙ 1487 {COND} ANY ΤΗΣ 5100 {PP/XSM} AMONG EN 1722 {PREP} ΥΟΥ ΥΜΙΝ 5213 {PP/2DP} SEEMS ΔΟΚΕΙ 1380 {V/PAI/3S} TO BE ΕΙΝΑΙ 1511 {V/PXN} RELIGIOUS ΟΡΘΟΣΚΟΣ 2357 {A/ASM} NOT ΜΗ 3361 {PRT/N} BRIDLING ΧΑΛΙΝΑΙΩΓΩΝ 5468 {V/PAP/NSM} TONGUE ΓΛΩΣΣΑΝ 1100 {N/GSF} OF ΗΜΙ ΑΥΤΟΥ 846 {PP/GSM} BUT ΑΛΛΑ 235 {CONJ} DECEIVING ΑΠΑΤΩΝ 538 {V/PAP/NSM} HEART ΚΑΡΔΙΑΝ 2588 {N/ASF} OF ΗΜΙ ΑΥΤΟΥ 846 {PP/GSM} ΘΑ Η 3588 {T/NSF} RELIGION ΟΡΘΟΣΚΕΙΑ 2356 {N/NSF} OF ΤΗΣ ΤΟΥΤΟΥ 5127 {PD/GSM} FUTILE ΜΑΤΑΙΟΣ 3152 {A/NSM} 1:26 ΕΙ ΤΗΣ ΔΟΚΕΙ ΟΡΘΟΣΚΟΣ ΕΙΝΑΙ ΕΝ ΥΜΙΝ ΜΗ ΧΑΛΙΝΑΙΩΓΩΝ ΓΛΩΣΣΑΝ ΑΥΤΟΥ ΑΛΛΑ ΑΠΑΤΩΝ ΚΑΡΔΙΑΝ ΑΥΤΟΥ ΤΟΥΤΟΥ ΜΑΤΑΙΟΣ Η ΟΡΘΟΣΚΕΙΑ

Pure religion and undefiled from God and the Father is this, to go help the orphaned and the widows in their affliction, and to keep himself unspotted from the world.

1:27 PURE ΚΑΘΑΡΑ 2513 {A/NSM} RELIGION ΟΡΘΟΣΚΕΙΑ 2356 {N/NSF} AND ΚΑΙ 2532 {CONJ} UNDEFILED ΑΜΙΑΝΤΟΣ 283 {A/NSF} FROM ΠΑΡΑ 3844 {PREP} GOD ΘΕΩ 2316 {N/DSM} AND ΚΑΙ 2532 {CONJ} FATHER ΠΑΤΡΙ 3962 {N/DSM} IS ΕΣΤΙΝ 2076 {V/PXN} ΠΑΡΑ ΟΡΦΑΝΟΥΣ 3737 {A/APM} AND ΚΑΙ 2532 {CONJ} UNDEFILED ΑΜΙΑΝΤΟΣ 283 {A/NSF} OF THEM ΑΥΤΩΝ 846 {PP/GPM} TO KEEP ΘΡΕΙΝ 5083 {V/PAN} HIMSELF ΕΑΥΤΟΝ 1438 {PF/3ASM} UNDEFILLED ΑΣΠΙΛΩΝ 784 {A/ASM} FROM ΑΠΩ 575 {PREP} ΘΗΘΟ ΥΟΥ 3588 {T/GSM} WORLD ΚΟΣΜΟΥ 2889 {N/GSM} 1:27 ΟΡΘΟΣΚΕΙΑ ΚΑΘΑΡΑ ΚΑΙ ΑΜΙΑΝΤΟΣ ΠΑΡΑ ΘΕΩ ΚΑΙ ΠΑΤΡΙ ΑΥΤΗ ΕΣΤΙΝ ΕΠΙΣΚΕΠΤΕΣΘΑΙ ΟΡΦΑΝΟΥΣ ΚΑΙ ΧΗΡΑΣ ΕΝ ΤΗ ΘΙΣΕΙ ΑΥΤΩΝ ΑΣΠΙΛΩΝ ΑΥΤΗΝ ΘΡΕΙΝ ΑΙΟΥ ΤΟΥ ΚΟΣΜΟΥ
My brothers, ye should not have the faith of our Lord Jesus Christ of glory, in favoritism.

2:1 BROTHERS ΑΔΕΛΦΟΙ 80 {N/VPM} OF ME MOY 3450 {PP/1GS} NOT ΜΗ 3361 {PRN} YE SHOULD HAVE EXETE 2192 {V/PAP/DP2} ΤΑΘΕΝ 3588 {T/ASF} FAITH ΠΙΣΤΙΝ 4102 {N/ASF} OF THO ΤΟΥ 3588 {T/SGM} LORD ΚΥΡΙΟΥ 2962 {N/GSM} OF US ΗΜΩΝ 2257 {PP/GP} ΗΙΘΟΥ 2424 {N/GSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM} ΤΗΣ ΤΗΣ 3588 {T/SGF} GLORY ΔΟΞΗΣ 1391 {N/GSF} IN EN 1722 {PREP} FAVORITISM ΠΡΟΣΩΠΟΛΗΨΙΑΣ 4382 {N/DPP} MY BROTHERS ΑΔΕΛΦΟΙ ΜΗ ΜΗ ΕΝ ΠΡΟΣΩΠΟΛΗΨΙΑΣ ΕΧΕΤΕ ΤΗΝ ΠΙΣΤΙΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΗΘΟΥ ΧΡΙΣΤΟΥ ΤΗΣ ΔΟΞΗΣ.

2:2 For if a man with a gold ring in bright clothing comes into your synagogue, and also a poor man in dirty clothing comes in, 2:2 FOR ΓΑΡ 1063 {CONJ} ΑΕΝ 1437 {COND} MAN ΑΝΗΡ 435 {N/NSM} WITH GOLD RING ΧΡΥΣΟΔΑΚΤΥΛΙΟΣ 5554 {A/NSM} IN EN 1722 {PREP} BRIGHT ΛΑΜΠΙΡΑ 2986 {A/DSF} CLOTHING ΕΣΘΟΤΗΣ 2066 {N/DSF} COMES IN ΕΙΣΕΛΕΘΗ 1525 {V/2AAS/3S} TO ΕΙΣ 1519 {PREP} ΤΑΘΕΝ 3588 {T/ASF} SYNAGOGUE ΣΥΝΑΓΩΓΗΝ 4864 {N/ASF} OF YOU ΥΜΩΝ 5216 {PP/2GP} AND ΔΕ 1161 {CONJ} ALSO ΚΑΙ 2532 {CONJ} POOR ΠΤΩΧΟΣ 4434 {A/NSM} IN EN 1722 {PREP} DIRTY ΡΥΠΑΡΑ 4508 {A/DSF} CLOTHING ΕΣΘΟΤΗΣ 2066 {N/DSF} COMES IN ΕΙΣΕΛΕΘΗ 1525 {V/2AAS/3S}.

2:2 EAN ΓΑΡ ΕΙΣΕΛΕΘΗ ΕΙΣ ΤΗΝ ΣΥΝΑΓΩΓΗΝ ΥΜΩΝ ΑΝΗΡ ΧΡΥΣΟΔΑΚΤΥΛΙΟΣ ΕΝ ΕΣΘΟΤΗ ΛΑΜΠΙΡΑ ΕΙΣΕΛΕΘΗ ΔΕ ΚΑΙ ΠΤΩΧΟΣ ΕΝ ΡΥΠΑΡΑ ΕΣΘΟΤΗ.

2:2 and ye have regard for the man wearing the bright clothing, and say to him, Sit thou here well, and ye say to the poor man, Stand thou there, or sit here below my footstool,

2:3 AND ΚΑΙ 2532 {CONJ} YE HAVE REGARD ΕΠΙΒΛΕΨΗΤΕ 1914 {V/2AAS/2P} FOR ΕΠΙ 1909 {PREP} ΤΟΝ 3588 {T/ASM} WEARING ΦΡΟΥΡΥΝΤΑ 5409 {V/PAP/ASM} ΤΑΘΕΝ 3588 {T/ASF} BRIGHT ΛΑΜΠΙΡΑΝ 2986 {A/DSF} ΤΑΘΕΝ 3588 {T/ASF} CLOTHING ΕΣΘΟΤΗΤΑ 2066 {N/ASF} AND ΚΑΙ 2532 {CONJ} SAID ΕΙΠΗΤΕ 2036 {V/2AAS/2P} TO HIM ΑΥΤΩ 846 {PP/DSM} SIT ΚΑΘΟΥ 2521 {V/PNM/2S} ΣΥ ΥΙΩ 4771 {PP/2NS} HERE ΩΔΕ 5602 {ADV} WELL ΚΑΛΩΣ 2573 {ADV} AND ΚΑΙ 2532 {CONJ} ΥΕ SAID ΕΙΠΗΤΕ 2036 {V/2AAS/2P} TO ΤΟ 3588 {T/DSM} POOR ΠΤΩΧΟΣ 4434 {A/DSM} ΣΥ ΥΙΩ 4771 {PP/2NS} STAND ΣΤΘΗΙ 2476 {V/2AAM/2S} ΣΥ ΥΙΩ 4771 {PP/2NS} THERE ΕΚΕΙ 1563 {ADV} OR Η 2228 {PRP} SIT ΚΑΘΟΥ 2521 {V/PNM/2S} HERE ΩΔΕ 5602 {ADV} BELOW ΥΠΟ 5259 {PREP} ΤΟ 3588 {T/ASM} FOOTSTOOL ΥΠΟΠΟΙΔΙΟΝ 5286 {N/NSM} OF ME MOY 3450 {PP/1GS}.

2:3 ΚΑΙ ΕΠΙΒΛΕΨΗΤΕ ΕΠΙ ΤΟΝ ΦΡΟΥΡΥΝΤΑ ΤΗΝ ΕΣΘΟΤΑ ΤΗΝ ΛΑΜΠΙΡΑΝ ΚΑΙ ΕΙΠΗΤΕ ΑΥΤΩ ΣΥ ΚΑΘΟΥ ΩΔΕ ΚΑΛΩΣ ΚΑΙ ΤΟ ΠΤΩΧΟ ΕΙΠΗΤΕ ΣΥ ΣΤΘΗΙ ΕΚΕΙ Η ΚΑΘΟΥ ΩΔΕ ΥΙΩ ΤΟ ΥΠΟΠΟΙΔΙΟΝ ΜΟΥ.

2:4 then are ye not partial among yourselves, and become judges from evil thoughts?

2:4 THEN ΚΑΙ 2532 {CONJ} NOT ΟΥ 3756 {PRN} ΥΕ ΠΑΡΤΙΑΛΙΕΙΚΡΘΗΤΕ 1252 {V/2AAS/3P} AMONG ΕΝ 1722 {PREP} YOURSELVES ΕΑΥΤΟΙΣ 1438 {PF/3DPM} AND ΚΑΙ 2532 {CONJ} BECAME ΕΓΕΝΕΣΘΕ 1906 {V/2AAS/2P} JUDGES ΚΡΙΤΑΙ 2923 {N/NPM} FROM EVIL ΠΟΝΗΡΩΝ 4190 {A/GPM} THOUGHTS ΔΙΑΛΟΓΙΣΜΩΝ 1261 {N/GPM}.

2:4 ΚΑΙ ΟΥ ΔΙΕΚΡΘΗΤΕ ΕΝ ΕΑΥΤΟΙΣ ΚΑΙ ΕΓΕΝΕΣΘΕ ΚΡΙΤΑΙ ΔΙΑΛΟΓΙΣΜΩΝ ΠΟΝΗΡΩΝ.

2:5 Listen, my beloved brothers, did not God choose the poor of the world, rich in faith, and heirs of the kingdom, which he promised to those who love him?

2:5 LISTEN AKΟΥΣΑΤΕ 191 {V/2AAM/2P} BELOVED ΑΓΑΠΗΤΟΙ 27 {A/VP} BROTHERS ΑΔΕΛΦΟΙ 80 {N/VPM} OF ME MOY 3450 {PP/1GS} NOT ΟΥΧ 3756 {PRN} ΥΕ ΠΑΡΤΙΑΛΙΕΙΚΡΘΗΤΕ 1252 {V/2AAS/2P} AMONG ΕΝ 1722 {PREP} YOURSELVES ΕΑΥΤΟΙΣ 1438 {PF/3DPM} AND ΚΑΙ 2532 {CONJ} BECAME ΕΓΕΝΕΣΘΕ 1906 {V/2AAS/2P} JUDGES ΚΡΙΤΑΙ 2923 {N/NPM} FROM EVIL ΠΟΝΗΡΩΝ 4190 {A/GPM} THOUGHTS ΔΙΑΛΟΓΙΣΜΩΝ 1261 {N/GPM}.

2:5 ΑΚΟΥΣΑΤΕ ΑΔΕΛΦΟΙ ΜΟΥ ΑΓΑΠΗΤΟΙ ΟΥΧ Ο ΘΕΟΣ ΕΞΕΛΕΞΑΤΟ ΤΟΥΣ ΠΤΩΧΟΥΣ ΤΟΥ ΚΟΣΜΟΥ ΠΑΛΙΟΥΣ ΕΝ ΠΙΣΤΕΙ ΚΑΙ ΚΑΛΗΡΟΝΟΜΟΥΣ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΗΣ ΕΠΗΓΕΙΑΛΑΤΟ ΤΟΙΣ ΑΓΑΠΩΣΙΝ ΑΥΤΟΝ.
But ye have dishonored the poor man. Do not the rich exploit you, and they themselves drag you into courts?

Do they not blaspheme the good name that was called upon you?

If ye indeed fulfill the royal law according to the scripture, Thou shall love thy neighbor as thyself, ye do well.

But if ye respect personages, ye work sin, being convicted by the law as transgressors.

For whoever keeps the whole law, and stumbles on one, he has become guilty of all.

For he who said thou shall not commit adultery, also said thou shall not murder. Now if thou will not commit adultery, but murder, thou have become a transgressor of law.
2:12 So speak ye, and so do ye, as men who are to be judged by a law of liberty.

2:13 For the judgment is merciless to him who did no mercy. Mercy triumphs over judgment.

2:14 What is the benefit, my brothers, if some man should say to have faith, but has no works? Can the faith save him?

2:15 And if a brother or sister may be unclothed, and may be destitute of daily food,

2:16 and some man of you would say to them, Go in peace, be ye warmed and fed, but ye would not give them the things necessary for the body, what is the benefit?

2:17 So also faith, if it has no works, is dead by itself.
2:18 But some man will say, Thou have faith, and I have works. Show me thy faith from thy works, and I will show thee from my works my faith.

2:19 Thou believe that there is one God, thou do well. The demons also believe, and shudder.

2:20 But do thou want to know, O vain man, that faith apart from works is dead?

2:21 Was not Abraham our father made righteous from works, having offered up Isaac his son upon the altar?

2:22 Thou see that faith was working with his works, and from the works, faith was fully perfected.

2:23 And the scripture was fulfilled, which says, And Abraham believed God, and it was reckoned to him for righteousness, and he was called a friend of God.

2:24 Ye see therefore that from works a man is made righteous, and not from faith only.


2:25 And likewise also was not Rahab the harlot made righteous from works, having received the agents, and having sent them out another way?


2:26 For as the body without a spirit is dead, so also faith without the works is dead.


3:1 Not many should become teachers, my brothers, knowing that we will receive greater judgment.


3:1 MH ΠΟΛΛΟΙ ΔΙΔΑΣΚΑΛΟΙ ΓΙΝΕΣΘΕ ΑΔΕΛΦΟΙ MOY ΕΙΔΟΤΕΣ OTI ΜΕΙΖΟΝ ΚΡΙΜΑ ΔΗΨΟΜΕΘΑ

3:2 For we all stumble in many things. If any man does not stumble in word, this is a perfect man, able also to bridle the whole body.

Behold we put bits into the mouths of horses for them to obey us, and we guide about their whole body.

Behold also the ships, being so great and driven by fierce winds, are guided about by a very small rudder, wherever the impulse of the man who steers determines.

Behold also the ships, being so great and driven by fierce winds, are guided about by a very small rudder, wherever the impulse of the man who steers determines.

So also the tongue is a little body-part, and boasts greatly. Behold a little fire, how much wood it kindles.

And the tongue is a fire, the world of unrighteousness. Thus, the tongue is made to lead among our body-parts, defiling the whole body, and setting the cycle of nature on fire, and being set on fire by hell.
sea, is tamed, and has been tamed by the human species.


3:8 But no man is able to tame the tongue of men, an unruly evil, full of deadly poison.

3:9 BY IT we bless the God and Father, and by it we curse men, who were made according to a likeness of God.

3:10 Out of the same mouth proceeds blessing and curse. My brothers, these things ought not to happen this way.

3:11 Does the spring pour out from the same opening the sweet and the bitter?

3:12 A fig tree, my brothers, cannot make olives, or a grapevine figs. In the same way, no one spring makes water salty and sweet.

Does the spring pour out from the same opening the sweet and the bitter?


3:12 A fig tree, my brothers, cannot make olives, or a grapevine figs. In the same way, no one spring makes water salty and sweet.

3:12 Ἡ ἀληθεία τῆς πρακτικῆς θείης ἀληθείας ἡ ἀληθεία τῆς πρακτικῆς.

3:13 Who is wise and understanding among you? Let him show from his good behavior his works in meekness of wisdom.

3:13 who? ΤΙΣ 5101 {PI/NSM}wise ΣΟΦΟΣ 4680 {A/NSM} and KAI 2532 {CONJ} understanding ΕΠΙΣΤΗΜΩΝ 1990 {A/NSM} among EN 1722 {PREP} you ΥΜῖΝ 5213 {PP/2DP} Let show DEΙΞΑΤΩ 1166 {V/AM/3S} from EN 1722 {PREP} the THΣ 3588 {N/GSF} good ΚΑΛΗΣ 2570 {A/GSF} behavior ΑΝΑΣΤΡΟΦΗΣ 391 {N/GSF} thes TS 3588 {T/APN} works ΕΡΓΑ 2041 {N/APN}

3:13 ΤΙΣ ΣΟΦΟΣ ΚΑΙ ΕΠΙΣΤΗΜΩΝ ΕΝ ΥΜῖΝ ΔΕΙΞΑΤΩ ΕΚ ΤΗΣ ΚΑΛΗΣ ΑΝΑΣΤΡΟΦΗΣ ΤΑ ΕΡΓΑ ΑΥΤΟΥ ΕΝ ΠΡΑΥΤΗΤΙ ΣΟΦΙΑΣ

3:14 But if ye have bitter envy and selfish ambition in your heart, do not boast, and do not lie against the truth.

3:14 But ΔΕ 1161 {CONJ} if EI 1487 {COND} ye have ΕΧΕΤΕ 2192 {V/PAI/2P} bitter ΖΗΛΟΝ 2205 {N/NSM} and KAI 2532 {CONJ} selfish ΕΡΙΧΕΙΑ 2052 {N/ASF} in EN 1722 {PREP} heart ΚΑΡΔΙΑ 2588 {N/DSF} of you ΥΜῖΝ 5213 {PP/2DP} boast ΚΑΤΑΚΑΥΧΑΣΘΕ 2620 {V/PNM/2P} against truth ΑΛΗΘΕΙΑΣ 225 {N/GSF}

3:14 EI DE ΖΗΛΟΝ ΠΙΚΡΟΝ ΕΚΕΙ ΚΑΙ ΕΡΙΧΕΙΑ ΕΚΕΙ ΕΚΤΑΣΗ ΚΑΙ ΑΝΑΛΗΘΕΙΑΣ

3:15 This wisdom is not descending from above, but is earthly, world-soul, demonic.

3:15 This ΑΥΣΘ 3778 {PD/NSF} is ΕΣΤΙΝ 2076 {V/PXI/3S} not ΟΥΚ 3756 {PRT/N} descending ΚΑΤΕΡΧΟΜΕΝΗ 2718 {V/PNP/NSF} from above ΑΝΘΟΘΕΝ 509 {ADV} but ΑΛΛΑ 235 {CONJ} earthly ΕΠΙΓΕΙΟΣ 1919 {A/NSF} world-soul ΨΥΧΙΚΗ 5591 {A/NSF} demonic ΔΑΙΜΟΝΙΟΔΗΣ 1141 {A/NSF}

3:15 ΟΥΚ ΕΣΤΙΝ ΑΥΣΘ ΕΝ ΤΗ ΣΟΦΙΑ ΑΝΘΟΘΕΝ ΚΑΤΕΡΧΟΜΕΝΗ ΑΛΛΑ ΕΠΙΓΕΙΟΣ ΨΥΧΙΚΗ ΔΑΙΜΟΝΙΟΔΗΣ

3:16 For where envy and selfish ambition are, there is instability and every evil deed.

3:16 For ΓΑΡ 1063 {CONJ} where ΟΠΟΥ 3699 {ADV} envy ΖΗΛΟΣ 2205 {N/NSM} and KAI 2532 {CONJ} selfish ΕΡΙΧΕΙΑ 2052 {N/NSF} there ΕΚΕΙ 1563 {ADV} instability ΑΚΑΤΑΣΤΑΣΙΑ 181 {N/NSF} and KAI 2532 {CONJ} every ΠΑΝ 3956 {A/NSN} evil ΦΑΥΛΟΝ 5337 {A/NSN} deed ΠΡΑΓΜΑ 4229 {N/NSN}

3:16 ΟΠΟΥ ΓΑΡ ΖΗΛΟΣ ΚΑΙ ΕΡΙΧΕΙΑ ΕΚΕΙ ΑΚΑΤΑΣΤΑΣΙΑ ΚΑΙ ΠΑΝ ΦΑΥΛΟΝ ΠΡΑΓΜΑ

3:17 But the wisdom from above is indeed first pure, then peaceful, gentle, easily entreated, full of mercy and good fruits, impartial and non-hypocritical.

3:17 But ΔΕ 1161 {CONJ} from above ΑΝΘΟΘΕΝ 509 {ADV} is ΕΣΤΙΝ 2076 {V/PXI/3S} indeed MEN 3303 {PRT} first ΠΡΩΤΟΝ 4412 {ADV} peaceful ΑΓΙΝΗ 53 {A/NSF} then ΕΠΙΓΕΙΑ 1899 {ADV} peaceful ΕΙΡΗΝΙΚΗ 1516 {A/NSF} gentle ΕΠΙΓΕΙΗΣ 1933 {A/NSF} easily entreated ΕΥΠΕΙΘΗΣ 2138 {A/NSF} full ΜΕΣΘ 3324 {A/NSF} of mercy ΕΛΕΟΥΣ 1656 {N/GSN} and KAI 2532 {CONJ} good ΑΓΙΑΘΩΝ 18 {A/GPM} fruits ΚΑΡΠΩΝ 2590 {N/GPM} impartial ΔΑΙΚΡΙΤΟΣ 87 {A/NSF} and KAI 2532 {CONJ} non-hypocritical ΑΝΥΠΟΚΡΙΤΟΣ 505 {A/NSF}

3:17 Η ΔΕ ΑΝΘΟΘΕΝ ΣΟΦΙΑ ΠΡΩΤΟΝ ΜΕΝ ΑΓΙΝΗ ΕΣΤΙΝ ΕΠΙΓΕΙΑ ΕΙΡΗΝΙΚΗ ΕΠΙΓΕΙΗΣ ΕΥΠΕΙΘΗΣ ΜΕΣΘΗ ΕΛΕΟΥΣ ΚΑΙ ΚΑΡΠΩΝ ΑΓΙΑΘΩΝ ΔΑΙΚΡΙΤΟΣ ΚΑΙ ΑΝΥΠΟΚΡΙΤΟΣ

3:18 And the fruit of righteousness is sown in peace to those who make peace.

3:18 And ΔΕ 1161 {CONJ} fruit ΚΑΡΠΩΝ 2590 {N/NSM} of THΣ 3588 {T/GSF} righteousness ΔΙΚΑΙΟΣΥΝΗΣ 1343
From where are wars and fightings among you? Is it not from here: from your pleasures warring in your body-parts?

Ye desire and do not have, so ye murder. And ye envy and cannot obtain, so ye fight and make war. Ye do not have, because ye do not ask.

Ye ask, and do not receive, because ye ask wrongly, so that ye may spend on your pleasures.

Ye adulterers and adulteresses, know ye not that the friendship of the world is hatred of God? Whoever therefore wants to be a friend of the world becomes an enemy of God.

Or think ye that the scripture says vainly, The Spirit that he caused to dwell in us yearns with jealousy?
4:5 OR 2228 (PR) THINK YE ĐOKEITE 1380 (V/PAT/2P) THAT OTI 3754 (CONJ) THA H 3588 (T/NSN) SCRIPTURE ΓΡΑΦΗ 1124 (N/NSN) SAYS ΛΕΓΕΙ 3004 (V/PAT/3S) VAINLY ΚΕΝΩS 2761 (ADV) THE TΟ 3588 (T/NSN) SPIRIT ΠΝΕΥΜΑ 4151 (N/NSN) THAT O 3739 (PR/NSN) HE CAUSED TO DWELL ΚΑΤΩΧΗΣΕΝ 2730 (V/AI/3S) IN EN 1722 (PREP) US ΗMIN 2254 (PP/1DP) YEARS ΕΠΙΠΟΘΕΙ 1971 (V/PAT/3S) WITH ΠΡΟΣ 4314 (PREP) JEALOUSY ΦΘΩΝΟΝ 5355 (N/ASM)

4:5 H ĐOKEITE OTI ΚΕΝΩS H ΓΡΑΦΗ ΛΕΓΕΙ ΠΡΟΣ ΦΘΩΝΟΝ ΕΠΙΠΟΘΕΙ TO ΠΝΕΥΜΑ OTI ΚΑΤΩΧΗΣΕΝ EN ΗMIN

4:6 But he gives greater grace. Therefore it says, God is opposed to the arrogant, but gives grace to the lowly.

4:6 BUT ΔΕ 1161 (CONJ) HE GIVES ΔΙΔΩΣΙΝ 1325 (V/PAT/3S) GREATER ΜΕΙΖΟΝΑ 3173 (A/ASF/C) GRACE ΚΑΡΙΝ 5485 (N/ASF) THEREFORE ΔΙΟ 1352 (CONJ) IT SAYS ΛΕΓΕΙ 3004 (V/PAT/3S) THO O 3588 (T/NSM) GOD ΘΕΟΣ 2316 (N/DSM) IS OPPOSED ΑΝΤΙΤΑΣΣΕΤΑΙ 498 (V/MI/3S) TO ARROGANT ΥΠΕΡΦΑΝΟΙΟΣ 5244 (A/DPM) BUT ΔΕ 1161 (CONJ) GIVES ΔΙΔΩΣΙΝ 1325 (V/PAT/3S) GRACE ΚΑΡΙΝ 5485 (N/ASF) TO LOWLY ΤΑΠΕΙΝΟΙΟΣ 5011 (A/DPM)

4:6 ΜΕΙΖΟΝΑ ΔΕ ΔΙΔΩΣΙΝ ΧΑΡΙΝ ΔΙΟ ΛΕΓΕΙ Ο ΘΕΟΣ ΥΠΕΡΦΑΝΟΙΟΣ ΑΝΤΙΤΑΣΣΕΤΑΙ ΤΑΠΕΙΝΟΙΟΣ ΔΕ ΔΙΔΩΣΙΝ ΧΑΡΙΝ

4:7 Be subordinate therefore to God, but resist the devil and he will flee from you.

4:7 BE SUBORDINATE ΥΠΟΤΑΓΗΤΕ 5293 (V/2APM/2P) THEREFORE ΟΥΝ 3767 (CONJ) TO ΤΟ 3588 (T/DSM) GOD ΘΕΟΣ 2316 (N/DSM) BUT ΔΕ 1161 (CONJ) RESIST ANTΙΣΤΗΤΕ 436 (V/2AAM/2P) THO O 3588 (T/DSM) SLANDEROUS ΝΠΕΙΛΟΣ 1228 (A/DPM) AND ΚΑΙ 2532 (CONJ) HE WILL FLEE ΦΕΥΞΕΤΑΙ 5343 (V/FDI/3S) FROM ΑΦ 575 (PREP) YOU ΥΜΝ 5216 (PP/2GP)

4:7 ΥΠΟΤΑΓΗΤΕ ΟΥΝ ΤΟ ΘΕΟ ΑΝΤΙΣΤΗΤΕ ΔΕ ΤΟ ΝΠΕΙΛΟ ΚΑΙ ΦΕΥΞΕΤΑΙ ΑΦ ΥΜΝ

4:8 Approach God and he will approach you. Cleanse the hands, ye sinners, and purify the hearts, ye double-minded.

4:8 APPROACH ΕΓΓΙΣΑΤΕ 1448 (V/AAM/2P) THO ΤΟ 3588 (T/DSM) GOD ΘΕΟΣ 2316 (N/DSM) AND ΚΑΙ 2532 (CONJ) HE WILL APPROACH ΕΓΓΙΣΑΤΕ 1448 (V/FAI/3S/ATT) YOU ΥΜΝ 5213 (PP/2DP) CLEANSE ΚΑΘΑΡΙΣΑΤΕ 2511 (V/AAM/2P) HANDS ΧΕΙΡΑΣ 5495 (N/APF) SINFUL ΑΜΑΡΤΩΛΟΙ 268 (A/VPM) AND ΚΑΙ 2532 (CONJ) PURIFY ΑΓΝΙΣΑΤΕ 48 (V/AAM/2P) HEARTS ΚΑΡΔΙΑΣ 2588 (N/APF) DOUBLE-MINDED ΔΙΨΥΧΟΙ 1374 (A/VPM)

4:8 ΕΓΓΙΣΑΤΕ ΤΟ ΘΕΟ ΚΑΙ ΕΓΓΙΣΑΤΕ ΥΜΝ ΚΑΘΑΡΙΣΑΤΕ ΧΕΙΡΑΣ ΑΜΑΡΤΩΛΟΙ ΚΑΙ ΑΓΝΙΣΑΤΕ ΚΑΡΔΙΑΣ ΔΙΨΥΧΟΙ

4:9 Be ye sorrowful, and mourn, and weep. Let your laughter be turned into mourning, and your joy into a downcast look.

4:9 BE YE SORROWFUL ΤΑΛΑΙΠΩΡΗΣΑΤΕ 5003 (V/AAM/2P) AND ΚΑΙ 2532 (CONJ) MOURN ΠΕΝΘΗΣΑΤΕ 3996 (V/AAM/2P) AND ΚΑΙ 2532 (CONJ) WEEP ΚΛΑΥΣΑΤΕ 2799 (V/AAM/2P) THO O 3588 (T/NSM) LAUGHTER ΓΕΛΩS 1071 (N/NSN) OF YOU ΥΜΩN 5216 (PP/2GP) LET BE TURNED ΜΕΤΑΣΤΡΑΦΗΤΟ 3344 (V/APOS/3S) INTO ΕΙΣ 1519 (PREP) Mourning ΠΕΝΘΟΣ 3997 (N/NSN) AND ΚΑΙ 2532 (CONJ) ΘA H 3588 (T/NSF) JOY ΧΑΡΑ 5479 (N/NSF) INTO ΕΙΣ 1519 (PREP) DOWNCAST LOOK ΚΑΤΗΦΕΙΑΝ 2726 (N/ASF)

4:9 ΤΑΛΑΙΠΩΡΗΣΑΤΕ ΚΑΙ ΠΕΝΘΗΣΑΤΕ ΚΑΙ ΚΛΑΥΣΑΤΕ Ο ΓΕΛΩS ΥΜΩN ΕΙΣ ΠΕΝΘΟΣ ΜΕΤΑΣΤΡΑΦΗΤΟ ΚΑΙ Η ΧΑΡΑ ΕΙΣ ΚΑΤΗΦΕΙΑΝ

4:10 Be ye made lower in the sight of the Lord, and he will lift you up.

4:10 BE YE MADE LOWER ΤΑΠΕΙΝΩΘΗΤΕ 5013 (V/PAT/2P) IN SIGHT ΕΝΩΠΙΟΝ 1799 (ADV) OF ΤΟΥ ΤΟΥ 3588 (T/NSM) LORD ΚΥΡΙΟΥ 2962 (N/GSM) AND ΚΑΙ 2532 (CONJ) HE WILL LIFT UP ΥΨΟΣΕΙ 5312 (V/PAT/3S) YOU ΥΜΑΣ 5209 (PP/2AP)

4:10 ΤΑΠΕΙΝΩΘΗΤΕ ΕΝΩΠΙΟΝ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΥΨΟΣΕΙ ΥΜΑΣ

4:11 Speak not against each other, brothers. He who speaks against a brother and judges his brother, speaks against law and judges law. But if thou judge law, thou are not a doer of
law, but a judge.

4:11 

MH KATAΔΑΛΔΕΙΤΕ ΑΛΛΔΗΩΝ ΑΔΕΛΦΟΙ Ο ΚΑΤΑΔΑΛΔΩΝ ΑΔΕΛΦΟΥ ΚΑΙ ΚΡΙΝΩΝ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ ΚΑΤΑΛΑΛΕΙ ΝΟΜΟΥ ΚΑΙ ΚΡΙΝΕΙ ΝΟΜΟΝ ΕΙ ΔΕ ΝΟΜΟΝ ΚΡΙΝΕΙΣ ΟΥΚ ΕΙ ΠΟΙΗΤΗΣ ΝΟΜΟΥ ΑΛΛΑ ΚΡΙΤΗΣ

4:12 There is one lawgiver who is able to save and to destroy, but thou, who are thou who judge the other man?

4:13 Go now, men who say, Today and tomorrow we will go into this city, and will operate one year there, and will engage in trade and will get gain—

4:14 men who know not of the morrow. For what is your life? For it will be a vapor that appears for a little while, and then also vanishes away—

4:15 in place of your saying, If the Lord should will, then we will live and do this or that.
But now ye boast in your arrogance. All such boasting is evil.

He therefore who knows to do good, and is not doing it, to him it is sin.

Go now, ye rich, weep, howling for your miseries that are approaching.

Your wealth has decayed, and your garments have become moth-eaten.

Your gold and your silver have cankered, and their corrosion will be testimony against you, and will eat your flesh like fire. Ye have hoarded in the last days.

Behold the wage of the workmen who reaped your fields. The man who was defrauded by you cries out. And the outcries of those who reaped have entered into the ears of Lord of hosts.

Behold the wage of the workmen who reaped your fields. The man who was defrauded by you cries out. And the outcries of those who reaped have entered into the ears of Lord of hosts.
5:5 Ye have lived in luxury on the earth, and were self-indulgent. Ye have nourished your hearts as in a day of slaughter.

5:6 Ye have condemned, ye have murdered the righteous man. He is not hostile to you.

5:7 Be patient therefore, brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient for it, until it receives the early and latter rain.

5:8 Be ye also patient. Establish your hearts, because the coming of the Lord has approached.
5:10 Take an example, my brothers, of evil-suffering and long-suffering, the prophets who spoke in the name of Lord.


5:10 YPODEIG'MA LABETE ADELAFOI MOY T'HΣ KAKOPA'EIAS KAI T'HΣ MAKROFLEMIAΣ TOUS PROPHETAS OI ELALHΣAN TW ONOMATI KURIΩY.

5:11 Behold, we regard those who endured, blessed. Ye have heard of the fortitude of Job, and have seen the outcome of Lord, that he is very compassionate and merciful.


5:11 ΙΔΟΥ ΜΑΚΑΡΙΩΜΕΝΟΝ ΤΟΥΣ ΥΠΟΜΕΝΟΝΤΑΣ ΤΗΝ ΥΠΟΜΟΝΗΝ ΙΩΒ ΗΚΟΥΣΑΤΕ ΚΑΙ ΤΟ ΤΕΛΟΣ ΚΟΡΙΟΥ ΙΔΕΤΕ ΟΤΙ ΠΟΛΥΣΠΛΑΓΧΝΟΣ ΕΣΤΙΝ ΚΑΙ ΟΙΚΤΙΡΜΩΝ.

5:12 But above all things, my brothers, swear not. Neither by the heaven, nor the earth, nor any other oath, but let your yes be yes, and the no, no, so that ye may not fall into hypocrisy.


5:12 ΠΡΟ ΠΑΝΤΩΝ ΔΕ ΑΔΕΛΦΟΙ ΜΗ ΟΜΝΥΕΤΕ ΜΗΤΕ ΤΟΝ ΟΥΡΑΝΟΝ ΜΗΤΕ ΤΗΝ ΚΩΣΜΟΣ ΜΗΤΕ ΑΛΛΩΝ ΤΙΝΑ ΟΡΚΩΝ ΉΤΩ ΔΕ ΥΜΩΝ ΤΟ ΝΑΙ ΚΑΙ ΤΟ ΟΥ ΟΥ ΙΝΑ ΜΗ ΕΙΣ ΥΠΟΚΡΙΣΙΝ ΠΕΣΗΤΕ.


5:13 ΚΑΚΟΠΑ'ΕΙ ΤΙΣ ΕΝ ΥΜΙΝ ΠΡΟΣΕΥΧΕΣΩ ΕΥΘΥΜΕΙ ΤΙΣ ΨΑΛΛΕΤΩ.

5:14 Is any man weak among you? Let him summon the elders of the congregation, and let them pray near him, having anointed him with olive oil in the name of the Lord.

And the prayer of faith will rescue him who is depressed, and the Lord will rouse him. And if he should be a man who has committed sins, they will be forgiven him.

Confess ye the trespasses to each other, and pray for each other so that ye may be healed. A working supplication of a righteous man is very powerful.

Elijah was a man of the same nature as we. And by prayer, he asked for it not to rain, and it did not rain on the earth for three years and six months.

And he prayed again, and the heaven gave rain, and the earth produced its fruit.
5:20 let him know that he who converts a sinful man from his wandering way, will save a soul from death, and will hide a multitude of sins.

5:20 LET KNOW ΓΙΝΩΣΚΕΤΩ 1097 {V/PAM/3S} THAT ΟΤΙ 3754 {CONJ} ΘΟ ΘΟ 3588 {T/NSM} WHO CONVERTS ΕΠΙΣΤΡΕΨΑΣ 1994 {V/AAP/NSM} SINFUL AMARTΩΛΟΝ 268 {A/ASM} FROM ΕΚ 1537 {PREP} WANDERING ΠΛΑΝΗΣ 4106 {N/GSF} WAY ΟΔΟΥ 3598 {N/GSF} OF HIM ΑΥΤΟΥ 846 {PP/3S} WILL SAVE ΣΩΣΕΙ 4982 {V/FAI/3S} SOUL ΨΥΧΗΝ 5590 {N/ASF} FROM ΕΚ 1537 {PREP} DEATH ΘΑΝΑΤΟΥ 2288 {N/GSM} AND ΚΑΙ 2532 {CONJ} WILL HIDE ΚΑΛΥΨΕΙ 2572 {V/FAI/3S} MULTITUDE ΠΛΗΘΟΣ 4128 {N/ASN} OF SINS ΑΜΑΡΤΙΩΝ 266 {N/GPF}

5:20 ΓΙΝΩΣΚΕΤΩ ΟΤΙ Ο ΕΠΙΣΤΡΕΨΑΣ ΑΜΑΡΤΩΛΟΝ ΕΚ ΠΛΑΝΗΣ ΟΔΟΥ ΑΥΤΟΥ ΣΩΣΕΙ ΨΥΧΗΝ ΕΚ ΘΑΝΑΤΟΥ ΚΑΙ ΚΑΛΥΨΕΙ ΠΛΗΘΟΣ ΑΜΑΡΤΙΩΝ

1st Peter

1:1 Peter, an apostle of Jesus Christ, to the chosen who are sojourners of the Dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1:1 PETER ΠΕΤΡΟΣ 4074 {N/NSM} APOSTLE ΑΠΟΣΤΟΛΟΣ 652 {N/NSM} OF JEHOSHUA ΙΗΣΟΥ 2424 {N/GSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM} TO CHosen ΕΚΛΕΚΤΟΙΣ 1588 {N/DPM} IN SOJOURN ΠΑΡΕΠΙΔΗΜΟΙΣ 3927 {A/DPM} OF DISPERSION ΔΙΑΣΠΟΡΑΣ 1290 {N/GSF} OF PONTUS ΠΟΝΤΟΥ 4195 {N/GSM} GALATIA ΓΑΛΑΤΙΑΣ 1053 {N/GSF} CAPPADOCIA ΚΑΠΠΑΔΟΚΙΑΣ 2587 {N/GSF} ASIA ΑΣΙΑΣ 773 {N/GSF} AND ΚΑΙ 2532 {CONJ} BITHYNIA ΒΙΘΥΝΙΑΣ 978 {N/GSF}

1:1 ΠΕΤΡΟΣ ΑΠΟΣΤΟΛΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΚΛΕΚΤΟΙΣ ΠΑΡΕΠΙΔΗΜΟΙΣ ΔΙΑΣΠΟΡΑΣ ΠΟΝΤΟΥ ΓΑΛΑΤΙΑΣ ΚΑΠΠΑΔΟΚΙΑΣ ΑΣΙΑΣ ΚΑΙ ΒΙΘΥΝΙΑΣ

1:2 chosen according to the foreknowledge of God the Father, in sanctification of Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you, and peace be multiplied.

1:2 ACCORDING TO ΚΑΤΑ 2596 {PREP} FOREKNOWLEDGE ΠΡΟΓΝΩΣΙΝ 4268 {N/ASF} OF GOD ΘΕΟΥ 2316 {N/GSM} FATHER ΠΑΤΡΟΣ 3962 {N/NSM} IN EN 1722 {PREP} SANCTIFICATION ΑΓΙΑΣΜΩ 38 {N/DSM} OF SPIRIT ΠΝΕΥΜΑΤΟΣ 4151 {N/GSN} FOR ΕΙΣ 1519 {PREP} OBEDIENCE ΥΠΑΚΟΗΝ 5218 {N/ASF} AND ΚΑΙ 2532 {CONJ} SPRINKLING ΠΑΝΤΙΣΜΟΝ 4473 {N/ASM} OF BLOOD ΑΙΜΑΤΟΣ 129 {N/GSN} OF JEHOSHUA ΙΗΣΟΥ 2424 {N/GSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM} GRACE ΚΑΡΙΣ 5485 {N/NSF} TO YOU ΥΜΙΝ 5213 {PP/2DP} AND ΚΑΙ 2532 {CONJ} PEACE ΕΙΡΗΝΗ 1515 {N/NSF} BE MULTIPLIED ΠΛΗΘΥΝΘΕΙ ΕΙ 4129 {V/APO/3S}

1:2 ΚΑΤΑ ΠΡΟΓΝΩΣΙΝ ΘΕΟΥ ΠΑΤΡΟΣ ΕΝ ΑΓΙΑΣΜΩ ΠΝΕΥΜΑΤΟΣ ΕΙΣ ΥΠΑΚΟΗΝ ΚΑΙ ΠΑΝΤΙΣΜΟΝ ΑΙΜΑΤΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΠΛΗΘΥΝΘΕΙ

1:3 Blessed is the God and Father of our Lord Jesus Christ, who begot us again according to his abundant mercy for a living hope by the resurrection of Jesus Christ from the dead,

1:3 BLESSED ΕΥΛΟΓΗΤΟΣ 2128 {A/NSM} ΘΟ ΘΟ 3588 {T/NSM} GOD ΘΕΟΣ 2316 {N/GSM} AND ΚΑΙ 2532 {CONJ} FATHER ΠΑΤΗΡ 3962 {N/NSM} OF ΘΟ ΘΟ 3588 {T/GSM} LORD ΚΥΡΙΟΥ 2962 {N/GSM} OF US ΗΜΩΝ 2257 {PP/1GP} JEHOSHUA ΙΗΣΟΥ 2424 {N/GSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM} WHO BEGOT AGAIN ΑΝΑΓΕΝΝΗΣΑΣ 313 {V/AAP/NSM} US ΗΜΑΣ 2248 {PP/1AP} ACCORDING TO ΚΑΤΑ 2596 {PREP} THE ΤΟ 3588 {T/ASN} ABUNDANT ΠΟΛΥ 4183 {A/ASN} MERcy ΕΛΕΟΣ 1656 {N/ASN} OF HIM ΑΥΤΟΥ 846 {PP/3S} FOR ΕΙΣ 1519 {PREP} LIVING ΖΩΑΝ 2198 {V/PAP/ASF} HOPE ΕΛΠΙΔΑ 1680 {N/ASF} THROUGH ΔΙ 1223 {PREP} RESURRECTION ΑΝΑΣΤΑΣΙΟΥ 386 {N/GSF} OF JEHOSHUA ΙΗΣΟΥ 2424 {N/GSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM} FROM ΕΚ 1537 {PREP} DEAD ΝΕΚΡΩΝ 3498 {A/GPM}

1:3 ΕΥΛΟΓΗΤΟΣ ο ΘΕΟΣ ΚΑΙ ΠΑΤΗΡ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ο ΚΑΤΑ ΤΟ ΠΟΛΥ ΑΥΤΟΥ ΕΛΕΟΣ ΑΝΑΓΕΝΝΗΣΑΣ ΗΜΑΣ ΕΙΣ ΕΛΠΙΔΑ ΖΩΑΝ ΔΙ ΑΝΑΣΤΑΣΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΚ ΝΕΚΡΩΝ

1:4 for an inheritance imperishable, and undefiled, and unfading, reserved in heavens for you,

1:4 FOR ΕΙΣ 1519 {PREP} INHERITANCE ΚΛΗΡΟΝΟΜΙΑΝ 2817 {N/ASF} IMPERISHABLE ΑΦΘΑΡΤΟΠ 862 {A/ASF} AND ΚΑΙ
1:5 men being kept by the power of God through faith for a salvation ready to be revealed in the last time.

1:6 In which ye greatly rejoice, although made sorrowful in various trials. Since it is now necessary for a little while,

1:7 so that the proof of your faith, much more precious than gold that perishes, and though proven by fire, may be found for praise and esteem and for glory at the revealing of Jesus Christ.

1:8 Whom, not having seen, ye love, in whom, not now seeing but believing, ye exult in inexpressible and glorified joy,

1:9 receiving back the outcome of your faith, the salvation of souls.
About which salvation the prophets sought and searched diligently. Men who prophesied about the grace for you,

As children of obedience, not fashioning yourselves to the former desires in your mind. Therefore having girded up the loins of your mind, being sober, hope entirely for the grace brought to you at the revealing of Jesus Christ.

Therefore having girded up the loins of your mind, being sober, hope entirely for the grace brought to you at the revealing of Jesus Christ.

As children of obedience, not fashioning yourselves to the former desires in your mind.
1:14 as Ως 5613 {ADV} CHILDREN ΤΕΚΝΑ 5043 {N/NPN} OF OBEDIENCE ΥΠΑΚΟΗΣ 5218 {N/GSF} NOT ΜΗ 3361 {PR/N} FASHIONING YOURSELVES ΥΠΩΝΟΜΕΝΟΙ 4964 {V/PEP/NPM} TO ΤΗΣ ΤΑΙΣ 3588 {T/DPP} FORMER ΠΡΩΤΕΡΟΝ 4386 {A/ASN} DESIRES ΕΠΙΘΥΜΙΑΙΣ 1939 {N/PHY} IN EN 1722 {PREP} ΤΗ 3588 {T/DPP} IGNORANCE ΑΓΝΟΙΑ 52 {N/DPP} OF YOU ΥΜΩΝ 5216 {PP/2GP}

1:15 but according to the Holy Man, he who called you, ye yourselves also become holy in all conduct,

1:16 because it is written, Become ye holy, since I am holy.

1:17 And if ye call on a Father, him who judges impartially according to each man's work, live the time of your sojourn in fear.

1:18 Knowing that ye were redeemed from your vain behavior inherited from fathers, not with perishable silver or gold,

1:19 but by precious blood, as of a lamb unblemished and unspotted—of Christ,
last times because of you:

1:20 who was foreknown προέγνωσμένου 4267 (v/rpp/gsm) indented men 3303 (prt) before προ 4253 (prep) foundation καταβολής 2602 (n/gsf) of world κοσμοῦ 2889 (n/gsm) but δέ 1161 (conj) who was manifested φανερωθέντος 5319 (v/app/gsm) in εἰπ 1909 (prep) thος τῶν 3588 (t/gpm) last εὐχατών 2078 (a/gpm) times χρονῶν 5550 (n/gpm) because of δὲ 1223 (prep) you ὑμᾶς 5209 (pp/2ap)

1:20 προέγνωσμένου men προ καταβολής κοσμοῦ φανερωθέντος δὲ εἰπ εὐχατών τῶν χρονῶν δὲ ὑμᾶς

1:21 men who, because of him, believe in God who raised him from the dead, and gave him glory, in order for your faith and hope to be in God;

1:21 θος τοῦ εἰς Ἡμᾶς πίστιν τὸν ἐγείραντά αὐτόν ἐκ νεκρῶν καὶ δόξαν αὐτὸν δόντα ὑπὲρ τήν πίστιν ὑμῶν καὶ εἰπίδα εἰς ὑμᾶς

1:22 men who have purified your souls in obedience of the truth through the Spirit for non-hypocritical brotherly love. You should love each other fervently from a pure heart,

1:22 who have purified ἡνίκητες 48 (v/rap/npm) ἡθα τὰς 3588 (t/apf) souls ψυχὰς 5590 (n/apf) of you ὑμῶν 5216 (pp/2ap) in εἰς 1722 (prep) τὴν 3588 (t/dsf) obedience ὑπακοή 5218 (n/dsf) of of τῆς 3588 (t/gsf) truth ἠλθείας 225 (n/gsf) through διὰ 1223 (prep) spirit πνευμάτως 4151 (n/gsf) for εἰς 1519 (prep) non-hypocritical ἀνυποκρίτως 505 (a/gsf) brotherly love φιλαδελφίαν 5360 (n/asf) ye should love ἀγαπήσατε 25 (v/aam2p) each other ἀλλὰς ὑμῶν 240 (p/apcf) fervently εκτενῶς 1619 (adv) from έκ 1537 (prep) pure καθαρὰς 2513 (a/gsf) heart καρδίας 2588 (n/gsf)

1:23 begotten again, not of corruptible seed, but of incorruptible, through the word of God that lives and remains in the age.

1:23 begotten again ἀναγέγεννημένοι 313 (v/ppp/npm) not οὐκ 3756 (prt/n) from έκ 1537 (prep) corruptible φαρτής 5349 (a/gsf) seed σιπόρας 4701 (n/gsf) but ἀλλὰ 225 (conj) of incorruptible ἀφαρτοῦ 862 (a/gsf) through διὰ 1223 (prep) word λόγου 3656 (n/gsm) of god θεοῦ 2316 (n/gsm) that lives ζωντος 2198 (v/ppp/gsm) and καὶ 2532 (conj) who remains μενοντὸς 3306 (v/ppp/gsm) into εἰς 1519 (prep) thος τῶν 3588 (t/gsm) age αἰώνα 165 (n/gsm)

1:23 ἀναγέγεννημένοι οὐκ έκ σιπόρας φαρτής ἀλλὰ αφαρτοῦ διὰ λόγου ζωντος θεου καὶ μενοντὸς εἰς τὸν αἰόνα

1:24 Because all flesh is as grass, and all the glory of man as a flower of grass. The grass withers, and the flower of it falls away,

1:24 because διότι 1360 (conj) all πᾶσα 3956 (a/nsf) flesh σάρξ 4561 (n/nsf) as ὁ 5613 (adv) grass χορτός 5528 (n/nsm) and καὶ 2532 (conj) all πᾶσα 3956 (a/nsf) glory δόξα 1391 (n/nsf) of man ἀνθρώπου 444 (n/gsm) as ὁ 5613 (adv) flower ἀνθός 438 (n/nsf) of grass χορτῶς 5528 (n/gsm) thο 0 3588 (t/nsf) grass χορτῶς 5528 (n/nsm) withers εξηρανθή 3583 (v/ap/3s) and καὶ 2532 (conj) the to 3588 (t/nsf) flower ἀνθός 438 (n/nsf) of it αὐτοῦ 846 (pp/gsm) falls away εξεπεσεν 1601 (v/2aa1s3)

1:24 διότι πᾶσα σάρξ ὁς χορτός καὶ πᾶσα δόξα ἀνθρώπου ὃς ἀνθῶς χορτοῦ εξηρανθῆ ὁ χορτὸς καὶ τὸ ἀνθως αὐτοῦ εξεπεσεν
but the word of Lord endures into the age. And this is the word, the good-news that was preached to you.

Therefore, having put off all evil and all deceit and hypocrisies and envies and all evil speaking,

as newborn babes, long for the genuine intellectual milk, so that ye may grow by it,

if indeed ye have tasted that the Lord is excellent.

Coming to whom, a living stone, rejected indeed by men, but with God chosen, precious,

ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.
It is therefore contained in the scripture, Behold, I lay in Zion a chief corner stone, chosen, precious. And he who believes in him will, no, not be shamed.

To you therefore who believe is the preciousness, but for men who disobey, A stone that the builders rejected, this became the head of the corner, so that ye might broadly proclaim the excellencies of him who called you out of darkness into his marvelous light.

But ye are a chosen race, a royal priesthood, a holy nation, a people for an acquired possession, so that ye might broadly proclaim the excellencies of him who called you out of darkness into his marvelous light.

Men formerly not a people, but now are a people of God. Men who had not obtained mercy, but who now have obtained mercy.
2:10 THOS OI 3588 {T/NPM} FORMERLY POTE 4218 {PRT} NOT OY 3756 {PR/N} PEOPLE LAOS 2992 {N/NSM} BUT DE 1161 {CONJ} NOW NUN 3568 {ADV} PEOPLE LAOS 2992 {N/NSM} OF GOD THEOY 2316 {N/GSM} THOS OI 3588 {T/NPM} NOT OYK 3756 {PR/N} HAVING OBTAINED MERCY HALEHMENOI 1653 {V/RPP/NPM} BUT DE 1161 {CONJ} NOW NUN 3568 {ADV} WHO HAVE OBTAINED MERCY ELEHENTES 1653 {V/APP/NPM} 2:10 OI POTE OY LAOS NUN DE LAOS THEOY OI OYK HALEHMENOI NUN DE ELEHENTES

2:11 Beloved, I beseech you as aliens and sojourners, to abstain from the fleshly lusts, which war against the soul.

2:11 BELOVED AΓAPHTOI 27 {AV/PV} I BESEECH PAPAKALΩ 3870 {V/PAD/S} AS OΩS 5613 {ADV} ALIEN PAPOIKOYUS 3941 {A/APP} AND KAI 2532 {CONJ} IN-SOJOURN PAREPI IDHMOYUS 3927 {A/APP} TO ABSTAIN FROM APIXE STHAI 567 {V/PAP/NPM} THAS TON 3588 {T/GPF} FLESHELY SARKIKΩN 4559 {A/GPF} LUSTS EIPIOYMIΩN 1939 {N/GPF} WHICH AITINES 3748 {PR/NP} WAR SΠRATEYONTAI 4754 {V/PMP/3P} AGAINST KATA 2596 {PREP} THA OΛH 3588 {T/GSF} SOUL ΨΥΧΗΣ 5590 {N/GSF} 2:11 AΓAPHTOI PAPAKALΩ ΩΣ PAPOIKOYUS KAI PAREPI IDHMOYUS APIXE STHAI THON SARKIKΩN EIPIOYMIΩN AITINES SΠRATEYONTAI KATA THΣ ΨΥΧΗΣ

2:12 Having your behavior good among the Gentiles, so that, upon which they speak against you as evil-doers, they may glorify God in the day of visitation, from having observed your good works.

2:12 HAVING EXONTES 2192 {V/PAP/NPM} THA THN 3588 {T/ASP} BEHAVIOR ANASTROΦH 391 {N/ASF} OF YOU UMΩN 5216 {PP/GPF} GOOD KALHWN 2570 {A/ASF} AMONG EN 1722 {PREP} THES TOIS 3588 {T/DPM} GENTILES THEONEΣIN 1484 {N/DPN} SO THAT ENA 2443 {CONJ} UPON EN 1722 {PREP} WHICH Ω 3739 {PR/DSN} THEY SPEAK AGAINST KATA LAALAOYΣIN 2635 {V/PAP/3P} YOU UMΩN 5216 {PP/GPF} AS OΩS 5613 {ADV} EVILDOING KAKOPIOIN 2555 {A/GPM} THEY MAY GLORIFY DOΞAZωΣIN 1139 {V/ASS/3P} THO TON 3588 {T/ASM} GOD THEON 2316 {N/ASM} IN EN 1722 {PREP} DAY HIMEPA 2250 {N/DSF} OF VISITATION EΠΙΣΚΟΠΗΣ 1984 {N/GSF} FROM EK 1537 {PREP} HAVING OBSERVED ΕΠΟΙΤΕΥΣΑΝΤΕΣ 2029 {V/AAP/NPM} THES TON 3588 {T/GPF} GOOD KALHWN 2570 {A/GPM} WORKS EΡΤΩΝ 2041 {N/GPN}

2:13 Therefore because of the Lord, ye should submit to every human establishment, whether to a king as being supreme,

2:13 THEREFORE OYN 3767 {CONJ} BECAUSE OF ΔΙA 1223 {PREP} THO TON 3588 {T/ASM} LORD KYΡΙΩΝ 2962 {N/ASM} YE SHOULD SUBMIT ΥΠΟΤΑΓΗΣΕ 5293 {V/2APM/2P} TO EVERY PASH 3956 {A/DSF} HUMAN ΑΝΘΡΩΠΙΝΗ 442 {A/DSF} ESTABLISHMENT ΚΤΙΣΕΙ 2937 {N/DSF} WHETHER EITE 1535 {CONJ} TO KING BASILEI 935 {N/DSM} AS OΩS 5613 {ADV} BEING SUPREME ΥΠΕΡΕΧΟΝΤΙ 5242 {V/PAP/DSP} 2:13 ΥΠΟΤΑΓΗΣΕ ΟΥΝ ΠΑΣΗ ΑΝΘΡΩΠΙΝΗ ΚΤΙΣΕΙ ΔΙA TON KYΡΙΩN EITE BASILEI OΣ ΥΠΕΡΕΧΟΝΤΙ

2:14 or to governors as being sent by him for vengeance of evil-doers and praise of well-doers.

2:14 OR EITE 1535 {CONJ} TO GOVERNORS HΓEMOSIN 2232 {N/DPM} AS OΩS 5613 {ADV} BEING SENT ΠΕΜΠΤΟΜΕΝΟΙΣ 3992 {V/PPP/PDM} BY DI 1223 {PREP} HIM AYTOU 846 {PP/GSM} FOR EIS 1519 {PREP} VENGEANCE ΕΚΔΙΚΗΣΙΝ 1557 {N/ASF} OF EVILDOING KAKOPIOIN 2555 {A/GPM} AND DE 1161 {CONJ} PRAISE ΕΠΙΑΙΝΟΝ 1868 {N/ASM} OF WELL-DI NOING ΑΓΑΘΟΠΙΩΝ 17 {A/GPM}

2:15 Because this way is the will of God, doing good to muddle the ignorance of the foolish men.

2:15 BECAUSE OΤΙ 3754 {CONJ} THIS WAY ΟΥΤΩΣ 3779 {ADV} IS ΕΣΤΙΝ 2076 {V/PXI/3S} THE TO 3588 {T/NSN} WILL ΘΕΛΗΜΑ
2:15 **As free, and not having your freedom as a cover-up of evil, but as bondmen of God.**

2:16 **Respect all men. Love the brotherhood. Fear God. Respect the king.**

2:17 **Household servants, submitting to the masters as only to the good and gentle, but also to the wayward.**

2:18 **For this is graciousness, if, because of consciousness of God, any man endures sorrows, suffering wrongfully.**

2:19 **For what kind of credit is it, if, sinning and being beaten, ye will endure? But if, doing good and suffering, ye will endure, this is graciousness with God.**
For ye were called for this. Because Christ also suffered for us, leaving you an example, so that ye should follow his footsteps.

Who did no sin, nor was deceit found in his mouth.

Who, being reviled, did not revile in return. Suffering, he did not threaten, but yielded to him who judges righteously.

Who himself took up our sins in his body upon the tree, so that we, having died to sins, might live to the righteousness of him from whose wound ye were healed.

For ye were like sheep going astray, but now were returned to the Shepherd and Guardian of your souls.
Likewise the wives, being subordinate to their own husbands, so that even if any are disobedient to the word, they will be gained without a word by the behavior of the wives,

3:1 Likewise OMOIΩS 3668 (ADV) THAS AI 3588 (T/NPF) WIVES GUNAIKES 1135 (N/NPF) BEING SUBORDINATE ΥΙΟΤΑΞΑΣΟΜΕΝΑΙ 5293 (V/PPP/NPF) TO OWN IDIOIS 2398 (A/DPM) THOS TOIS 3588 (T/DPM) HUSBANDS ANAPARASIN 435 (N/DPM) SO THAT INA 2443 (CONJ) EVEN KAI 2532 (CONJ) IF EI 1487 (COND) ANY TINES 5100 (PX/NPM) ARE DISOBEDIENT ΑΠΕΙΘΟΥΣΙΝ 544 (V/PAI/3P) TO THO TΩ 3588 (T/DSM) WORD ΛΟΓΟΥ 3056 (N/GSM) BY ΔIA 1223 (PREP) THA TΗΣ 3588 (T/GSF) BEHAVIOR ΑΝΑΣΤΡΟΦΗΣ 391 (N/GSF) OF THAS TΩΝ 3588 (T/GPF) WIVES GUNAIKΩN 1135 (N/GPF)

3:2 observing, in fear, your pure behavior.

3:2 OBSERVING EΠΟΠΤΕΥΣΑΝΤΕΣ 2029 (V/AAP/NPM) IN EN 1722 (PREP) FEAR ΦΟΒΩ 5401 (N/DSM) THA TΗΝ 3588 (T/GSM) BEHAVIOR ΑΝΑΣΤΡΟΦΗN 391 (N/GSF) OF YOU ΥΜΩΝ 5216 (PP/2GP)

3:3 Of which let it not be the outward world of braiding of hair, and of wearing of gold, or of putting on apparel,

3:3 OF WHICH WN 3739 (PR/GPF) LET IT BE ESTW 2077 (V/PXM/3S) NOT ΟΥΧ 3756 (PRT/N) THO O EXWQEN 1855 (ADV) WORLD KOSMOS 2889 (N/NSM) OF BRAIDING EMPLOKHΣ 1708 (N/GSF) OF HAIR TRICWN 2359 (N/GPF) AND KAI 2532 (CONJ) OF WEARING PERΙΘΕΣΕΟΣ 4025 (N/GSF) OF GOLD XΨΥΙΩΝ 5553 (N/GPN) OR H 2228 (PRT) OF PUTTING ON ENΔΥΣΕΩΣ 1745 (N/GSF) OF APPAREL ΙΜΑΤΙΩΝ 2440 (N/GPN)

3:4 but the hidden man of the heart, in the incorruptible, of the meek and quiet spirit, which is very precious in the sight of God.

3:4 BUT ALL 235 (CONJ) THO O 3588 (T/NSM) HIDDEN KΡΥΠΤΟΣ 2927 (A/NSM) MAN ANΘΡΩΠΟΣ 444 (N/NSM) OF THA TΗΣ 3588 (T/GSF) HEART ΚΑΡΔΙΑΣ 2588 (N/GSF) IN EN 1722 (PREP) THE TΩ 3588 (T/DSM) INCORRUPTIBLE ΑΦΘΑΡΤΩ 862 (A/DSN) OF THE ΤΟΥ 3588 (T/GSN) MEEK ΠΡΑΕΩΣ 4239 (A/GSN) AND KAI 2532 (CONJ) QUIET ΗΣΥΧΙΟΥ 2227 (A/GSN) SPIRIT ΙΝΕΥΜΑΤΟΣ 4151 (N/GSN) WHICH Ο 3739 (PR/NSN) IS ΕΣΤΙΝ 2076 (V/PX/1S) VERY PRECIOUS ΠΟΛΥΤΕΛΕΣ 4185 (A/NSN) IN SIGHT ΕΝΨΙΩΝΙΩΝ 1799 (ADV) OF THO ΤΟΥ 3588 (T/GSM) GOD ΘΕΟΥ 2316 (N/GSM)

3:5 For this way formerly also, the holy women, trusting in God, adorned themselves, being subordinate to their own husbands,

3:5 FOR ΤΑΠ 1063 (CONJ) THIS WAY ΟΥΤΩΣ 3779 (ADV) FORMERLY POTE 4218 (PRT) ALSO KAI 2532 (CONJ) THAS AI 3588 (T/NPF) HOLY ΑΓΙΑΙ 40 (A/NPF) WOMEN GUNAIKES 1135 (N/NPF) THAS AI 3588 (T/NPF) TRUSTING ΕΛΠΙΖΟΥΣΑΙ 1679 (V/PAP/NPF) IN EΠΙ 1900 (PREP) GOD ΘΕΟN 2316 (N/ASM) ADORNED ΕΚΘΟΜΟΥΝ 2885 (V/HAI/3P) THEMSELVES ΕΥΑΤΑΣ 1438 (PRT/3APF) BEING SUBORDINATE ΥΙΟΤΑΞΑΣΟΜΕΝΑΙ 5293 (V/PPP/NPF) TO OWN IDIOIS 2398 (A/DPM) THOS TOIS 3588 (T/DPM) HUSBANDS ANAPARASIN 435 (N/DPM)

3:6 as Sarah obeyed Abraham, calling him lord, whose children ye became, doing good, and not being afraid of anything fearful.
3:8 Likewise the husbands living together knowledgably, as with a weaker vessel, apportioning worth to the female as also joint-heirs of the grace of life, for your prayers not to be hindered.

3:9 not rendering evil for evil, or reviling for reviling, but instead giving praise, knowing that ye were called for this, so that ye might inherit a blessing.

3:10 For he who wants to love life, and see good days, let him restrain his tongue from evil, and his lips not to speak deceit.
3:11 Let him turn away from evil, and do good. Let him seek peace, and pursue it.


3:12 Because the eyes of Lord are toward the righteous, and his ears to their supplication, but the face of Lord is against men who do evil things.


3:12 ΟΤΙ ΟΦΘΑΛΜΟΙ ΚΥΡΙΟΥ ΕΠΙ ΔΙΚΑΙΟΥΣ ΚΑΙ ΟΤΑ ΑΥΤΟΥ ΕΙΣ ΔΕΗΣΙΝ ΑΥΤΩΝ ΠΡΟΣΩΠΟΝ ΔΕ ΚΥΡΙΟΥ ΕΠΙ ΠΟΙΟΥΝΤΑΣ ΚΑΚΑ

3:13 And who is he who will harm you, if ye become imitators of the good?


3:13 ΚΑΙ ΤΙΣ Ο ΚΑΚΩΣΩΝ ΥΜΑΣ ΕΑΝ ΤΟΥ ΑΓΑΘΟΥ ΜΙΜΗΤΑΙ ΓΕΝΗΣΘΕ

3:14 But even if ye should suffer because of righteousness, ye are blessed. But do not fear their terror nor be shaken.


3:14 ΑΛΛΑ ΕΙ ΚΑΙ ΠΑΣΧΟΙΤΕ ΔΙΑ ΔΙΚΑΙΟΣΥΝΗΝ ΜΑΚΑΡΙΟΙ ΤΟΝ ΔΕ ΦΟΒΟΝ ΑΥΤΩΝ ΜΗ ΦΟΒΗΘΗΤΕ ΜΗ ΔΕ ΤΑΡΑΧΘΗΤΕ

3:15 but sanctify the Lord God in your hearts. And always be ready for a defense to every man who asks you a word about the hope in you, with meekness and fear.


3:15 ΚΥΡΙΟΝ ΔΕ ΤΟΝ ΘΕΟΝ ΑΓΙΑΣΑΤΕ ΕΝ ΤΑΙΣ ΚΑΡΔΙΑΙΣ ΥΜΩΝ ΕΤΟΙΜΟΙ ΔΕ ΑΕΙ ΠΡΟΣ ΑΠΟΛΟΓΙΑΝ ΠΑΝΤΙ ΤΩ ΑΙΤΟΥΝΤΙ ΥΜΑΣ ΛΟΓΟν ΠΕΡΙ ΤΗς ΕΝ ΥΜΙΝ ΕΛΙΠΙΔΟΣ ΜΕΤΑ ΠΡΑΥΘΗΤΟΣ ΚΑΙ ΦΟΒΟΥ

3:16 Having a good conscience, so that, in what they speak against you as of evil-doers, they may be ashamed, those who revile your good behavior in Christ.

3:16 ἐξοντες άγαθόν ἐν ὑμῖν ὑμῶν ὡς κακοποιῶν κατασχυνθῶσιν οἱ εἰπήπρεαζότες ὑμῶν θν ἄγαθόν ἐν χριστῷ ἀναστροφῆν

3:17 For it is better to suffer doing good, if the will of God desires, than for doing evil.

3:17 for γὰρ 1063 {CONJ} better κηρίττων 2909 {A/NSN/C} to suffer πᾶσχειν 3958 {V/PAN} doing good ἀγαθοποιούντας 5547 {N/DSF} also καὶ 2532 {CONJ} once αἵμα 530 {ADV} suffered εἰπαθεῖν 3958 {V/2AP} for πεπέρ 4012 {PREP} sins ἀμαρτίαν 266 {N/GPF} righteous δίκαιος 1342 {A/NSN} for υἱερ 5228 {PREP} unrighteous ἀδικόν 94 {A/GPM} so that ηνα 2443 {CONJ} he might bring προσάγαγῇ 4317 {V/2AAS/3S} you υμᾶς 5209 {PP/2AP} to θεῷ 553 {V/INI/3S} ἡμέραις 3588 {T/TNSN} god θεοῦ 2216 {N/GSM} desires θελοί 2309 {V/PAO/3S} than ἥ 1228 {PRT} doing evil κακοποιούντας 2554 {V/PAP/APM}

3:18 Because Christ also once suffered for sins, a righteous man for unrighteous men, so that he might bring you to God. Having indeed been killed in flesh, but made alive in spirit,

3:18 because οὔτε 3754 {CONJ} anointed κρίτους 5547 {N/DSF} also καὶ 2532 {CONJ} once αἵμα 530 {ADV} suffered εἰπαθεῖν 3958 {V/2AP} for πεπέρ 4012 {PREP} sins ἀμαρτίαν 266 {N/GPF} righteous δίκαιος 1342 {A/NSN} for υἱερ 5228 {PREP} unrighteous ἀδικόν 94 {A/GPM} so that ηνα 2443 {CONJ} he might bring προσάγαγῇ 4317 {V/2AAS/3S} you υμᾶς 5209 {PP/2AP} to θεῷ 553 {V/INI/3S} ἡμέραις 3588 {T/TNSN} god θεοῦ 2216 {N/GSM} indeed θέην 1223 {PREP} unrighteous ἀδικόν 94 {A/GPM} so that ηνα 2443 {CONJ} he might bring προσάγαγῇ 4317 {V/2AAS/3S} you υμᾶς 5209 {PP/2AP} to θεῷ 553 {V/INI/3S} ἡμέραις 3588 {T/TNSN} god θεοῦ 2216 {N/GSM} indeed Μέν 3303 {PRT} having been killed θανατοθεὶς 2289 {V/PPR/NSM} in flesh σάρκι 4561 {N/DSF} but δὲ 1161 {CONJ} who was made alive ζώοποιοθεὶς 2227 {V/APP/NSM} in spirit πνευματί 4151 {N/DSN}

3:19 in which also, having gone, he preached to the spirits in prison

3:19 in ἐν 1722 {PREP} which οὖ 3739 {PR/DSN} also καὶ 2532 {CONJ} having gone περευθεὶς 4198 {V/AOP/NSM} he preached ἐκπρύειν 2784 {V/AAI/3S} to θεῖς 4151 {N/DSN} ἡμέραις 3588 {T/DPN} spirits πνευμαζότιν 4151 {N/DPN} in ἐν 1722 {PREP} prison φυλακῇ 5438 {N/DSF}

3:20 who were dissembled formerly, when the longsuffering of God waited in the days of Noah who prepared an ark in which a few, that is, eight souls were saved through water.

3:20 who were dissembled αἰπειθεχαζότιν 544 {V/AAP/DPM} formerly πότε 4218 {PRT} when οὔτε 3753 {ADV} ἦ 3588 {T/TNSN} longsuffering μακροθυμία 3115 {N/NSN} of θῶος 3588 {T/TNSN} god θεοῦ 2216 {N/GSM} waited αἰπειθεχαζότιν 553 {V/NNSN} in ἐν 1722 {PREP} days ἡμερας 2250 {N/DPF} of νόης 3575 {N/PRI} who prepared κατασκευαζόμενης 2680 {V/PPP/GSF} ark κιβότου 2787 {N/GSM} in εἰς 1519 {PREP} which ἦν 3739 {PR/ASF} few οὐλίγα 3641 {A/NPF} this τοῦτο 5123 {PP/DN} is εστὶν 2076 {V/PXI/3S} eight οκτῶ 3638 {N/NUI} souls ψυχαί 5590 {N/NPF} were saved διεσώθησαν 1295 {V/AP/3P} through δὲ 1223 {PRT} water υδάτος 5204 {N/GSM}

3:21 Which counterpart—immersion—now also saves us, not the putting away of filth of flesh, but an appeal of a good conscience toward God, through the resurrection of Jesus Christ,

3:21 which οὖ 3739 {PR/DSN} counterpart ἀντίτύπον 499 {A/NSN} immersion βαθιτίσμα 908 {N/NNSN} now νῦν 3568 {ADV} also καὶ 2532 {CONJ} saves σωζεῖ 4982 {V/PAT/3S} us ήμας 2248 {PRT/NSM} not οὐ 3756 {PRT/N} putting away αἰπειθεχαζότιν 544 {V/AAP/DPM} of filth πυκνό 4509 {N/GSM} of flesh σάρκος 4561 {N/GSF} but αλλὰ 235 {CONJ} appeal
who is at the right hand of God, having gone into heaven, agents, and positions of authority, and powers having been subordinated to him.

3:22 **Therefore of Christ having suffered in flesh for us, arm ye yourselves also with the same mentality, because he who has suffered in flesh has ceased from sin,**

4:2 **in order to live the remaining time in flesh, no longer by lusts of men, but by the will of God.**

4:3 **For enough time of life has past for you to accomplish the will of the Gentiles, having gone in debaucheries, lusts, excesses of wine, revelings, drinking parties, and lawless idolatries.**
During which they think it strange of you not running together into the same pouring out of debauchery, while they slander.

Men who will give back an accounting to him who fares readily to judge the living and the dead.

For good-news was preached even to the dead for this, so that they might indeed be judged according to men in flesh, but live according to God in spirit.

But the end of all things has approached. Therefore be serious, and be sober for the prayers.

And above all having fervent love for yourselves, because love will cover a multitude of sins,

stranger-loving toward each other without complaints.
As each has received a gift, serving it for yourselves, as good stewards of the manifold grace of God.

If any man speaks, as oracles of God. If any man serves, as of ability as God supplies. So that God may be glorified in all things through Jesus Christ, to whom is the glory and the dominion into the ages of the ages. Truly.

But rejoice in so far as ye are partakers in the sufferings of the Christ, so that also at the revealing of his glory ye may rejoice, having exceeding joy.

Beloved, ye should not be surprised at the fieriness in you, which occurs for a trial to you, like a strange thing happening to you.

But rejoice in so far as ye are partakers in the sufferings of the Christ, so that also at the revealing of his glory ye may rejoice, having exceeding joy.

Blessed are ye if ye are reviled for the name of Christ, because the Spirit of glory and of God rests upon you.
4:14 For let not any man of you suffer as a murderer, or a thief, or an evil-doer, or as a busybody.

4:15 For ἐὰν οἰνοματίζω ἐν Οὐρανῷ Μακάριοι ὁ ὄρθρος τῆς δόξης καὶ τοῦ θεοῦ πνεύμα ἐφ' ὕμνα ἀναπαύεται κατὰ μεν αὐτοῦ βλασφημεῖται κατὰ δὲ ὕμνα δόξαζεται

4:16 Therefore also let those who suffer according to the will of God entrust their souls as to a faithful Creator by well-doing.

4:17 Because the time to begin judgment is from the house of God, and if first from us, what is the end of those who disobey the good-news of God?

4:18 But δὲ ἑαυτοῦ τὶς ὑμῶν πασχέτως ὁ φήμες καὶ κληπτὴς ἢ κακόποιος ἢ ὁ πασχόεται ἀλλοτριοπισκεῖνος 244 [N/NSM]

4:19 Therefore also let those who suffer according to the will of God entrust their souls as to a faithful Creator by well-doing.
5:1
I, a fellow elder and witness of the sufferings of the Christ, and a partaker of the glory going to be revealed, exhort the elders among you:


5:2 Tend ye the flock of God among you, watching over, not by obligation, but willingly, nor greedily, but readily,


5:3 nor as domineering over the lots, but becoming examples of the flock.


5:4 And when the chief Shepherd is made known, ye will receive the unfading crown of glory.


5:5 Likewise younger men should be subordinate to the elder men. And all being subordinate to each other, clothe yourselves with humility, because God sets himself against the haughty, but gives grace to the lowly.

Therefore be lowered under the mighty hand of God, so that he may lift you up in time,

Therefore be lowered under the mighty hand of God, so that he may lift you up in time, 

Therefore be lowered under the mighty hand of God, so that he may lift you up in time, 

Therefore be lowered under the mighty hand of God, so that he may lift you up in time, 

Therefore be lowered under the mighty hand of God, so that he may lift you up in time, 

Therefore be lowered under the mighty hand of God, so that he may lift you up in time, 

Because he cares for you.

Be sober, be vigilant. Your opponent the devil, as a roaring lion, walks about seeking whom to devour.

Whom resist, steadfast in the faith, knowing the same sufferings are to be accomplished in the world by your brotherhood.

And may the God of all grace who called you to his eternal glory in Christ Jesus (after suffering a little while) himself thoroughly prepare you. He will establish, strengthen, and provide a foundation.

But δὲ ἐν Θεοῖς Παντὶ χαρίτων ὁ καλεσάς θεοῦς εἰς τὴν αἰωνίαν αὐτοῦ δοξάν ἐν χριστῷ Ἰησοῦ ολίγον πασχάντας αὐτοῦ καταρτίσαι ἡμᾶς στήριξει σχένωσει ἓκεμελίωσει.
5:11 To him is the glory and the dominion into the ages of the ages. Truly.

5:11 TO HIM ΑΥΤΩ 846 {PP/DSM} THA H 3588 {T/NSF} GLORY ΔΟΞΑ 1391 {N/NSF} AND KAI 2532 {CONJ} THE TO 3588 {T/NSN} DOMINION ΚΡΑΤΟΣ 2904 {N/NSN} INTO ΕΙΣ 1519 {PREP} THOS TOYS 3588 {T/APM} AGES ΑΙΩΝΑΣ 165 {N/APM} OF THOS TON 3588 {T/GPM} AGES ΑΙΩΝΩΝ 165 {N/GPM} TRULY ΑΜΗΝ 281 {HEB}

5:12 By Silvanus, the faithful brother to me, as I reckon, I wrote because of a few things, exhorting and testifying this to be the true grace of God in which ye stand.

5:12 BY ΔΙΑ 1223 {PREP} SILVANUS ΣΙΛΟΥΑΝΟΥ 4610 {N/GSM} THO TOY 3588 {T/GSM} FAITHFUL ΠΙΣΤΟΥ 4103 {A/GSM} BROTHER ΑΔΕΛΦΟΥ 80 {N/GSM} TO YOU ΥΜΙΝ 5213 {PP/2DP} AS ΩΣ 5613 {ADV} I RECKON ΛΟΓΙΖΟΜΑΙ 3049 {V/PNI/IS} I WROTE ΕΓΡΑΨΑ 1125 {V/AI/IS} IN THE KNOWLEDGE ΠΑΡΑΚΑΛΩΝ 3870 {V/VAP/NSM} AND KAI 2532 {CONJ} TESTIFYING ΕΠΙΜΑΡΤΥΡΩΝ 1957 {V/PAP/NSM} THIS ΤΑΥΤΗΝ 3778 {PD/ASF} TO BE ΕΙΝΑΙ 1511 {V/PXN} TRUE ΑΛΗΘΗ 227 {A/ASF} GRACE ΧΑΡΙΝ 5485 {N/ASF} OF THO TOY 3588 {T/GSM} GOD ΘΕΟΥ 2316 {N/GSM} IN ΕΙΣ 1519 {PREP} WHICH ΗΝ 3739 {PR/ASF} YOU STAND ΕΣΤΗΚΑΤΕ 2476 {V/RAP/2P}

5:13 She in Babylon, chosen together, salutes you, and my son Mark.

5:13 THA H 3588 {T/NSF} IN ΕΙΣ 1519 {PREP} BABYLON BABULΩΝI 897 {N/DSF} CHOSEN TOGETHER ΣΥΝΕΚΛΕΚΤΗ 4899 {A/NSM} SALUTES ΑΣΠΑΖΕΤΑΙ 782 {V/VPI/3S} YOU ΥΜΑΣ 5209 {PP/2AP} AND KAI 2532 {CONJ} MARK ΜΑΡΚΟΣ 3138 {N/NSM} THO O 3588 {T/NSN} SON ΥΙΟΣ 5207 {N/NSM} OF ME ΜΟΥ 3450 {PP/2AP}

5:14 Salute each other by a kiss of love. Peace to you, to all those in Christ Jesus. Truly.

5:14 SALUTES ΑΣΠΑΖΑΣΘΕ 782 {V/ADM/2P} EACH OTHER ΑΛΛΑΛΟΥΣ 240 {PP/2AP} BY ΕΝ 1722 {PREP} KISS ΦΙΑΛΗΜΑΤΙ 5370 {N/DSM} OF LOVE ΑΓΑΠΗΣ 26 {N/GSF} PEACE ΕΙΡΗΝΗ 1515 {N/NSF} TO YOU ΥΜΙΝ 5213 {PP/2DP} TO ALL ΠΑΣΙΝ 3956 {A/2DP} THOS ΤΟΙΣ 3588 {T/NSP} IN ΕΙΣ 1519 {PREP} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/DSM} JEHOSHUA ΙΗΣΟΥ 2424 {N/GSM} TRULY ΑΜΗΝ 281 {HEB}

5:14 ΑΣΠΑΖΑΣΘΕ ΑΛΛΑΛΟΥΣ ΕΝ ΦΙΑΛΗΜΑΤΙ ΑΓΑΠΗΣ ΕΙΡΗΝΗ ΥΜΙΝ ΠΑΣΙΝ ΤΟΙΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ ΑΜΗΝ

2nd Peter

1:1 Simon Peter, a bondman and apostle of Jesus Christ, to those who have received an equally precious faith with us in the righteousness of our God and Savior Jesus Christ.

1:1 SIMON ΣΥΜΕΩΝ 4826 {N/PRI} PETER ΠΕΤΡΟΣ 4074 {N/NSM} BONDMAN DOULOS 1401 {N/NSM} AND KAI 2532 {CONJ} APOSTLE ΑΠΟΣΤΟΛΟΣ 652 {N/NSM} OF JEHOSHUA ΙΗΣΟΥ 2424 {N/GSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM} TO THOS TOIS 3588 {T/NSP} WHO HAVE RECEIVED ΛΑΧΟΥΣΙΝ 2975 {V/2AAP/PPM} EQUALLY PRECIOUS ΙΣΟΤΙΜΟΝ 2472 {A/ADF} FAITH ΠΙΣΤΙΝ 4102 {N/ASF} WITH US ΗΜΙΝ 2254 {PP/1DP} IN ΕΙΣ 1722 {PREP} RIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗ 1343 {N/DSF} OF THO TOY 3588 {T/GSM} GOD ΘΕΟΥ 2316 {N/GSM} OF US ΗΜΩΝ 2257 {PP/1GP} AND KAI 2532 {CONJ} SAVIOR ΣΩΤΗΡΟΣ 4990 {N/GSM} JEHOSHUA ΙΗΣΟΥ 2424 {N/GSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM}

1:2 Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord,

1:2 GRACE ΧΑΡΙΣ 5485 {N/NSF} TO YOU ΥΜΙΝ 5213 {PP/2DP} AND KAI 2532 {CONJ} PEACE ΕΙΡΗΝΗ 1515 {N/NSF} BE MULTIPLIED ΠΛΗΘΥΝΘΕΙ 4129 {V/APO/3S} IN ΕΙΣ 1722 {PREP} KNOWLEDGE ΕΠΙΓΝΩΣΕΙ 1922 {N/DSF} OF THO TOY 3588
1:3 as all things of his divine power to us, things toward life and piety, which were granted through these ye might become companions of the divine nature, having escaped from the corruption in the world in lust.

1:4 Because of which, the precious and greatest promises have been given to us, so that through these ye might become companions of the divine nature, having escaped from the corruption in the world in lust.

1:5 Now this same thing also, having applied all eagerness, furnish in your faith, virtue, and in virtue, knowledge,
1:7 Among them, and having been established in the present truth.

1:8 For these things existing in you and abounding, it leads to not being idle nor unfruitful in the knowledge of our Lord Jesus Christ.

1:9 For he in whom these things are not present is blind, being near-sighted, having deliberately forgotten the purification of his former sins.

1:10 Therefore, brothers, instead be diligent to make your calling and selection sure, for doing these things, ye would, no, not ever stumble.

1:11 For so the entrance will be furnished to you abundantly into the eternal kingdom of our Lord and Savior Jesus Christ.

1:12 Therefore I will not neglect to always remind you about these things, although having known them, and having been established in the present truth.
1:12 ALTHOUGH KAIPEP 2539 {CONJ} HAVING KNOW EIDOTAΣ 1492 {V/RAP/APM} AND KAI 2532 {CONJ} HAVING BEEN ESTABLISHED ESTHΡΙΓΜΕΝΟΥΣ 4741 {V/RPP/APM} IN EN 1722 {PREP} THA TH 3588 {T/DSF} TRUTH ALHΘΕΙΑ 225 {N/DSF} BEING PRESENT ΠΑΡΟΥΣΗ 3918 {V/PXP/DSF}
1:13 BUT I think it right, inasmuch as I am in this tent, to arouse you in memory. BUT DE 1161 {CONJ} I THINK HGOUMAI 2233 {V/PNI/1S} RIGHT DIKAION 1342 {A/ASN} IN EF 1909 {PREP} AS MUCH AS OSON 3745 {PK/ASM} I AM EIMI 1510 {V/PXI/1S} IN EN 1722 {PREP} THIS TOUTW 5129 {PD/DSN} THE TW 3588 {T/NSN} TENT SKHNWMATI 4638 {N/DSN} TO AROUSE DIEGEIREIN 1326 {V/PAN} YOU UMAS 5209 {PP/2AP} IN EN 1722 {PREP} MEMORY UPOMNHSEI 5280 {N/DSF}
1:14 Knowing that the putting off of my tent is imminent, even as also our Lord Jesus Christ indicated to me. KNOWING EIDWS 1492 {V/RAP/NSM} THAT OTI 3754 {CONJ} THA H APOQESIS OF THE TOU 3588 {T/GSN} TENT OF ME MOU 3450 {PP/1GS} IS IMMINENT TACINH 5031 {A/NSF} EVEN AS KAQWS 2531 {ADV} ALSO KAI 2532 {CONJ} THO O 3588 {T/NSM} LORD KURIOS 2962 {N/NSM} OF US HMWN 2257 {PP/1GP} JEHOSHUA IHSOUS 2424 {N/NSM} ANOINTED CRISTOS 5547 {N/NSM} INDICATED EDΗΛWSEN 1213 {V/AAI/3S} TO ME MOI 3427 {PP/1DS}
1:15 And also I will endeavor for you to always have, after my departure, the memory of these things to apply. AND DE 1161 {CONJ} ALSO KAI 2532 {CONJ} I WILL ENDEAVOR SPOUDASW 4704 {V/FAI/1S} FOR YOU YMAS 5209 {PP/2AP} ALWAYS EKASTOTE 1539 {ADV} TO HAVE ECEIN 2192 {V/PAN} AFTER META 3326 {PREP} MY EMHN 1699 {PS/1ASF} THA THN 3588 {T/ASF} DEPARTURE EΣΘΟΔΩΝ 1841 {N/ASF} THA THN 3588 {T/ASF} MEMORY MΝHMHN 3420 {N/ASF} OF THESE TOUΤΙΝ 5130 {PD/GPN} TO APPLY ΠΟΙΕΙΘΘΑΙ 4160 {V/PMN}
1:16 For we revealed to you the power and presence of our Lord Jesus Christ, not men who followed in cunningly devised myths, but men who became eyewitnesses of the majesty of that man. FOR ΓΑΡ 1063 {CONJ} WE REVEALED ΕΓΝΩΡΙΣΑΜΕΝ 1107 {V/AAI/IP} TO YOU YMIN 5213 {PP/2DP} THA THN 3588 {T/ASF} POWER ΔΥΝΑΜΙΝ 1411 {N/ASF} AND KAI 2532 {CONJ} PRESENCE ΠΑΡΟΥΣΙΑΙ 3952 {N/ASF} OF THE ΤΟΥ 3588 {T/GSN} LORD KURIΟΥ 2962 {N/NSM} OF US HMΩΝ 2257 {PP/1GP} JEHOSHUA IΗΣΟΥΣ 2424 {N/NSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/NSM} NOT OY 3756 {PRT/NS} WHO FOLLOWED ΕΞΑΚΟΛΟΥΘΙΣΑΝΤΕΣ 1811 {V/AAP/NPM} IN MYTHS ΜΥΘΟΙΣ 3454 {N/DPM} CUNNINGLY DEVISED ΣΕΣΟΦΙΣΜΕΝΟΙΣ 4679 {V/RPP/DPM} BUT ΑΛΛ 235 {CONJ} WHO BECAME ΓΕΝΗΘΕΝΤΕΣ 1096 {V/AOP/NPM} EYEWITNESSES ΕΠΟΙΤΑΙ 2030 {N/NPM} OF ΤΗΣ ΤΗΣ 3588 {T/GSN} MAJESTY ΜΕΓΑΛΕΙΟΤΗΤΟΣ 3168 {N/NSF} OF THAT ΕΚΕΙΝΟΥ 1565 {PD/GSM}
1:17 For having received from God the Father honor and glory from a voice of such kind brought to him from the Majestic Glory, This is my Son, the beloved in whom I am well pleased.
And we heard this voice, which was brought out of heaven, being with him on the holy mountain.

And we have the prophetic word sure, to which ye do well giving heed, as to a lamp shining in a dark place, until the day dawns, and the daystar arises in your hearts.

Knowing this first, that no prophecy of scripture comes to pass of a personal interpretation.

For no prophecy was ever brought by a will of man, but holy men of God spoke, being led by Holy Spirit.
But false prophets also developed among the people, as false teachers will also be among you, who will sneak in pernicious denominations, even denying the Master who bought them, bringing upon themselves swift destruction.

2:2 And many will follow their wantonness, because of whom the way of the truth will be blasphemed.

2:3 And they will exploit you in greed with fabricated words, whose judgment is not idle for long, and their destruction will not slumber.

2:4 For if God did not spare heavenly agents who sinned, but delivered them up to chains of darkness, having been cast into hell being reserved for judgment,

2:5 and he did not spare the ancient world, but preserved Noah, the eighth, a herald of righteousness, when he brought on a flood upon the world of the irreverent,
2:6 and he condemned the cities of Sodom and Gomorrah to destruction, being reduced to ashes, having made an example of men who were going to be irreverent,

2:6 and he condemned the cities of Sodom and Gomorrah to destruction, being reduced to ashes, having made an example of men who were going to be irreverent,

2:6 and he rescued righteous Lot, being distressed by the conduct of the lawless in their licentiousness

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2:8 (for that righteous man dwelling among them day after day, in the sight and hearing of their lawless deeds, it anguished his righteous soul),

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2:9 the Lord knows how to rescue the pious out of temptation, and to hold in reserve unrighteous men being cut off for a day of judgment.

2:9 the Lord knows how to rescue the pious out of temptation, and to hold in reserve unrighteous men being cut off for a day of judgment.

2:10 And especially those going rear of flesh in a degenerate lust, and who despise lordship. Reckless, self-willed men, they do not tremble when speaking evil of dignities.
Whereas heavenly agents, being greater in might and power, do not bring a railing judgment against them before Lord.

But these men, like irrational beasts of nature, having been born for capture and destruction, speaking evil at which things they do not understand, will be destroyed in their corruption.

getting back a wage of unrighteousness. Men who consider soft living in the daytime to be pleasure, spots and blemishes reveling in their deceitfulness, feasting together with you,  

2:14 having eyes full of adultery, and unceasing sin, enticing unstable souls, having a heart trained in greed, children of a curse,

2:11 Whereas OIOU 3699 {ADV} AGENTS AI'TELOI 32 {N/NPM} BEING ONTES 5607 {V/XP/NPM} GREATER MEIZONEES 3173 {A/NPM/C} IN MIGHT EIXUXI 2479 {N/NPS} AND KAI 2532 {CONJ} POWER DUNAMEI 1411 {N/DSP} SPEAKING EVIL MEIZONEES 3173 {A/NPM/C} MEIZONEES ONTES OY FEROUSIN KAT AYTWN PAPA KURIW BLASFHMON KRISIN

2:12 But these men, like irrational beasts of nature, having been born for capture and destruction, speaking evil at which things they do not understand, will be destroyed in their corruption,

2:13 getting back a wage of unrighteousness. Men who consider soft living in the daytime to be pleasure, spots and blemishes reveling in their deceitfulness, feasting together with you,
having forsaken a straight path, they were led astray, men who followed the way of Balaam, son of Beor, who loved the wage of unrighteousness.

But he had a rebuke of his own lawbreaking. A mute donkey, uttering in a man's voice, restrained the madness of the prophet.

These men are waterless wells, and clouds driven by a fierce wind, for whom the gloom of darkness has been reserved into an age.

For, uttering swollen things of vanity, they entice (to sensuality by lusts of flesh) those who actually escaped from those who live in error,
For if, having escaped the defilements of the world by knowledge of the Lord and Savior Jesus Christ, and, having been again entangled in these, they are overcome, the last things have become worse for them than the first.

I write to you now this second letter, beloved, in which I arouse your sincere mind by a reminder.

The dog returning to his own vomit, and the sow that washed to wallowing in mire.

To remember the sayings that were earlier spoken by the holy prophets, and of the command of your apostles of the Lord and Savior.
3:2 Knowing this first, that there will come at the end of the days, scoffers, proceeding according to their own desires,

3:3 Knowing ἵνα ἐλεύσονται οἱ ἐσχάτοι τῶν ἡμερῶν ἐπιστολὴς τοῦ Κυρίου καὶ τῆς ἡμέρας τῆς παροικίας τοῦ Κυρίου καὶ σωτηρίου.

3:4 and saying, Where is the promise of his coming? For, from since the fathers became asleep, all things continue this way from the beginning of creation.

3:5 For this is willfully ignored by them, that long ago there were heavens, and an earth that came together out of water and by water by the word of God, and saying, Where is the promise of his coming? For, from since the fathers became asleep, all things continue this way from the beginning of creation.

3:6 by which the world then perished, having been overflowed with water.

3:7 But now the heavens and the earth, which have been stored up by the same word, are being preserved for fire in a day of judgment and destruction of irreverent men.
3:8 But beloved, let not this one thing be ignored by you, that one day with Lord is as a thousand years, and a thousand years as one day.

3:9 The Lord is not slack about his promise, as some regard slackness, but is patient toward us, not wanting any to perish, but all to go forward to repentance.

3:10 But the day of Lord will come as a thief in the night, during which the heavens will pass away with a roar, and the elements, being intensely hot, will be disintegrated, and the earth and the works in it will be destroyed by fire.

3:11 Therefore, all these things being disintegrated, what kind ought ye to be in holy actions and pieties,
anticipating and hastening the coming of the day of God, by which the heavens, being made fiery hot, will be disintegrated, and the elements dissolve, being intensely hot?

Therefore, beloved, anticipating these things, be diligent to be found by him in peace, without spot and blameless.

And consider the longsuffering of our Lord, salvation, just as also our beloved brother Paul wrote to you according to the wisdom given to him,

as also in all his letters, speaking in them about these things, in which are some things hard to understand, which the ignorant and unstable twist, as also the other scriptures, to their own destruction.
3:17 Ye therefore, beloved, knowing in advance, keep watch, lest, having accommodated to the error of the lawless, ye fall from your own steadfastness.

3:17 YE ΥΜΕΙΣ 5210 {PP/2NP} THEREFORE OYN 3767 {CONJ} BELOVED ΑΓΑΠΗΤΟI 27 {A/VPM} KNOWING IN ADVANCE ΠΡΟΓΙΝΩΣΚΟΝΤΕΣ 4267 {V/PAP/NPM} KEEP WATCH ΦΥΛΑΣΣΕΣΟΘΕ 5442 {V/PMM/2P} SO THAT INA 2443 {CONJ} NOT MH 3588 {T/GPM} HAVING ACCOMMODATED ΣΥΝΑΠΑΘΕΝΤΕΣ 4879 {V/APM/NPM} TO THE TH 3588 {T/DPM} LAWLESS ΑΘΕΣΜΩΝ 113 {A/GPM} YE MAY FALL FROM ΕΚΠΕΣΗΤΕ 1601 {V/2AAS/2P} ΘΟΥ TOY 3588 {T/GSM} OWN ΙΔΙΟΥ 2398 {A/GSM} STEADFASTNESS ΣΤΗΡΙΓΜΟΥ 4740 {N/GSM} MADE KNOWN 3588 {T/GSM} TO US 3739 {PR/ASN} WE LOOKED UPON 3739 {PR/ASN} OUR HANDS TOUCHED, CONCERNING THE WORD OF LIFE 3588 {T/NSF} AND THAS 3588 {T/NPF} WE TESTIFY 3588 {T/NPF} SO THAT 3588 {T/NPF} YE MAY HAVE FELLOWSHIP 1601 {V/2AAS/2P} ΘΟΥ ΤΟΥ 3588 {T/GSM} OWN ΙΔΙΟΥ ΣΤΗΡΙΓΜΟΥ

3:18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him is the glory both now and into the day of the age. Truly.

3:18 BUT ΔΕ 1161 {CONJ} GROW ΑΥΞΑΝΕΤΕ 837 {V/PAM/2P} IN EN 1722 {PREP} GRACE ΧΑΡΤΙ 5485 {N/DSF} AND KAI 2532 {CONJ} KNOWLEDGE ΓΝΩΣΕΙ 1108 {N/DSF} OF THE TOY 3588 {T/GSM} LORD ΚΥΡΙΟΥ 2962 {N/GSM} OF US ΗΜΩΝ 2227 {PP/1GP} AND KAI 2532 {CONJ} SAVIOR ΣΩΤΗΡΟΣ 4990 {N/GSM} JEOHSUA ΗΙΣΟΥ 2424 {N/GSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM} TO HIM ΑΥΤΩ 846 {PP/DSM} THAT Η 3588 {T/NPF} GLORY ΔΟΞΑ 1391 {N/NSF} BOTH KAI 2532 {CONJ} NOW ΗΝ 3588 {T/GSM} THAT WE HAVE SEEN 3788 {N/GSF} AND THAS 3588 {T/NPF} WE LOOKED UPON ΕΘΕΣΑΣΜΕΘΑ 2300 {V/ADIP/1P} AND KAI 2532 {CONJ} THAT THE ΖΩΗ 3588 {T/GSM} OF US ΗΜΩΝ 2227 {PP/1GP} TOUCHED ΕΥΘΛΑΦΘΕΣΑΝ 5584 {V/AAM/3P} CONCERNING ΠΕΡΙ 4012 {PREP} ΘΟΥ ΤΟΥ 3588 {T/GSM} WORD ΛΟΓΟΥ 3056 {N/GSM} OF THE ΤΗΣ 3588 {T/GSM} LIFE ΖΩΗΣ 2222 {N/GSF}

1:1 What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon, and our hands touched, concerning the Word of life

1:1 WHAT Ο 3739 {PR/ASN} WAS ΗΝ 2258 {V/IIX/3S} FROM ΑΠΙ 575 {PREP} BEGINNING ΑΡΧΗΣ 746 {N/GSF} WHAT Ο 3739 {PR/ASN} WE HAVE HEARD ΑΚΗΚΟΑΜΕΝ 191 {V/2RAI/IP/ATT} WITH THOSE ΤΟΙΣ 3588 {T/DPM} EYES ΟΦΘΑΛΜΟΙΣ 3788 {N/DPM} OF US ΗΜΩΝ 2227 {PP/1GP} WHAT Ο 3739 {PR/ASN} WE LOOKED UPON ΕΘΕΣΑΣΜΕΘΑ 2300 {V/ADIP/1P} AND KAI 2532 {CONJ} THAT THE ΖΩΗ 3588 {T/GSM} OF US ΗΜΩΝ 2227 {PP/1GP} TOUCHED ΕΥΘΛΑΦΘΕΣΑΝ 5584 {V/AAM/3P} CONCERNING ΠΕΡΙ 4012 {PREP} ΘΟΥ ΤΟΥ 3588 {T/GSM} WORD ΛΟΓΟΥ 3056 {N/GSM} OF THE ΤΗΣ 3588 {T/GSM} LIFE ΖΩΗΣ 2222 {N/GSF}

1:2 (and the life was made known, and we have seen, and testify, and declare to you the eternal life that was with the Father, and was made known to us),

1:2 AND KAI 2532 {CONJ} ΘΑ Η 3588 {T/NPF} LIFE ΖΩΗ 2222 {N/NSF} WAS MADE KNOWN ΕΦΑΝΕΡΩΘΗ 5319 {V/API/3S} AND KAI 2532 {CONJ} WE HAVE SEEN ΕΩΡΑΚΑΜΕΝ 3708 {V/RRAI/IP/ATT} AND KAI 2532 {CONJ} WE TESTIFY ΜΑΡΤΥΡΟΥΜΕΝ 3140 {V/PAPI/IP} AND KAI 2532 {CONJ} DECLARE ΑΠΑΓΓΕΛΛΟΜΕΝ 518 {V/PAPI/IP} TO YOU ΥΜΙΝ 5213 {PP/2DP} THA THN 3588 {T/ASF} ETERNAL ΑΙΩΝΙΩΝ 166 {A/ASF} THA ΤΗΝ 3588 {T/ASF} LIFE ΖΩΗΝ 2222 {N/NSF} THAT ΗΤΙΣ 3748 {PR/NSF} WAS ΗΝ 2228 {V/IIX/3S} WITH ΠΡΟΣ 4314 {PREP} THO ΤΟΝ 3588 {T/ASM} FATHER ΠΑΤΕΡΑ 3962 {N/ASM} AND KAI 2532 {CONJ} WAS MADE KNOWN ΕΦΑΝΕΡΩΘΗ 5319 {V/API/3S} TO US ΗΜΙΝ 2254 {PP/1DP}
with us. Even also our fellowship with the Father, and with his Son Jesus Christ.

1:3 **WHAT** O 3739 {PR/ASN} WE HAVE SEEN ΕΩΡΑΚΑΜΕΝ 3708 {V/RAI/1P/ATT} AND KAI 2532 {CONJ} HAVE HEARD ΑΚΗΚΟΑΜΕΝ 191 {V/2RAI/1P/ATT} WE DECLARE ΑΠΑΓΓΕΛΛΩΜΕΝ 518 {V/PAI/1P} TO YOU YMHN 5213 {PP/2DP} SO THAT INA 2443 {CONJ} YE YMHN 5210 {PP/2NP} ALSO KAI 2532 {CONJ} MAY HAVE EXHTE 2192 {V/PAS/2P} FELLOWSHIP ΚΟΙΝΩΝΙΑΝ 2842 {N/ASF} WITH MET 3326 {PREP} US HMQN 2257 {PP/1GP} EVEN ΔΕ 1161 {CONJ} ALSO KAI 2532 {CONJ} ΘΑ H 3588 {TNSF} OUR HMETEPA 2251 {PS/NSF} THA H 3588 {TNSF} FELLOWSHIP ΚΟΙΝΩΝΙΑ 2842 {N/NSN} WITH META 3326 {PREP} THO TOY 3588 {T/GSM} FATHER ΠΑΤΡΟΣ 3962 {N/GSM} AND KAI 2532 {CONJ} WITH META 3326 {PREP} THO TOY 3588 {T/GSM} ΣΟΝ ΥΙΟΥ 5207 {N/GSM} OF HIM ΑΥΤΟΥ 846 {PP/GSM} ΓΕΗΟΣΙΑ ΙΗΣΟΥ 2424 {N/NSM} ANOINTED ΧΡΙΣΤΟΥ 5547 {N/GSM}

1:3 O ΕΩΡΑΚΑΜΕΝ ΚΑΙ ΑΚΗΚΟΑΜΕΝ ΑΠΑΓΓΕΛΛΩΜΕΝ YMHN INA ΚΑΙ YMHN KAI H ΚΟΙΝΩΝΙΑ ΔΕ H HMETEPA META TOU ΠΑΤΡΟΣ ΚΑΙ META TOU ΥΙΟΥ ΑΥΤΟΥ HΗΣΟΥ ΧΡΙΣΤΟΥ

1:4 And we write these things to you, so that our joy may be made full.

1:4 AND KAI 2532 {CONJ} WE WRITE ΓΡΑΦΟΜΕΝ 1125 {V/PDS} THESE TAYTA 5023 {PD/APN} TO YOU YMHN 5213 {PP/2DP} SO THAT INA 2443 {CONJ} THA H 3588 {TNSF} JOY ΧΑΡΑ 5479 {N/NSF} OF US HMQN 2257 {PP/1GP} MAY BE H 5600 {V/PXS/3S} MADE FULL ΠΕΠΙΛΗΡΩΜΕΝΗ 4137 {V/RPP/NSF}

1:5 And this is the message that we have heard from him and declare to you, that God is light, and in him is no darkness at all.

1:5 AND KAI 2532 {CONJ} THIS AYTH 3778 {PD/NSF} IS ESΤΙΝ 2076 {V/PIXI/3S} THA H 3588 {TNSF} MESSAGE AΓΓΕΛΙΑ 31 {N/NSF} THAT HN 3739 {PR/ASF} WE HAVE HEARD ΑΚΗΚΟΑΜΕΝ 191 {V/2RAI/1P/ATT} FROM ΑΠ 575 {PREP} HIM ΑΥΤΟΥ 846 {PP/GSM} AND KAI 2532 {CONJ} DECLARE ΑΝΑΓΓΕΛΛΩΜΕΝ 312 {V/PAI/1P} TO YOU YMHN 5213 {PP/2DP} THAT OTI 3754 {CONJ} THO O 3588 {TNSM} GOD ΘΕΟΣ 2316 {N/NSM} IS ESΤΙΝ 2076 {V/PIXI/3S} LIGHT ΦΩΣ 5457 {N/NSN} AND KAI 2532 {CONJ} IN EN 1722 {PREP} HIM ΑΥΤΟΥ 846 {PP/DSM} IS ESΤΙΝ 2076 {V/PIXI/3S} NO ΟΥΚ 3756 {V/PRT/NSN} DARKNESS ΣΚΟΤΙΑ 4653 {N/NSF} NONE ΟΥΔΕΜΙΑ 3762 {A/NSF}

1:5 KAI ESΤΙΝ AYTH H AΓΓΕΛΙΑ HN ΑΚΗΚΟΑΜΕΝ ΑΠΙ ΑΥΤΟΥ ΚΑΙ ΑΝΑΓΓΕΛΛΩΜΕΝ YMHN OTI O ΘΕΟΣ ΦΩΣ ESΤΙΝ KAI ΣΚΟΤΙΑ EN AYΤΟ ΟΥΚ ESΤΙΝ OΥΔΕΜΙΑ

1:6 If we walk in the light, as he is in the light, we have fellowship with each other, and the blood of Jesus Christ his Son cleanses us from every sin.

1:6 IF EAN 1437 {COND} WE SAY ΕΙΠΙΩΜΕΝ 2036 {V/2AAS/1P} THAT ΟΤΙ 3754 {CONJ} WE HAVE EXOMETE ΕΝ 1722 {PREP} THE ΤΟΥ 3588 {T/DNS} DARKNESS ΣΚΟΤΕΙ 4655 {N/DNS} WE LIE ΨΕΥΔΟΜΕΘΑ 5574 {V/PEI/1P} AND KAI 2532 {CONJ} DΟ ΠΙΟΙΩΜΕΝ 4160 {V/PDS} NOT ΟΥΚ 3756 {V/PRT/NSN} THA THN 3588 {T/NSN} TRUTH ΛΗΘΕΙΑΝ 225 {A/NSN}

1:6 EAN ΕΙΠΙΩΜΕΝ ΟΤΙ ΚΟΙΝΩΝΙΑΝ EXOMETE ΜΕΤ ΑΥΤΟΥ ΚΑΙ EN τΟ ΣΚΟΤΕΙ ΠΕΠΙΛΗΡΩΜΕΝ ΨΕΥΔΟΜΕΘΑ ΚΑΙ ΟΥ ΠΙΟΙΩΜΕΝ ΤΗΝ ΛΗΘΕΙΑΝ

1:7 But if we walk in the light, as he is in the light, we have fellowship with each other, and the blood of Jesus Christ his Son cleanses us from every sin.

1:7 BUT ΔΕ 1161 {CONJ} IF EAN 1437 {COND} WE WALK ΠΕΠΙΛΗΡΩΜΕΝ 4043 {V/PAS/1P} IN EN 1722 {PREP} THE ΤΟΥ 3588 {T/DNS} LIGHT ΦΩΣ 5457 {N/DNS} AS ΩΣ 5613 {ADV} HE ΑΥΤΟΣ 846 {PP/NSM} IS ESΤΙΝ 2076 {V/PIXI/3S} IN EN 1722 {PREP} THE ΤΟΥ 3588 {T/DNS} LIGHT ΦΩΣ 5457 {N/DNS} WE HAVE EXOMETE ΕΝ 1722 {PREP} THE ΤΟΥ 3588 {T/DNS} BLOOD ΑΙΜΑ 129 {N/NSN} OF ΓΕΗΟΣΙΑ ΙΗΣΟΥ 2424 {N/GSM} ΑΝΟΙΩΝ ΧΡΙΣΤΟΥ 5547 {N/GSM} THO TOY 3588 {T/GSM} SON ΥΙΟΥ 5207 {N/GSM} OF HIM ΑΥΤΟΥ 846 {PP/GSM} CLEANS ΚΑΘΑΡΙΖΕΙ 2511 {V/PDS} ΗΜΑΣ 2248 {PP/1AP} FROM ΑΠ 575 {PREP} EVERY ΠΑΣΗΣ 3956 {A/GSM} SIN ΑΜΑΡΤΙΑΣ 266 {N/GSF}
1:8 If we say that we have no sin, we lead ourselves astray, and the truth is not in us.

1:9 If we confess our sins, he is faithful and righteous so that he will forgive us our sins, and cleanse us from every unrighteousness.

2:1 My little children, I write these things to you so that ye may not sin. And if any man does sin, we have an advocate with the Father—righteous Jesus Christ.

2:2 And he is the atonement for our sins, and not for ours only, but also for the whole world.
And by this we know that we keep his commandments.

He who claims to abide in him he also ought so to walk just as that man walked.

But whoever keeps his word, truly in this man the love of God is fully perfected. By this we know that we are in him.

He who claims to abide in him he also ought so to walk just as that man walked.

Brothers, I write no new commandment to you, but an old commandment that ye had from the beginning. The old commandment is the word that ye heard from the beginning.

Again, a new commandment I write to you, which is true in him and in you, because the
darkness is passing away, and the true light now shines.

2:8 AGAIN ΠΑΛΑΙΝ 3825 {ADV} NEW ΚΑΙΝΗΝ 2537 {A/ASF} COMMANDMENT ΕΝΤΟΛΗΝ 1785 {N/ASF} I WRITE ΓΡΑΦΩ 1125 {V/PAP/1S} TO YOU ΥΜΙΝ 5213 {PP/2DP} WHICH Ο 3739 {PR/ASN} IS ΕΣΤΙΝ 2076 {V/PXI/3S} TRUE ΑΛΗΘΕΣ 227 {A/ASN} IN EN 1722 {PREP} HIM ΑΥΤΩ 846 {PP/DSM} AND ΚΑΙ 2532 {CONJ} IN EN 1722 {PREP} YOU ΥΜΙΝ 5213 {PP/2DP} BECAUSE ΟΤΙ 3754 {CONJ} ΤΑ Η 3588 {TNSF} DARKNESS ΣΚΟΤΙΑ 4653 {N/NSF} IS PASSING AWAY ΠΑΡΑΓΕΤΑΙ 3855 {V/PMI/3S} AND ΚΑΙ 2532 {CONJ} THE ΤΟ 3588 {TNSN} TRUE ΑΛΗΘΙΟΝ 228 {A/ASN} THE TO 3588 {TNSN} LIGHT ΦΩΣ 5457 {N/NSN} NOW ΗΔΗ 2235 {ADV} SHINES ΦΑΙΝΕΙ 5316 {V/PAI/3S}

2:9 He who claims to be in the light, and hates his brother, is in the darkness until now.

2:9 ΘΟ Ο 3588 {T/NSM} WHO CLAIMS ΛΕΓΩΝ 3004 {V/PAP/NSM} TO BE ΕΙΝΑΙ 1511 {V/PXN} IN EN 1722 {PREP} THE ΤΩ 3588 {T/DSN} LIGHT ΦΩΤΙ 5457 {N/DSN} AND ΚΑΙ 2532 {CONJ} WHO HATES ΜΙΣΩΝ 3404 {V/PAP/NSM} ΘΟ ΤΟΝ 3588 {T/ASM} BROTHER ΑΔΕΛΦΟΝ 80 {N/ASM} OF HIM ΑΥΤΟΥ 846 {PP/DSM} IS ΕΣΤΙΝ 2076 {V/PXI/3S} IN EN 1722 {PREP} ΤΗ ΘΕ 3588 {T/DSN} DARKNESS ΣΚΟΤΙΑ 4653 {N/DSN} UNTIL ΕΩΣ 2193 {CONJ} NOW ΑΡΤΙ 737 {ADV}

2:10 He who loves his brother abides in the light, and no cause of stumbling is in him.

2:10 ΘΟ Ο 3588 {T/NSM} WHO LOVES ΑΓΑΠΩΝ 25 {V/PAP/NSM} ΘΟ ΤΟΝ 3588 {T/ASM} BROTHER ΑΔΕΛΦΟΝ 80 {N/ASM} OF HIM ΑΥΤΟΥ 846 {PP/DSM} ABIDES ΜΕΝΕΙ 3306 {V/PAI/3S} IN EN 1722 {PREP} THE ΤΩ 3588 {T/DSN} LIGHT ΦΩΤΙ 5457 {N/DSN} AND ΚΑΙ 2532 {CONJ} NO ΟΥΚ 3756 {PRT/N} CAUSE OF STUMBLING ΣΚΑΝΔΑΛΟΝ 4625 {N/NSN} IS ΕΣΤΙΝ 2076 {V/PXI/3S} IN EN 1722 {PREP} ΗΜ ΑΥΤΩ 846 {PP/DSM}

2:11 But he who hates his brother is in the darkness, and he goes about in the darkness, and knows not where he goes, because the darkness has blinded his eyes.

2:11 ΜΕΝ ΘΟ Ο 3588 {T/NSM} WHO HATES ΜΙΣΩΝ 3404 {V/PAP/NSM} ΘΟ ΤΟΝ 3588 {T/ASM} BROTHER ΑΔΕΛΦΟΝ 80 {N/ASM} OF HIM ΑΥΤΟΥ 846 {PP/DSM} IS ΕΣΤΙΝ 2076 {V/PXI/3S} IN EN 1722 {PREP} ΤΗ ΘΕ 3588 {T/DSN} DARKNESS ΣΚΟΤΙΑ 4653 {N/DSN} AND ΚΑΙ 2532 {CONJ} HE GOES ABOUT ΠΕΡΙΠΑΤΕΙ 4043 {V/PAI/3S} IN EN 1722 {PREP} ΘΑ ΘΗ 3588 {T/DSN} ΧΕΙΡΙ ΘΑ 3588 {T/DSN} DARKNESS ΣΚΟΤΙΑ 4653 {N/DSN} AND ΚΑΙ 2532 {CONJ} KNOWS ΟΙΔΕΝ 1492 {V/RAI/3S} NOT ΟΥΚ 3756 {PRT/N} WHERE ΠΟΥ 4225 {PR} HE GOES ΥΠΑΓΕΙ 5217 {V/PAI/3S} BECAUSE ΟΤΙ 3754 {CONJ} ΘΑ Η 3588 {T/NSF} DARKNESS ΣΚΟΤΙΑ 4653 {N/NSN} HAS BLINDED ΕΤΥΦΛΩΣΕΝ 5186 {V/AAI/3S} ΘΟΣ ΤΟΥΣ 3588 {T/APM} EYES ΟΦΘΑΛΜΟΥΣ 3788 {N/APM} OF HIM ΑΥΤΟΥ 846 {PP/DSM}

2:12 I write to you, little children, because your sins have been forgiven you through his name.

2:12 Ι ΣΗΝΤΕ ΤΟΥ 5040 {N/VPN} BECAUSE ΟΤΙ 3754 {CONJ} ΘΑΣ ΑΙ 3588 {TNPF} SINS ΑΜΑΡΤΑΙΑΙ 266 {N/NPE} HAVE BEEN FORGIVEN ΑΦΕΩΝΤΑΙ 863 {V/RSF/3P} YOU ΥΜΙΝ 5213 {PP/2DP} THROUGH ΔΙΑ 1223 {PREP} THE ΤΟ 3588 {T/ASN} NAME ΟΝΟΜΑ 3686 {N/NSN} OF HIM ΑΥΤΟΥ 846 {PP/DSM}

2:13 I write to you, fathers, because ye have known him from the beginning. I write to you, young men, because ye have overcome evil. I write to you, children, because ye know the Father.
2:14 I wrote to you, fathers, because ye have known him from the beginning. I wrote to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome evil.

2:15 Love not the world, nor the things in the world. If any man loves the world, the love of the world is not of the Father, but is of the world. The young men, because ye are strong, and the word of God abides in you, and ye have overcome evil.

2:16 Because everything in the world, the lust of the flesh, and the lust of the eyes, and the arrogance of life, is not of the Father, but is of the world.

2:17 And the world passes away, and the lust of it, but he who does the will of God abides into the age.
Children, it is the last hour. And as ye heard that the antichrist comes, and now many antichrists have developed, from which we know that it is the last hour.

They went out from us, but they were not of us. For if they were of us, they would have continued with us, but—so that they might be made known, that they are not all of us.

I wrote to you not because ye know not the truth, but because ye know it, and because no one denies the Father and the Son.

Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son.
Every man who denies the Son, also does not have the Father.

Therefore ye, let what ye heard from the beginning abide in you. In what way ye heard from the beginning abides in you, ye also will abide in the Son and in the Father.

And this is the promise that he promised us: the eternal life.

I wrote these things to you concerning those who lead you astray.

2:29 KAI NYN TEKNA MENETE EN AYTÔ INA OTAN ΦΑΝΕΡΩΘΗ EXΩΜΕΝ ΠΑΡΡΗΣΙΑΝ KAI MH ΑΙΣΧΥΝΘΩΜΕΝ ΑΠ AΠ ΑΥΤΩY EN ΤΗ ΠΑΡΟΥΣΙΑ ΑΥΤΩY

2:29 If ye know that he is righteous, know ye that every man doing righteousness has been begotten of him.


2:22 EAN ΕΙΔΗΤΕ ΟΤΙ ΔΙΚΑΙΟΣ ΕΣΤΙΝ ΓΙΝΩΣΚΕΤΕ ΟΤΙ ΠΑΣ Ο ΠΟΙΩΝ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗN ΕΞ ΑΥΤΩY ΓΕΓΕΝΝΗΤΑΙ

3:1 Behold what kind of love the Father has given to us, that we may be called children of God. Because of this the world does not know you, because it did not know him.


3:1 ΙΔΕΤΕ ΠΟΤΑΙΠΗΝ ΑΓΑΠΗN ΔΕΩΚΕΝ ΗΜΙΝ Ο ΠΑΤΗΡ INA ΤΕΚΝΑ ΘΕΟY ΚΑΘΘΩΜΕΝ ΔΙΑ ΤΟΥΤΟY O ΚΟΣΜΟΣ OY ΓΙΝΩΣΚΕΙ ΥΜΑΣ ΟΤΙ ΟΥY ΕΓΝΩ ΑΥΤΟY

3:2 Beloved, now we are children of God, and it is not yet made known what we will be. But we know that whenever he is made known we will be like him, because we will see him as he is.


3:2 ΑΓΑΠΗΤΟY NYN TEKNA ΘΕΟY EXΩΜΕΝ KAI ΟΥΠΩY ΕΦΑΝΕΡΩΘΗ ΤΙ ΕΞΩΜΕΘΑ ΟΙΔΑΜΕΝ ΔΕ ΟΤΙ EAN ΦΑΝΕΡΩΘΗ ΟΜΟΙΟY ΑΥΤΩ ΕΞΩΜΕΘΑ ΟΤΙ ΟΨΩΜΕΘΑ ΑΥΤΩY ΚΑΘΩΣ ΕΣΤΙΝ

3:3 And every man who has this hope in him purifies himself, just as that man is pure.

3:4 Every man doing sin also does lawlessness, and sin is lawlessness.

3:4 THO 3588 {T/NSM} EVERY ΠΑΣ 3956 {A/NSM} DOING ΠΙΟΨΝ 4160 {V/PAP/NSM} ΘΑ 3588 {T/ASF} SIN ΑΜΑΡΤΙΑΝ 266 {N/ASF} ALSO ΚΑΙ 2532 {CONJ} DOES ΠΙΟΙΕΙ 4160 {V/VAI/3S} ΘΑ 3588 {T/ASF} LAWLESSNESS ΑΝΟΜΙΑΝ 458 {N/ASF} AND ΚΑΙ 2532 {CONJ} ΘΑ Η 3588 {T/INSF} SIN ΑΜΑΡΤΙΑ 266 {N/NSF} IS ΕΣΤΙΝ 2076 {V/PXI/3S} ΘΑ 3588 {T/NSF} LAWLESSNESS ΑΝΟΜΙΑ 458 {N/NSF}

3:4 ΠΑΣ Ο ΠΙΟΨΝ ΘΝ ΑΜΑΡΤΙΑΝ ΚΑΙ ΘΝ ΑΝΟΜΙΑΝ ΠΙΟΙΕΙ ΚΑΙ Η ΑΜΑΡΤΙΑ ΕΣΤΙΝ Η ΑΝΟΜΙΑ

3:5 And ye know that that man was made known so that he might take up our sins. And in him is no sin.

3:5 AND ΚΑΙ 2532 {CONJ} YE KNOW ΟΙΔΑΤΕ 1492 {V/RAI/2P} THAT ΟΤΙ 3754 {CONJ} THAT ΕΚΕΙΝΟΣ 1565 {PD/NSM} WAS MADE KNOWN ΕΦΑΝΕΡΩΘΗ 5319 {V/AP/3S} SO THAT ΙΝΑ 2443 {CONJ} HE MIGHT TAKE UP ΑΡΗ 142 {V/AA/S/3S} THAT ΤΑΣ 3588 {T/APF} SINS ΑΜΑΡΤΙΑΣ 266 {N/APF} OF US ΉΜΩΝ 2257 {PP/1GP} AND ΚΑΙ 2532 {CONJ} IN EN 1722 {PREP} HIM ΑΥΤΩ 846 {PP/ASM} IS ΕΣΤΙΝ 2076 {V/PXI/3S} NO ΟΥΚ 3756 {PP/1GP} SIN ΑΜΑΡΤΙΑ 266 {N/NSF}

3:5 ΚΑΙ ΟΙΔΑΤΕ ΟΤΙ ΕΚΕΙΝΟΣ ΕΦΑΝΕΡΩΘΗ ΙΝΑ ΤΑΣ ΑΜΑΡΤΙΑΣ ΉΜΩΝ ΑΡΗ ΚΑΙ ΑΜΑΡΤΙΑ ΕΝ ΑΥΤΩ ΟΥΚ ΕΣΤΙΝ

3:6 Every man abiding in him does not sin. Not every man who is sinning has not seen him, nor has known him.

3:6 THO 3588 {T/NSM} EVERY ΠΑΣ 3956 {A/NSM} ABIDING ΜΕΝΩΝ 3306 {V/PAP/NSM} IN EN 1722 {PREP} HIM ΑΥΤΩ 846 {PP/ASM} SINS ΑΜΑΡΤΑΝΕΙ 264 {V/PAI/3S} NOT ΟΥΧ 3756 {PP/1GP} THO 3588 {T/NSM} EVERY ΠΑΣ 3956 {A/NSM} WHO IS SINNING ΑΜΑΡΤΑΝΩΝ 264 {V/PAI/3S} HAS SEEN ΕΩΡΑΚΕΝ 3708 {V/RAI/3S/ATT} HIM ΑΥΤΩ 846 {PP/ASM} NOT ΟΥΧ 3756 {PP/1GP} HAS KNOWN ΕΓΝΩΚΕΝ 1097 {V/RAI/3S} EN ΑΥΤΩ 846 {PP/ASM}

3:6 ΠΑΣ Ο ΕΝ ΑΥΤΩ ΜΕΝΩΝ ΟΥΧ ΑΜΑΡΤΑΝΕΙ ΠΑΣ Ο ΑΜΑΡΤΑΝΩΝ ΟΥΧ ΕΩΡΑΚΕΝ ΑΥΤΩ ΟΥΔΕ ΕΓΝΩΚΕΝ ΑΥΤΩ

3:7 Little children, let no man lead you astray. He who is doing righteousness is righteous, just as that man is righteous.

3:7 LITTLE CHILDREN ΤΕΚΝΙΑ 5040 {N/VPN} NONE ΜΗΔΕΙΣ 3367 {A/NSM} LET HIM LEAD ASTRAY ΠΛΑΝΑΤΩ 4105 {V/PAM/3S} YOU ΥΜΑΣ 5209 {PP/2AP} THO 3588 {T/NSM} WHO IS DOING ΠΙΟΨΝ 4160 {V/PAP/NSM} ΘΑ 3588 {T/ASF} RIGHTEOUSNESS ΔΙΚΑΙΟΣΥΝΗΝ 1343 {N/ASF} IS ΕΣΤΙΝ 2076 {V/PXI/3S} RIGHTEOUS ΣΗΕΙΔ ΑΛ 1342 {A/NSM} JUST AS ΚΑΘΟΣ 2531 {ADV} THAT ΕΚΕΙΝΟΣ 1565 {PD/NSM} IS ΕΣΤΙΝ 2076 {V/PXI/3S} RIGHTEOUS ΣΗΕΙΔ ΑΛ 1342 {A/NSM}

3:7 ΤΕΚΝΙΑ ΜΗΔΕΙΣ ΠΛΑΝΑΤΩ ΥΜΑΣ Ο ΠΙΟΨΝ ΘΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΔΙΚΑΙΟΣ ΕΣΤΙΝ ΚΑΘΟΣ ΕΚΕΙΝΟΣ ΔΙΚΑΙΟΣ ΔΕΣΤΙΝ

3:8 He who is doing sin is of the devil, because the devil sinned from the beginning. The Son of God was made known for this, so that he might destroy the works of the devil.

3:8 THO 3588 {T/NSM} WHO IS DOING ΠΙΟΨΝ 4160 {V/PAP/NSM} ΘΑ 3588 {T/ASF} SIN ΑΜΑΡΤΙΑΝ 266 {N/ASF} IS ΕΣΤΙΝ 2076 {V/PXI/3S} OF EK 1537 {PREP} THO ΤΟΥ 3588 {T/NSM} SLANDEROUS ΔΙΑΒΟΛΟΥ 1228 {A/NSM} BECAUSE ΟΤΙ 3754 {CONJ} THO 3588 {T/NSM} SLANDEROUS ΔΙΑΒΟΛΟΣ 1228 {A/NSM} Sinned ΑΜΑΡΤΑΝΕΙ 264 {V/PAI/3S} FROM ΑΠΙ 575 {PREP} BEGINNING ΑΡΧΗΣ 746 {N/GSF} THO 3588 {T/NSM} SON ΥΙΟΣ 5207 {N/NSM} OF θΗΟ ΤΟΥ 3588 {T/NSM} GOD ΘΕΟΥ 2316 {N/NSM} WAS MADE KNOWN ΕΦΑΝΕΡΩΘΗ 5319 {V/AP/3S} FOR EIS 1519 {PREP} THIS ΤΟΥΤΟ 5124 {PD/ASN} SO THAT ΙΝΑ 2443 {CONJ} HE MIGHT DESTROY ΛΥΣΗ 3089 {V/VAS/S3} ΤΕΣ ΤΑ 3588 {T/APS} WORKS ΕΡΓΑ 2041 {N/APS} OF θΗΟ ΤΟΥ 3588 {T/NSM} SLANDEROUS ΔΙΑΒΟΛΟΥ 1228 {A/NSM}

3:8 O ΠΙΟΨΝ ΘΗΝ ΑΜΑΡΤΙΑΝ ΕΚ ΤΟΥ ΔΙΑΒΟΛΟΥ ΕΣΤΙΝ ΟΤΙ ΑΠ ΑΡΧΗΣ Ο ΔΙΑΒΟΛΟΣ ΑΜΑΡΤΑΝΕΙ ΕΙΣ ΤΟΥΤΟ ΕΦΑΝΕΡΩΘΗ Ο ΥΙΟΣ ΘΟΥ ΘΕΟΥ ΙΝΑ ΛΥΣΗ ΤΑ ΕΡΓΑ ΤΟΥ ΔΙΑΒΟΛΟΥ
3:9 Every man who has been begotten of God is not doing sin, because his seed abides in him, and he cannot sin, because he has been begotten of God.

3:10 By this the children of God are visible, and the children of the devil. Every man who does not do righteousness is not of God, and he who is not loving his brother.

3:11 Because this is the message that ye heard from the beginning, that we should love each other.

3:12 Not as Cain. He was of the wicked, and murdered his brother. And why did he murder him? Because his works were wrong, and his brother's right.
3:14 We know that we have passed out of death into life, because we love the brothers. He who is not loving the brother abides in death.

3:15 Every man hating his brother is a man-killer. And ye know that no man-killer has eternal life abiding in him.

3:16 By this we know love, that we have laid down our lives for the brothers.

3:17 But whoever has the world's living, and sees his brother having need, and closes his bowels from him, how does the love of God abide in him?

3:18 My little children, we should not love in word, nor with the tongue, but in deed and in truth.

3:19 Little children, Teknia, Of me moey 3450 [PP/IGS] we should love Agapiomen 25 [V/PAS/IP] not mh 3361 [PR/NSM] in word DEE 2041 [N/GSM] and kai 2532 [CONJ] in truth Athetaia 225
3:18 And by this we know that we are of the truth, and will assure our hearts before him.

3:19 Because if our heart should condemn us, that God is greater than our heart, and knows all things.

3:20 Beloved, if our heart should not condemn us, we have confidence toward God,
Beloved, do not believe every spirit, but examine the spirits, whether they are of God, because many false prophets have gone out into the world.

By this ye know the Spirit of God: every spirit that confesses Jesus Christ has come in flesh is not of God. And every spirit that does not confess Jesus Christ has come in flesh is not of God. And he who keeps his commandments abides in us, and he in him. And by this we know that he abides in us, from the Spirit that he gave us.

Ye are of God, little children, and ye have overcome them, because greater is he in you than he in the world.
4:7 Beloved, we should love each other. Because love is of God, and every man who loves has been begotten of God, and knows God.

4:8 He who does not love does not know God, because God is love.

4:9 By this the love of God was made known in us, because God sent his Son, the only begotten, into the world so that we might live through him.
4:10 In this is love, not that we loved God, but that he loved us, and sent his Son, an atonement for our sins.

4:11 Beloved, if God so loved us, we also are obligated to love each other.

4:12 No man has ever seen God. If we love each other, God abides in us, and his love is in us, having been fully perfected.

4:13 In this we know that we abide in him and he in us, because he has given us from his Spirit.

4:14 And we have seen and testify that the Father has sent the Son, a Savior of the world.
4:14 Who is afraid has not been fully perfected in love.

4:15 Whoever acknowledges that Jesus is the Son of God, God abides in him, and he in God.

4:16 And we know, and have believed the love that God has in us. God is love, and he who abides in love abides in God, and God abides in him.

4:17 By this love has been fully perfected with us, so that we may have boldness in the day of judgment, because just as that man is, we also are in this world.

4:18 Fear is not in love, because fear holds punishment, and he who is afraid has not been fully perfected in love.
If any man says, God, and hates his brother, he is a liar. For he who does not love his brother whom he has seen, how can he love God whom he has not seen?

For this is the love of God, that we may keep his commandments. And his commandments are not burdensome.
Because everything that has been begotten from God overcomes the world. And this is the victory that overcomes the world, our faith.

Because who is he who overcomes the world, if not he who believes that Jesus is the Son of God?

This is he who was begotten by water and blood, Jesus Christ, not by the water only, but by the water and the blood. And it is the Spirit that testifies, because the Spirit is truth.

Because those who testify are three:

the Spirit, and the water, and the blood. And the three are in one.
5:9 If we accept the testimony of men, the testimony of God is greater. Because this is the testimony of God that he has testified about his Son.

5:10 He who believes in the Son of God has the testimony in himself. He who does not believe God has made him a liar, because he has not believed in the testimony that God has testified about his Son.

5:11 And this is the testimony, that God gave eternal life to us, and this life is in his Son.

5:12 He who has the Son has the life. He who does not have the Son of God does not have the life.
5:13 I wrote these things to you, those who believe in the name of the Son of God, so that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God.


5:14 And this is the confidence that we have toward him, that, if we ask anything according to his will, he hears us.


5:15 And if we know that he hears us, whatever we may ask, we know that we have the requests that we have asked from him.


5:16 If any man may see his brother sinning a sin not toward death, he will ask, and he will give life to him, to those not sinning toward death. There is sin toward death. I do not say that he should make request about that.


5:17 All unrighteousness is sin. And there is sin toward death.

5:18 We know that everyone who has been begotten from God does not sin, but he who was begotten from God keeps himself, and the evil does not touch him.


5:18 ΟΙΔΑΜΕΝ ΟΤΙ ΠΑΣ Ο ΓΕΓΕΝΝΗΜΕΝΟΣ ΕΚ ΤΟΥ ΘΕΟΥ ΟΥΧ ΑΜΑΡΤΑΝΕΙ ΑΛΛΑ Ο ΓΕΓΕΝΝΗΘΕΙΣ ΕΚ ΤΟΥ ΘΕΟΥ ΤΗΡΕΙ ΕΑΥΤΟΝ ΚΑΙ Ο ΠΟΝΗΡΟΣ ΟΥΧ ΑΙΤΙΤΕΙ ΑΥΤΟΥ

5:19 We know that we are of God, and the whole world is set in the evil.


5:19 ΟΙΔΑΜΕΝ ΟΤΙ ΕΚ ΤΟΥ ΘΕΟΥ ΕΣΜΕΝ ΚΑΙ Ο ΚΟΣΜΟΣ ΟΛΟΣ ΕΝ ΤΩ ΠΟΝΗΡΩ ΚΕΙΤΑΙ

5:20 And we know that the Son of God comes, and has given us understanding, so that we may know the true. And we are in the true, in his Son Jesus Christ. This is the true God, and the eternal life.


5:20 ΟΙΔΑΜΕΝ ΔΕ ΟΤΙ Ο ΥΙΟΣ ΤΟΥ ΘΕΟΥ ΗΚΕΙ ΚΑΙ ΔΕΔΩΚΕΝ ΗΜΙΝ ΔΙΑΝΟΙΑΝ ΙΝΑ ΓΙΝΩΣΚΩΜΕΝ ΤΟΝ ΑΛΗΘΙΝΟΝ ΚΑΙ ΕΣΜΕΝ ΕΝ ΤΩ ΑΛΗΘΙΝΩ ΕΝ ΤΩ ΥΙΟ ΑΥΤΟΥ ΗΗΟΥ ΧΡΙΣΤΩ ΟΥΤΟΣ ΕΣΤΙΝ Ο ΑΛΗΘΙΝΟΣ ΘΕΟΣ ΚΑΙ Η ΖΩΗ Η ΑΙΩΝΙΟΣ

5:21 Little children, guard yourselves from the idols. Truly.


5:21 TEKHNIA ΦΥΛΑΞΕΤΕ EAYTA ΑΙΟ ΤΩΝ ΕΙΔΩΛΩΝ ΑΜΗΝ

2nd John

1:1 The elder to the chosen lady and her children, whom I love in truth, and not only I, but also all those who know the truth,
because of the truth that abides in us, and will be with us into the age.

1:2 because of the beginning, that we would love each other. And this is love, that we should walk according to his commandments. This is the commandment, just as ye heard from the beginning, that ye should walk in it.

1:3 Grace, mercy, peace will be with us from God the Father, and from Lord Jesus Christ, the Son of the Father, in truth and love.

1:4 I rejoice exceedingly that I have found of thy children walking in truth, just as we received commandment from the Father.

1:5 And now I beseech thee, lady, not as writing a new commandment to thee, but what we had from the beginning, that we would love each other.

1:6 And this is love, that we should walk according to his commandments. This is the commandment, just as ye heard from the beginning, that ye should walk in it.


1:3 Grace, mercy, peace will be with us from God the Father, and from Lord Jesus Christ, the Son of the Father, in truth and love.

1:4 I rejoice exceedingly that I have found of thy children walking in truth, just as we received commandment from the Father.
Because many deceivers have gone forth into the world, those not acknowledging Jesus Christ coming in flesh. This is the deceiver and the antichrist.

Every man transgressing, and not abiding in the doctrine of the Christ, does not have this doctrine. If any man comes to you, and does not bring this doctrine, do not receive him into a house, and do not speak to him to rejoice.

For he who speaks to him to rejoice, partakes of his evil works.
1:12 Having many things, I did not want to write to you by paper and ink, but I hope to come to you, and to speak mouth to mouth, so that our joy may be filled.

1:13 The children of thy chosen sister salute thee. Truly.

3rd John

1:1 The elder to the beloved Gaius, whom I love in truth.

1:2 Beloved, I pray for thee to prosper concerning all things, and to be healthy, just as thy soul prospers.

1:3 For I rejoiced exceedingly of brothers coming and testifying to the truth of thee, just as thou walk in truth.
I have no greater joy than these things that I hear my children walking in truth.

Beloved, thou do a faithful thing, whatever thou work for the brothers and for strangers,

who testified about thy love in sight of the congregation, whom thou will do well having helped send on their way worthily of God.

For they went forth on behalf of the Name, taking nothing from the Gentiles.

We therefore ought to welcome such men, so that we might become fellow workmen for the truth.

I wrote to the congregation, but Diotrephes, who loves to be first of them, did not accept us.
Because of this, if I come, I will remember his works that he does, prating against us with evil words. And not being satisfied in these, he himself does not even accept the brothers, and he forbids those who would, and expels them out of the congregation.

1:10 Because of the evil words. And not being satisfied in these, he himself does not even accept the brothers, and he forbids those who would, and expels them out of the congregation.

1:11 Beloved, do not imitate the evil, but the good. The man doing right is of God. The man doing wrong has not seen God.

1:11 Beloved, do not imitate the evil, but the good. The man doing right is of God. The man doing wrong has not seen God.

1:12 Demetrius has been testified by all, and by the truth itself. But we also testify, and ye know that our testimony is true.

1:11 Beloved, do not imitate the evil, but the good. The man doing right is of God. The man doing wrong has not seen God.

1:12 Demetrius has been testified by all, and by the truth itself. But we also testify, and ye know that our testimony is true.

1:13 I had many things to write, but I did not want to write to thee by pen and ink.
Jude, a bondman of Jesus Christ, and brother of James, to the called, sanctified in God the Father, and kept for Jesus Christ:

1:1 Jude, a bondman of Jesus Christ, and brother of James, to the called, sanctified in God the Father, and kept for Jesus Christ:

1:1 Jude, a bondman of Jesus Christ, and brother of James, to the called, sanctified in God the Father, and kept for Jesus Christ:

JUDE IOUDAS DOULOS OF JEHOSHUA IHSOU ANOINTED CRISTOU

1:2 Mercy to you and peace and love be multiplied.

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1:3 Beloved, making all diligence to write to you about the common salvation, I had need to write to you exhorting you to earnestly contend for the faith that was once for all delivered to the sanctified.

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For certain men have sneaked in, those written about formerly for this condemnation, irreverent men, perverting the grace of our God into licentiousness, and denying our only Master God, and our Lord Jesus Christ.

1:4 For certain men have sneaked in, those written about formerly for this condemnation, irreverent men, perverting the grace of our God into licentiousness, and denying our only Master God, and our Lord Jesus Christ.

1:4 For certain men have sneaked in, those written about formerly for this condemnation, irreverent men, perverting the grace of our God into licentiousness, and denying our only Master God, and our Lord Jesus Christ.

1:4 For certain men have sneaked in, those written about formerly for this condemnation, irreverent men, perverting the grace of our God into licentiousness, and denying our only Master God, and our Lord Jesus Christ.

Now I want to remind you, ye having known this once, that the Lord, having saved a
people out of the land of Egypt, afterward destroyed those who did not believe.

And the heavenly agents who did not keep their own principality, but left their own habitation, he has kept reserved in eternal bonds under darkness for the judgment of the great day.

As Sodom and Gomorrah, and the cities around them, the same kind of way with these who indulged in fornication, and who went rear of queer flesh, are set forth an example,

Nevertheless in the same way also these men who dream, indeed defile flesh, and reject lordship, and speak evil of dignities.

But Michael the arch-agent, when he disputed with the devil, contending about the body of Moses, dared not bring a railing judgment, but said, May Lord rebuke thee.
1:10 But these men indeed revile whatever they have not seen. But whatever they understand naturally, as the irrational beasts, in these things they are corrupted.

1:11 Woe to them! Because they went in the way of Cain, and rushed to the error of Balaam’s reward, and perished in the rebellion of Korah.

1:12 These are reefs in your love-feasts, feasting together, fearlessly tending to themselves, waterless clouds carried along by winds, autumn trees without fruit, who died twice having been uprooted,

1:13 wild waves of the sea foaming out their own shame, wandering stars for whom the gloom of darkness has been reserved into an age.
And Enoch also, the seventh from Adam, prophesied about these men, saying, Behold, Lord came with his holy myriads,

But ye, beloved, remember the sayings previously spoken by the apostles of our Lord Jesus Christ,

These are grumblers, fault-finders, going according to their lusts, and their mouth speaks overblown things, marvelling personages for the sake of advantage.

But ye, beloved, remember the sayings previously spoken by the apostles of our Lord Jesus Christ,
1:18 That OTI ELEGON YMIN OTI EN ESXATΩ XRONΩ ESXONTAI EMPIAIKTAI KATA TĄS EAYTΩN EPΙΘΩYMIAΣ PIOPEYOMENOU TΩN AZEΒEΙΩN

1:19 These are those who make divisions, world-soul men, not having Spirit.

1:20 But ye beloved, building up yourselves in your most holy faith, praying in Holy Spirit,
to the only wise God our Savior, is glory, majesty, and power, both now and into all the ages. Truly.

Blessed is he who reads, and those who hear the words of the prophecy, and who keep the things written in it, for the time is near.

The Revelation of Jesus Christ that God gave him to show his bondmen what must happen quickly. And he signified it, having sent by his agent to his bondman John who testified the word of God and the testimony of Jesus Christ, as many things as he saw.

Revelation

1:25
1:1

Who听见，就必蒙福，那些拿着圣书的人

1:3
1:2

Blessed is he who reads, and those who hear the words of the prophecy, and who keep the things written in it, for the time is near.

1:1

The Revelation of Jesus Christ that God gave him to show his bondmen what must happen quickly. And he signified it, having sent by his agent to his bondman John who testified the word of God and the testimony of Jesus Christ, as many things as he saw.

1:25
1:1

Revelation

1:25
1:1

Blessed is he who reads, and those who hear the words of the prophecy, and who keep the things written in it, for the time is near.
I am the Alpha and the Omega, says Lord, the God who is and who was and who is coming, and from the seven Spirits that are before his throne,
I John, your brother and companion in the tribulation and kingdom and perseverance in Christ Jesus, happened to be on the isle that is called Patmos because of the word of God, and because of the testimony of Jesus Christ. Happened to be on the isle that is called Patmos because of the word of God, happened to be there to see the voice that spoke with me. And having turned I saw seven golden lampstands.

I became in spirit on the Lord's day and I heard behind me a great voice like a trumpet, saying, What thou see, write in a book and send to the seven congregations: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

And I turned there to see the voice that spoke with me. And having turned I saw seven golden lampstands.
And in the midst of the seven lampstands, resembling a son of man, he who was clothed down to the foot, and girded about with a golden belt at the breasts.

Fear not, I am the first and the last, and having turned to speak with me, I fell down at his feet as dead. And he laid his right hand upon me, saying,

And his head and hair were white as snow, and his eyes as a flame of fire,

and his feet resembling highly refined metal, as in a furnace having been fiery hot, and his voice as the sound of many waters,

and having in his right hand seven stars, and a sharp two-edged sword coming out of his mouth. And the sight of him was as the sun shines in its strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not, I am the first and the last,
and he who lives. And I became dead, and behold, I am living into the ages of the ages. Truly. And I have the keys of death and of Hades.

Therefore write the things that thou saw, and things that are, and things that are going to happen after these things.

The mystery of the seven stars that thou saw in my right hand, and the seven golden lampstands: the seven stars are agents of the seven congregations, and the seven lampstands that thou saw are the seven congregations.
2:1 To Agræô tês en ëphês ëkkáthias gárwôn tâde legei ò krátwôn tòus ëpíta ásteraç en tê ðêxiâ aytou o ðêpriptatwôn en méow tôn ëpíta ëluxinôn tôn ëxusôn

2:2 I know thy works, and thy toil, and thy perseverance, and that thou cannot tolerate evil, and thou examined those who say themselves to be apostles, and are not, and found them false.


2:4 Nevertheless, I have against thee because thou left thy first love.

2:5 Remember therefore from where thou have fallen, and repent and do the first works. And if not, I come to thee quickly, and will move thy lampstand out of its place, if thou do not repent.

2:6 But this thou have, that thou hate the works of the Nicolaitans, which I also hate.
He who has an ear, let him hear what the Spirit says to the congregations. To him who overcomes, I will give him to eat from the tree of life that is in the midst of the paradise of my God.

Become thou faithful until death, and I will give thee the crown of life.

And to the agent of the congregation in Smyrna write, These things says the first and the last, who became dead, and lived:

2:8 And to the agent of the congregation in Smyrna who says himself to be Jewish, and is not, but is a synagogue of Satan.

Fear none of the things that thou are going to suffer. Behold, the devil is indeed going to cast some of you into prison, so that ye may be tried, and ye will have tribulation ten days. Become thou faithful until death, and I will give thee the crown of life.
2:11 He who has an ear, let him hear what the Spirit says to the congregations. He who overcomes will, no, not be hurt from the second death.

2:12 And to the agent of the congregation in Pergamos write, These things says he who has the sharp two-edged sword:

2:13 I know thy works, and where thou dwell, where Satan's throne is. And thou hold firm my name, and did not deny my faith in the days in which Antipas was my faithful witness, who was killed among you where Satan dwells.
2:14 **Also** you have men who likewise adhere to the teaching of the Nicolaitans.

2:15 **Also** OYTOΣ 3779 {ADV} ALSO KAI 2532 {CONJ} THOU SY 4771 {PP/2NS} HAVE EIXEIS 2192 {V/PAP/2S} LIKewise OMOIΩS 3668 {ADV} WHO ADHERE TO KRATOUYNTAS 2902 {V/PAP/APM} THA THN 3588 {T/ASF} DOCTRINE DIΔAXHN 1322 {N/ASF} OF THOS TΩN 3588 {T/GPM} NICOLAITANS NIKOΛAITΩN 3531 {N/GPM}

2:16 Repent therefore, and if not I come to thee quickly, and will war against them with the sword of my mouth.

2:17 **Thos** 3588 {T/GSN} WHAT? 1487 {COND} IF EI 4187 {COND} NOT MH 3361 {PRT/N} I COME ERΧOMAI 2064 {V/PAP/3S} QUICKLY TAXY 5035 {ADV} AND KAI 2532 {CONJ} WILL WAR ΠΟΛΕΜΗΩΣ 4170 {V/PAP/1S} AGAINST MET 3326 {PREP} THEM AYTΩN 846 {PP/GPM} WITH EN 1722 {PREP} THA THN 3588 {T/DSF} SWORD POMΦΑΙΑ 4501 {V/2DSP} OF THE TOY 3588 {T/GSN} MOUTH ΣΤΟΜΑΤΟΣ 4750 {V/RSSN} OF ME MOY 3450 {PP/2DS}

2:18 **And** to the agent in the congregation in Thyatira write, **These things** says the Son of God, who has his eyes as a flame of fire, and his feet resembling highly refined metal.

2:19 **And** KAI 2532 {CONJ} TO THO TΩ 3588 {T/DSS} AGENT ΑΓΓΕΛΩ 32 {V/2NS} OF THE ΘΗΣ 3588 {T/GSN} CONGREGATION ΕΚΚΛΗΣΙΑΣ 1577 {T/GSN} IN EN 1722 {PREP} THYATIRA ΘΥΑΤΕΙΡΟΙΣ 2363 {N/NSN} WRITE ΓΡΑΨΟΝ 1125 {V/PAP/3S} THESE ΤΑΔΕ 3592 {V/PAP/1S} SAYS ΛΕΓΕΙ 3004 {V/PAP/3S} TO THAS ΤΑΙΣ 3588 {T/DSS} KAI 2532 {CONJ} UPON ΕΙΠΙ 1909 {PREP} THA THN 3588 {T/ASF} STONE ΨΗΦΩΝ 5586 {V/2DSP} NEW KAINON 2537 {A/NSN} NAME ΟΝΟΜΑ 3686 {N/NSN} WRITTEN ΓΕΙΡΑΜΜΕΝΟΝ 1125 {V/RAP/3SN} WHICH 3739 {PP/GSN} NONE ΟΥΔΕΙΣ 3762 {A/NSN} KNOWS ΟΙΔΕΝ 1492 {V/PAP/1S} IF EI 4187 {COND} NOT MH 3361 {PRT/N} THO Ο 3588 {T/GSN} WHO RECEIVES ΛΑΜΒΑΝΩΝ 2983 {V/PAP/2S}
2:19 I know thy works, and thy love and faith and service and perseverance. And thy last works are more than the first.

2:19 I KNOW ΟΪΔΑ 1492 {V/RAI/1S} THES TA 3588 {T/APN} WORKS ΕΡΓΑ 2041 {N/APN} OF THEE ΣΟΥ 4675 {PP/2GS} AND ΚΑΙ 2532 {CONJ} ΤΗΝ 3588 {T/ASF} LOVE ΑΓΑΠΗΝ 26 {N/ASF} AND ΚΑΙ 2532 {CONJ} ΤΗΝ 3588 {T/ASF} FAITH ΠΙΣΤΙΝ 4102 {N/AP} AND ΚΑΙ 2532 {CONJ} ΤΗΝ 3588 {T/ASF} SERVICE ΔΙΑΚΟΝΙΑΝ 1248 {N/ASF} AND ΚΑΙ 2532 {CONJ} ΤΗΝ 3588 {T/ASF} PERSEVERANCE ΥΠΟΜΟΝΗΝ 5281 {N/ASF} OF THEE ΣΟΥ 4675 {PP/2GS} AND ΚΑΙ 2532 {CONJ} THES TA 3588 {T/APN} LAST ΕΞΩΧΑΤΑ 2078 {A/APN} THES TA 3588 {T/APN} WORKS ΕΡΓΑ 2041 {N/APN} OF THEE ΣΟΥ 4675 {PP/2GS} MORE THAN ΠΛΕΙΩΝΑ 4119 {A/APC} THES TΩΝ 3588 {T/GPN} FIRST ΠΡΩΤΩΝ 4413 {A/GPN}

2:20 Nevertheless, I against thee that thou tolerate thy woman Jezebel. She calls herself a prophetess, and teaches and leads astray my bondmen to fornicate, and to eat idol sacrifices.

2:20 NEVERTHELESS ἌΛλα 235 {CONJ} I HAVE ΕΞΩ 2192 {V/PAI/1S} AGAINST ΚΑΤΑ 2596 {PREP} ΣΟΥ 4675 {PP/2GS} THAT ΟΤΙ 3754 {CONJ} THOU TOLERATE ΑΦΕΙΣ 863 {V/PAI/2S/IRR} ΤΗΝ 3588 {T/ASF} WOMAN ΓΥΝΑΙΚΑ 1135 {N/ASF} OF THEE ΣΟΥ 4675 {PP/2GS} JEZEBEL ΙΕΖΑΒΕΛ 2403 {N/PRI} ΤΗΝ 3588 {T/NSF} CALLS ΛΕΓΕΙ 3004 {V/PAI/3S} HERSELF ΕΙΔΩΛΟΘΥΤΑ 1494 {A/APN}

2:21 And I gave her time so that she would repent, and she did not want to repent of her fornication.

2:21 AND ΚΑΙ 2532 {CONJ} I GAVE ΕΔΩΚΑ 1325 {V/AAU/1S} HER ΑΥΤΗΝ 846 {PP/DSF} TIME ΧΡΟΝΟΝ 5550 {N/ASM} SO THAT ΗΝΑ 2443 {CONJ} SHE WOULD REPENT ΜΕΤΑΝΟΗΣΗ 3340 {V/AAS/3S} AND ΚΑΙ 2532 {CONJ} SHE WANTED ΘΕΛΕΙ 2309 {V/PAI/3S} NOT ΟΥ 3756 {PRRT/N} TO REPENT ΜΕΤΑΝΟΗΣΑΙ 3340 {V/AAU/AN} OF ΕΚ 1537 {PREP} ΤΗΣ 3588 {T/GPF} FORNICATION ΠΟΡΝΕΙΑΣ 4203 {N/GSF} OF HER ΑΥΤΗΣ 846 {PP/DSF}

2:22 Behold, I throw her into a bed, and those who commit adultery with her into great tribulation, if they do not repent of her works.

2:22 BEHOLD ΙΔΟΥ 2400 {V/2AAM/2S} I THROW ΒΑΛΛΩ 906 {V/PAI/1S} HER ΑΥΤΗΝ 846 {PP/ASF} INTO ΕΙΣ 1519 {PREP} ΒΕΔ ΚΑΙΝΗΝ 2825 {N/ASF} AND ΚΑΙ 2532 {CONJ} ΤΟΥΣ 3588 {T/APM} WHO COMMIT ADULTERY ΜΟΙΧΕΥΟΝΤΑΣ 3431 {V/PA/M/PA} WITH ΜΕΤ 3326 {PREP} HER ΑΥΤΗΣ 846 {PP/2GS} INTO ΕΙΣ 1519 {PREP} GREAT ΜΕΓΑΛΗΝ 3173 {A/ASF} TRIBUTION ΘΑΛΙΨΙΝ 2347 {N/ASF} IF ΕΑΝ 1437 {CONJ} THEY REPENT ΜΕΤΑΝΟΗΣΩΣΙΝ 3340 {V/AAU/3P} NOT ΜΗ 3361 {PRT/N} OF ΕΚ 1537 {PREP} ΤΟΝ 3588 {T/GPN} WORKS ΕΡΓΩΝ 2041 {N/GPN} OF HER ΑΥΤΗΣ 846 {PP/2GS}

2:23 And I will kill her children in death. And all the congregations will know that I am he who searches the reins and hearts. And I will give to you—to each according to your works.

2:23 AND ΚΑΙ 2532 {CONJ} I WILL KILL ΑΠΟΚΤΕΝΩ 615 {V/PAI/1S} THES TA 3588 {T/APN} CHILDREN ΤΟΥΣ 5043 {N/APN} OF HER ΑΥΤΗΣ 846 {PP/2GS} IN ΕΝ 1722 {PREP} DEATH ΘΑΝΑΤΩ 2288 {N/DSM} AND ΚΑΙ 2532 {CONJ} ALL ΠΑΣΑΙ 3956 {A/NPF}
2:23 KAI TA TEKNA AYTΩS APIKΤΕΝΩN EN ΘΕΝΑΤΩ KAI ΓΝΩΣΟΝΤΑΙ ΠΑΣΑI AI ΕΚΚΛΗΣΙΑI OTI EΓΩ ΕΙΜΙ O ΕΡΕΥΝΩΝ ΝΕΦΡΟUS KAI ΚΑΡΔΙΑΣ KAI ΔΩΣΩ ΥΜΙΝ ΕΚΑΣΤΩ KATA TA ERΓA YMΩΝ

2:24 But I say to you, to those remaining in Thyatira, as many as have not this teaching, who do not know, as they say, the deep things of Satan, I do not cast upon you another burden.


2:24 But I say to you, to those remaining in Thyatira, as many as have not this teaching, who do not know, as they say, the deep things of Satan, I do not cast upon you another burden.

2:25 But hold firm what ye have until I come.


2:26 And he who overcomes, and he who keeps my works until the end, to him I will give authority over the nations.


2:26 And he who overcomes, and he who keeps my works until the end, to him I will give authority over the nations.

2:27 And he will tend them with a rod of iron (they will be shattered like ceramic vessels), as I also have received from my Father.


2:27 And he will tend them with a rod of iron (they will be shattered like ceramic vessels), as I also have received from my Father.

2:28 And I will give him the morning star.

3:1 And to the agent of the congregation in Sardis write, These things says he who has the seven Spirits of God, and the seven stars: I know thy works, that thou have a name that thou live, and thou are dead.

3:2 Become thou watchful, and strengthen the remaining things that thou were going to throw away, for I have not found thy works made complete before my God.

3:3 Remember therefore how thou have received and heard, and be on guard, and repent. If therefore thou will not watch, I will come upon thee as a thief, and thou will, no, not know what hour I will come upon thee.
3:5 He who overcomes, this man will be clothed in white garments, and I will, no, not erase his name out of the book of life. And I will acknowledge his name before my Father, and before his agents.

3:6 He who has an ear, let him hear what the Spirit says to the congregations.

3:7 And to the agent of the congregation in Philadelphia write, These things says the Holy, the True, he who has the key of David, who opens, and none will shut it except he who opens, and none will open:

3:8 I know thy works. Behold, I have given thee an opened door that none is able to shut it, because thou hast little power, and thou keep my word, and did not deny my name.
Behold, I give of the synagogue of Satan, those who say themselves to be Jews, and are not, but lie, behold, I will make them so that they will come and bow down before thy feet, and may know that I have loved thee.

Because thou keep the word of my perseverance, I also will keep thee from the hour of trial that is going to come upon the whole inhabited world, to try those who dwell upon the earth.

I come quickly, hold firm what thou have, so that none may take thy crown.

He who overcomes, I will make him a pillar in the temple of my God, and he will, no, not go out any more. And I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem (it comes down out of the heaven from my God), and my new name. I will make him a pillar in the temple of my God, and he will, no, not go out any more. And I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem (it comes down out of the heaven from my God), and my new name.
3:13 **He who has an ear, let him hear what the Spirit says to the congregations.**

3:13 **THO O** 3588 {T/NSM} **WHO HAS EXΩN** 2192 {V/PAP/NSM} **EAR OΥΣ** 3775 {N/ASN} **LET HIM HEAR AKOUSATΩ** 191 {V/AAM/3S} **WHAT?** 5101 {PRT/NSN} **THO** 3588 {T/NSN} **SPIRIT ΠΙΕΥΜΑ** 4151 {N/NSN} **SAYS ΛΕΓΕΙ** 3004 {V/PAI/3S} **TO THAS ΣΑΙΣ** 3588 {T/DPF} **CONGREGATIONS ΕΚΚΛΗΣΙΑΙΣ** 1577 {N/DPF}

3:13 **Ο EXΩN OΥΣ AKOUSATΩ ΤΙ TO ΠΙΕΥΜΑ ΛΕΓΕΙ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ**

3:14 **And to the agent of the congregation in Laodicea write, These things says the Truly, the faithful and true witness, the primacy of the creation of God:**

3:14 **AND KAI 2532 {CONJ} TO THO ΤΩ 3588 {T/DSM} AGENT ΑΓΓΕΛΩ 32 {N/DSM} OF THA ΘΗΣ 3588 {T/DSF} CONGREGATION ΕΚΚΛΗΣΙΑΣ 1577 {N/GSF} IN EN 1722 {PREP} LAODICEA ΛΑΟΔΙΚΕΙΑ 2993 {N/DSF} WRITE ΓΡΑΨΩΝ 1125 {V/AAM/2S} THESE ΤΑΔΕ 3592 {PP/APN} SAYS ΛΕΓΕΙ 3004 {V/PAP/3S} THO Ο 3588 {T/NSN} TRULY AMHN 281 {HEB} THO Ο 3588 {T/NSM} FAITHFUL ΠΙΣΤΟΣ 4103 {N/ASN} AND KAI 2532 {CONJ} TRUE ΛΗΘΙΝΟΣ 228 {A/NSM} CONGREGATION ΕΚΚΛΗΣΙΑΣ 1577 {N/DPF} THO O 3588 {T/DSF} WITNESS ΜΑΡΤΥΣ 3144 {N/DSF} Η 3588 {T/NSF} PRIMACY ΑΡΧΗ 746 {N/DSF} OF THA ΘΗΣ 3588 {T/GSF} CONGREGATION ΚΤΙΣΕΩΣ 2937 {N/DSF} OF THO ΤΟΥ 3588 {T/DSM} GOD ΘΕΟΥ 2316 {N/GSM}

3:14 **ΚΑΙ ΤΩ ΑΓΓΕΛΩ ΘΗΣ ΕΝ ΛΑΟΔΙΚΕΙΑ ΕΚΚΛΗΣΙΑΣ ΓΡΑΨΩΝ ΤΑΔΕ ΛΕΓΕΙ Ο ΑΜΗΝ Ο ΜΑΡΤΥΣ Ο ΠΙΣΤΟΣ ΚΑΙ ΛΗΘΙΝΟΣ Η ΑΡΧΗ ΤΗΣ ΚΤΙΣΕΩΣ ΤΟΥ ΘΕΟΥ**

3:15 **I know thy works, that thou are neither cold nor hot. O that thou were cold or hot.**

3:15 **I KNOW OΙΔΑ 1492 {T/APN} THEY ΤΑ 3588 {T/APN} WORKS ΕΡΓΑ 2041 {N/APN} OF THEY ΣΟΥ 4675 {N/DSF} THAT ΟΤΙ 3754 {CONJ} THOU ARE ΕΙ 1488 {V/PX/2S} NEITHER ΌΥΤΕ 3777 {CONJ} COLD ΨΥΧΡΟΣ 5593 {A/NSM} NOR ΌΥΤΕ 3777 {CONJ} HOT ΖΕΣΤΟΣ 2200 {A/NSM} O THO ΦΕΛΟΝ 3785 {INJ} THOU WERE ΗΣ 1510 {V/PXS/2S} COLD ΨΥΧΡΟΣ 5593 {A/NSM} OR Η 2228 {PRT} HOT ΖΕΣΤΟΣ 2200 {A/NSM}

3:15 **ΟΙΔΑ ΣΟΥ ΤΑ ΕΡΓΑ ΟΤΙ ΌΥΤΕ ΨΥΧΡΟΣ ΕΙ ΌΥΤΕ ΖΕΣΤΟΣ ΦΕΛΟΝ ΨΥΧΡΟΣ ΗΣ Η ΖΕΣΤΟΣ**

3:16 **So because thou are lukewarm, and neither hot nor cold, I am going to spew thee out of my mouth.**

3:16 **SO ΌΥΤΟΣ 3779 {ADV} BECAUSE ΟΤΙ 3754 {CONJ} THOU ARE ΕΙ 1488 {V/PX/2S} LUKEWARM ΧΛΙΑΡΟΣ 5513 {A/NSM} AND KAI 2532 {CONJ} NOT ΌΥ 3756 {PRT/N} HOT ΖΕΣΤΟΣ 2200 {A/NSM} NOR ΌΥΤΕ 3777 {CONJ} COLD ΨΥΧΡΟΣ 5593 {A/NSM} I AM GOING ΜΕΛΛΩ 3195 {V/PAP/1S} TO SPEW ΕΜΕΣΑΙ 1692 {V/AAN} THEY ΣΕ 3779 {INJ} THEE ΣΕ 3779 {INJ} COLD ΨΥΧΡΟΣ 5593 {A/NSM} OR Η 2228 {PRT} HOT ΖΕΣΤΟΣ 2200 {A/NSM}

3:16 **ΟΤΙ ΧΛΙΑΡΟΣ ΕΙ ΚΑΙ ΌΥΤΕ ΖΕΣΤΟΣ ΌΥΤΕ ΨΥΧΡΟΣ ΜΕΛΛΩ ΣΕ ΕΜΕΣΑΙ ΕΚ ΤΟΥ ΣΤΌΜΑΤΟΣ ΜΟΥ**

3:17 **Because thou say, I am rich, and have become wealthy, and have need of nothing, and do not know that thou are wretched and miserable and poor and blind and naked.**
3:17 BECAUSE OTI 3754 {CONJ} THOU SAY ΛΕΓΕΙΣ 3004 {V/PAP/2S} I AM EIMI 1510 {V/PXI/1S} RICH ΠΛΟΥΣΙΟΣ 4145 {A/NSM} AND KAI 2532 {CONJ} HAVE BECOME WEALTHY ΠΕΠΛΟΥΣΤΗΚΑ 4147 {V/RAI/1S} AND KAI 2532 {CONJ} HAVE EXΩ 2192 {V/P1A/1S} NEED ΧΡΕΙΑΝ 5532 {N/ASF} OF NOTHING ΟΥΔΕΝΟΣ 3762 {A/NSM} AND KAI 2532 {CONJ} KNOW ΟΙΔΑΣ 1492 {V/RAI/2S} NOT ΟΥΚ 3576 {PP/2NS} THAT OTI 3754 {CONJ} THOU SY 4771 {PP/2NS} ARE EI 1488 {V/PXI/2S} THO O 3588 {T/NSM} WRETCHED ΤΑΛΑΙΠΩΡΟΣ 5005 {A/NSM} AND KAI 2532 {CONJ} THO O 3588 {T/NSM} MISERABLE ΕΛΕΕΙΝΟΣ 1652 {A/NSM} AND KAI 2532 {CONJ} POOR ΠΙΤΩΧΟΣ 4434 {A/NSM} AND KAI 2532 {CONJ} BLIND ΤΥΦΛΟΣ 5185 {A/NSM} AND KAI 2532 {CONJ} NAKED ΓΥΜΝΟΣ 1131 {A/NSM}

3:18 I counsel thee to buy from me gold refined from fire, so that thou may become wealthy, and white garments, so that thou may clothe thyself, and the shame of thy nakedness may not be made known, and eye-salve, so that thou may anoint thine eyes, so that thou may see.

3:19 As many as I love, I rebuke and chasten. Be zealous therefore, and repent.

3:20 Behold, I stand at the door and knock. If any man hears my voice and opens the door, I will come in to him, and will dine with him, and he with me.
3:21 Ο ΝΙΚΩΝ ΔΩΡΩ ΑΥΤΩ ΚΑΘΙΣΑΙ ΜΕΤ’ ΕΜΟΥ ΕΝ ΤΩ ΘΡΟΝΟ ΜΟΥ ΩΣ ΚΑΙ Ω ΕΝΙΚΗΣΑ ΚΑΙ 
ΕΚΑΘΙΣΑ ΜΕΤΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΕΝ ΤΩ ΘΡΟΝΩ ΑΥΤΟΥ

3:22 He who has an ear, let him hear what the Spirit says to the congregations.

4:1 After these things I looked, and behold, a door opened in heaven, and the first voice that I 
heard like a trumpet, speaking with me, saying, Come up here, and I will show thee what 
must happen after these things.

4:2 And straightaway I became in spirit. And behold, a throne was set in heaven, and 
him sitting upon the throne

4:3 similar in appearance to a jasper and a sardius stone. And a rainbow was around the 
throne, like an emerald in appearance.

4:4 And around the throne were twenty-four thrones, and upon the thrones were sitting 
twenty-four elders clothed in white garments, and golden crowns upon their heads.
4:4 And out of the throne proceeds lightnings and voices and thunders. And seven lamps of fire burned before his throne, which are the seven Spirits of God.


4:6 And before the throne was like a glassy sea similar to crystal. And in the midst of the throne, and all around the throne, were four beings containing eyes in front and back.


4:8 And the first being was similar to a lion, and the second being was similar to a young bull, and the third being having a face like a man, and the fourth being was similar to a flying eagle.


4:8 And the four beings, one by one, each having six wings, are full of eyes around and inside. And they have no cessation day and night, saying, Holy, holy, holy, Lord, the Almighty God, he was, and who is, and who is coming.
4:8 and Kai 2532 (conj) thes ta 3588 (t/npm) four tsexaapar 5064 (n/npm) beings zoa 2226 (n/npm) one en 1520 (n/nsm) by kai 2956 (prep) one en 1520 (n/asn) each ana 303 (prep) having exon 2192 (v/paip/nsm) six e 1803 (n/nu) wings 4420 (n/apf) are full ge moyisin 1073 (v/pai/3p) of eyes othetaalmwn 3788 (n/gpm) around kyklotheon 2943 (adv) and kai 2532 (conj) inside esomega 2081 (adv) and kai 2532 (conj) they have esoxisin 2192 (v/paip/3p) noi yk 3573 (pret/nm) cessation anapaisin 372 (n/asf) day hemeras 2250 (n/gsf) and kai 2532 (conj) night nykto 3571 (n/gsf) saying deiontes 3004 (v/pap/npm) holy aitiaos 40 (a/nsm) holy aitiaos 40 (a/nsm) holy aitiaos 40 (a/nsm) lord kyrios 2962 (n/nsm) theo 3588 (t/nsm) god 372 (n/af) 4:9 and whenever the beings give glory and honor and thanks to him who sits on the throne, he who lives into the ages of the ages,

4:9 and kai 2532 (conj) whenever otan 3752 (conj) thes ta 3588 (t/npm) beings zoa 2226 (n/npm) give dosin 1325 (v/2aas/3p) glory dozan 1391 (n/asf) and kai 2532 (conj) honor timhn 5902 (n/asf) and kai 2532 (conj) thanks euxaristian 2169 (n/asf) to theo tows 3588 (t/dsm) who sits kathmenos 2521 (v/pnp/dsm) on epi 1909 (prep) theo to 3588 (t/gsm) throne othonoy 2362 (n/gsm) theo to 3588 (t/dsm) who lives zant 2198 (v/pap/dsm) into eis 1519 (prep) thos toys 3588 (t/apm) ages aiwnas 165 (n/apm) of thos ton 3588 (t/gpm) ages aiwnos 165 (n/gpm) 4:10 the twenty-four elders would fall down before him who sits on the throne, and would cast their crowns before the throne, saying,

4:10 thos o 3588 (t/npm) twenty eikosi 1501 (n/npm) four tsexaapar 5064 (n/npm) elder presebeteroi 4245 (a/npm) would fall down pseountai 4098 (v/eni/3p) before enpion 1799 (adv) theo to 3588 (t/gsm) who sits kathmenos 2521 (v/pnp/gsm) on epi 1909 (prep) theo to 3588 (t/gsm) throne othonoy 2362 (n/gsm) and kai 2532 (conj) would worship proskynhsoyisin 4352 (v/afais/3p) theo tos 3588 (t/dsm) who lives zant 2198 (v/pap/dsm) into eis 1519 (prep) thos toys 3588 (t/apm) ages aiwnas 165 (n/apm) of thos ton 3588 (t/gpm) ages aiwnos 165 (n/gpm) and kai 2532 (conj) they would cast balaouisin 906 (v/paip/3p) thos toys 3588 (t/apm) crowns stefanous 4735 (n/apm) of them aytos 846 (pp/gpm) before enpion 1799 (adv) theo to 3588 (t/gsm) throne othonoy 2362 (n/gsm) saying deiontes 3004 (v/pap/npm) 4:11 thou are worthy, our lord and god, the holy, to take the glory and the honor and the power, because thou created all things, and because by thy will they are, and were created.

4:11 thou are ei 1484 (v/pxi/2s) worthy axios 514 (a/nsm) theo 3588 (t/nsm) lord kyrios 2962 (n/nsm) and kai 2532 (conj) theo 3588 (t/nsm) god theos 2316 (n/nsm) of us hemwos 2257 (pp/1gp) theo 3588 (t/nsm) holy aitiaos 40 (a/nsm) to take labein 2983 (v/2aan) than 3588 (t/asf) glory dozan 1391 (n/asf) and kai 2532 (conj) than 3588 (t/asf) honor timhn 5902 (n/asf) and kai 2532 (conj) than 3588 (t/asf) power dynamin 1411 (n/asf) because ofi 3754 (conj) thou sum 4771 (pp/2ns) created ekttisas 2936 (v/aaai/2s) thes ta 3588 (t/apm) all panta 3956 (a/apm) and kai 2532 (conj) by dia 1223 (prep) the to 3588 (t/asn) will thelama 2307 (n/asn) of thei sou 4675 (pp/2gs) they are eisin 1526 (v/pxi/3p) and kai 2532 (conj) were created ekttiswshan 2936 (v/pap/3p) 4:11 axios ei o kyrios kai o theos hemwos o aitiaos labein thn dozan kai thn timhn kai thn dynamin oti sy ekttisas ta panta kai dia to thelama sou eisin kai ekttiswshan
And I saw at the right hand of him who sits on the throne a book, written inside and outside, sealed with seven seals.


5:2 And I saw a powerful agent proclaiming in a great voice, Who is worthy to open the book, and to loose the seals of it?


5:3 And none in heaven above nor on the earth nor under the earth was able to open the book or to see in it.


5:4 And I wept much because none was found worthy to open the book or to see in it.


5:5 And one of the elders says to me, Weep not, behold, the Lion of the tribe of Judah, the Root of David, overcame to open the book and the seven seals of it.


5:6 And one of the elders says to me, Weep not, behold, the Lion of the tribe of Judah, the Root of David, overcame to open the book and the seven seals of it.
And I saw in the midst of the throne and of the four beings, and in the midst of the elders, a Lamb standing, like it had been killed, having seven horns and seven eyes, which are the seven Spirits of God being sent forth into all the earth.

And he came and took it out of the right hand of him who sits on the throne.

And when he took the book, the four beings and the twenty-four elders fell down before him, having harps and golden bowls containing incense, which are the prayers and the supplications of all the saints.

And they sang a new song, saying, Thou art worthy to take the book and to open the seals of it, because thou were killed and purchased us from God by thy blood, out of every tribe, of every tongue, and people, and nation.

And I saw in the midst of the throne and of the four beings, and of the elders, a Lamb standing, like it had been killed and purchased us from God by his blood, out of every tribe, of every tongue, and people, and nation.
5:10 And thou made kings and priests to our God, and they will reign over the earth.

5:11 And I looked, and I heard as a voice of many agents all around the throne and the beings and the elders. And the number of them was ten thousands of ten thousands, and thousands of thousands,

5:12 saying with a great voice, Worthy is the Lamb that has been killed to receive the power, and wealth, and wisdom, and strength, and honor, and glory, and blessing!

5:13 And every creature that is in the heaven, and on the earth, and under the earth, and is in the sea, and things in them all, I heard saying, The blessing, and the honor, and the glory, and the ages of the ages. Truly!
And the four beings were saying the Truly. And the elders fell down and worshiped.

6:1 And I saw the Lamb opened one of the seven seals. And I heard one of the four beings saying like the sound of thunder, Come and see. And I saw that the Lamb opened one of the seven seals. And I heard one of the four beings saying the Truly. And the elders fell down and worshiped.

6:2 And behold, a white horse, and he who sits on it having a bow. And a crown was given to him, and he went forth conquering, and so that he might conquer.

6:3 And when he opened the second seal, I heard the second being saying, Come.

6:4 And another horse came forth, fiery red. And it was given to him (to him who sits on it) to take peace from the earth, so that they would kill each other. And a great sword was given to him.
When he opened the third seal, I heard the third being saying, Come and see. And behold, a black horse, and he who sits on it having a balance in his hand.

And I heard a voice in the midst of the four beings saying, A measure of wheat for a denarius, and three measures of barley for a denarius. And thou may not harm the olive oil and the wine.

And when he opened the fourth seal, I heard the fourth being saying, Come and see.
And when he opened the fifth seal, I saw underneath the altar the souls of those who had been killed because of the word of God, and because of the testimony of the Lamb that they held.

6:9 And when he opened the fifth seal, I saw underneath the altar the souls of those who had been killed because of the word of God, and because of the testimony of the Lamb that they held.

6:10 And they cried out in a great voice, saying, Master, Holy and True, how long do thou not judge and avenge our blood from those who dwell on the earth?

6:11 And a white robe was given to them each, and it was said to them that they should still rest a time, until also their fellow bondmen, and their brothers, and those going to be killed with them, held.

6:12 And I looked when he opened the sixth seal, and a great earthquake occurred, and the sun darkened, and the moon turned to blood, and the stars of heaven fell to the earth.

And a white robe was given to them each, and it was said to them that they should still rest a time, until also their fellow bondmen, and their brothers, and those going to be killed with them, held.

6:12 And I looked when he opened the sixth seal, and a great earthquake occurred, and the sun darkened, and the moon turned to blood, and the stars of heaven fell to the earth.

And I looked when he opened the sixth seal, and a great earthquake occurred, and the sun darkened, and the moon turned to blood, and the stars of heaven fell to the earth.

And I looked when he opened the sixth seal, and a great earthquake occurred, and the sun darkened, and the moon turned to blood, and the stars of heaven fell to the earth.
sun became black as hairy sackcloth, and the whole moon became as blood.

6:12 Ἐγένετο ὁ θανάτος ἡ ἁλίας θησαυρῶν, καὶ ἡ στήλη δασωτοῦ κοσμοῦ ἑξῆς ἐγένετο, καὶ ἡ στῆλη ἀλατοῦ ἡμέρας ἑξῆς ἐγένετο. Ἡ θησαυρὸς τῆς ζωῆς ἐγένετο ἡ πλῆθος τῶν ἀστερῶν ἐγένετο, καὶ ἡ θῆκα τοῦ πυρός ἐγένετο ἡ πλῆθος τῶν ἀστερῶν ἐγένετο, καὶ ἡ θῆκα τοῦ στεφανοῦ ἐγένετο ἡ πλῆθος τῶν ἀστερῶν ἐγένετο, καὶ ἡ θῆκα τοῦ κράτους ἐγένετο ἡ πλῆθος τῶν ἀστερῶν ἐγένετο, καὶ ἡ θῆκα τοῦ στεφανοῦ ἐγένετο ἡ πλῆθος τῶν ἀστερῶν ἐγένετο, καὶ ἡ θῆκα τοῦ κράτους ἐγένετο ἡ πλῆθος τῶν ἀστερῶν ἐγένετο, καὶ ἡ θῆκα τοῦ στεφανοῦ ἐγένετο ἡ πλῆθος τῶν ἀστερῶν ἐγένετο, καὶ ἡ θῆκα τοῦ κράτους.

6:13 And the stars of the sky fell to the earth as a fig tree that casts its unripe figs being shaken by a great wind.

6:14 And the sky departed as a scroll being rolled up. And every mountain and island were moved out of their places.

6:15 And the kings of the earth, and the rulers, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains.
6:16 Because the great day of his wrath has come, and who is able to stand?

7:1 And after this I saw four agents standing at the four corners of the earth, restraining the four winds of the earth, so that wind would not blow on the earth, or on the sea, or upon any tree.

7:2 And I saw another agent ascending from the rising of the sun, having a seal of the living one of our God on their foreheads.
And I heard the number of those sealed, a hundred and forty-four thousand sealed out of every tribe of the sons of Israel.

Twelve thousand were sealed from the tribe of Judah, twelve thousand from the tribe of Reuben, twelve thousand from the tribe of Gad, twelve thousand from the tribe of Asher, twelve thousand from the tribe of Naphtali, twelve thousand from the tribe of Manasseh, twelve thousand from the tribe of Benjamin, were sealed.

Twelve thousand were sealed from the tribe of Simeon, twelve thousand from the tribe of Levi, twelve thousand from the tribe of Issachar, twelve thousand from the tribe of Zebulun, twelve thousand from the tribe of Joseph, twelve thousand from the tribe of Benjamin, were sealed.
7:10 And crying out in a great voice, saying, Salvation is in our God who sits upon the throne, and in the Lamb!

7:11 And all the kings of the earth did stand before the throne, and before the Lamb, clothed in white robes, and palms in their hands, and in the Lamb!

7:12 saying, Truly! Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and strength, is for our God into the ages of the ages. Truly!
7:13 And one of the elders answered, saying to me, Who are these who are clothed in white robes, and where did they come from?

7:14 And I said to him, My lord, thou know. And he said to me, These are those coming out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

7:15 Because of this they are before the throne of God, and they serve him day and night in his temple. And he who sits on the throne will dwell among them.

7:16 They will hunger no more, nor will they thirst any more. The sun will, no, not fall upon them, nor any heat.
7:17 Because the Lamb in the midst of the throne will tend them, and will lead them to fountains of waters of life. And God will wipe away every tear from their eyes.

8:1 And when he opened the seventh seal, silence occurred in heaven, like half an hour.

8:2 And I saw the seven agents who stand before God, and seven trumpets were given to them.

8:3 And another agent came and stood at the altar, having a golden censer. And much incense was given to him, so that he would give with the prayers of all the sanctified upon the golden altar before the throne.

8:4 And the vapor of the incense, with the prayers of the sanctified, ascended before God out of the agent's hand.
And the agent took the censer, also filled it from the fire of the altar, and cast it into the sea. And the third part of the sea became blood, and the trees was burnt up, and all green grass was burnt up.

And the second agent sounded, and there occurred thunders, and voices, and lightnings, and an earthquake.

And the seven agents who have the seven trumpets prepared themselves so that they might sound.

And the first sounded, and there occurred hail and fire mingled with blood, and they were cast upon the earth. And the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.
8:9 and the third part of the creatures in the sea (those having lives) died, and the third part of the ships was destroyed.

8:10 And the third agent sounded, and a great star fell from the heaven burning like a torch, and it fell upon the third part of the rivers, and upon the springs of the waters.

8:11 And the name of the star is called Wormwood oil. And the third part of the waters developed into wormwood oil, and many of the men died from the waters, because they were made bitter.

8:12 And the fourth agent sounded, and the third part of the sun was struck, and the third part of the moon, and the third part of the stars, so that the third part of them would be darkened. And the day did not shine the third part of it, and likewise the night.
And the fifth agent sounded, and I saw a star fallen from the sky to the earth. And the key of the abyss was given to him.

And he opened the pit of the abyss, and smoke ascended out of the pit, like smoke of a burning furnace. And the sun and the air were darkened from the smoke of the pit.

And locusts came forth out of the smoke upon the earth, and power was given to them, like the scorpions of the earth have power.
9:4 And it was told them that they should not hurt the grass of the earth, nor anything green, nor any tree, except the men who have not the seal of God on their foreheads.

9:5 And it was given them that they should not kill them, but that they would be tormented five months. And their torment was as the torment of a scorpion when it strikes a man.

9:6 And in those days men will seek death, and will, no, not find it. And they will long to die, and death will flee from them.

9:7 And the likeness of the locusts was similar to horses prepared for battle. And upon their heads were like golden crowns, and their faces were as men's faces.

9:8 And they had on their heads the likeness of men, and their faces were like men's faces. And they had on their heads the likeness of men, and their faces were like men's faces.
And they had hair like the hair of women, and their teeth were as of lions.

And they had breastplates like iron breastplates. And the sound of their wings was like the sound of chariots of many horses running into battle.

And they have tails similar to scorpions, and stings. And in their tails they have power to hurt men five months.

Having a king over them, the agent of the abyss, whose name in Hebrew is Abaddon, but in the Greek he has the name Apollyon.

One woe is departed, behold, two woes yet come after these.

And the sixth agent sounded, and I heard a voice, one from the four horns of the golden altar before God,
saying to the sixth agent who has the trumpet, Loose the four agents who have been bound at the great river Euphrates.

And the four agents were loosed, who were prepared for the hour and for the day and month and year, so that they would kill the third part of men.

And the number of the armies of the horsemen was ten thousands of ten thousands. I heard the number of them.

And thus I saw the horses in the vision, and those who sit on them having breastplates fiery red, and hyacinth color, and brimstone. And the heads of the horses are like heads of lions, and out of their mouths come fire and smoke and brimstone.
9:17 They neither see nor hear nor walk.

9:18 By these three plagues the third part was killed, by the fire and the smoke and the brimstone coming out of their mouths.

9:19 For the power of the horses is in their mouth, and in their tails. For their tails are similar to serpents, having heads, and by them they injure.

9:20 And the rest of the men who were not killed by these plagues, did not repent of the works of their hands, so that they would not worship the demons, and the golden and silver and wooden idols, which can neither see nor hear nor walk.
And I saw a mighty agent coming down out of heaven, clothed with a cloud, and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire,

10:2 and having in his hand an opened book. And he placed his right foot upon the sea, and the left upon the land.

10:3 And he cried out in a great voice as a lion roars. And when he cried out, the seven thunders uttered their voices.
10:5 And the agent whom I saw standing upon the sea and upon the earth raised his right hand to heaven,

10:6 and swore by him who lives into the ages of the ages, who created the heavens and the things in it, and the earth and the things in it, and the sea and the things in it, that time would be no longer, nor the sea, nor the earth, nor the things in them, nor the world, nor the things in it, nor the one who sits on the throne, nor the one who is to come, nor the world that is to come.

10:7 but in the days of the voice of the seventh agent, when he is going to sound, even the mystery of God is finished, as he declared the good-news to his bondmen the prophets.

10:8 And the voice that I heard from heaven was again speaking with me, and saying, Go, take the little book that has been opened in the hand of the agent who stands upon the sea and upon the earth.
And I went to the agent, telling him to give me the little book. And he says to me, Take and eat it. And it will make thy belly bitter, but it will be sweet as honey in thy mouth.

And I took the book out of the agent's hand, and ate it. And it was sweet as honey in my mouth, and when I had eaten it, my belly was made bitter.

And he says to me, Thou must prophesy again against many peoples, and against nations and tongues and kings.

And there was given me a reed similar to a rod, saying, Rise, and measure the temple of God, and the altar, and those who worship in it.
11:2 And leave out the court outside the temple, and do not measure it, because it has been
given to the nations. And they will trample the holy city forty-two months.

11:3 And I will give to my two witnesses, and they will prophesy a thousand two hundred
and sixty days clothed in sackcloth.

11:4 These men are the two olive trees and the two lampstands, having stood before the Lord
of the earth.

11:5 And if any man wants to harm them, fire comes out of their mouth and devours their
enemies. And if any man wants to harm them, he must be killed this way.

11:6 These men have authority to shut the sky, so that it may not rain the days of their
prophecy. And they have authority over the waters to turn them into blood, and to strike the earth with every plague, as often as they may desire.


11:7 And when they have finished their testimony, the beast that ascends out of the abyss will make war with them, and he will overcome them and kill them.


11:8 And their corpses are in the thoroughfare of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.


11:9 And out of the peoples and tribes and tongues and nations they see their corpses three and a half days. And they will not allow their corpses to be put in a sepulcher.


11:10 And those who dwell upon the earth rejoice over them, and will celebrate, and will give gifts to each other, because these two prophets tormentted those who dwell on the earth.
And after the three and a half days a spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon those who watched them.

And I heard a great voice from heaven saying to them, Come up here. And they ascended up. And I heard a great voice from heaven saying to them, Come up here. And they ascended up. And I heard a great voice from heaven saying to them, Come up here. And they ascended up.

And in that day a great earthquake occurred, and the tenth part of the city fell. And seven thousand names of men were killed in the earthquake. And the rest became afraid, 3754 (CONJ) THESE ΟΥΤΟΙ 3778 (PD/NP) Prophets ΠΡΟΦΗΤΑΙ 4396 (N/NP) TORMENTED ΕΒΑΣΑΝΙΖΑΝ 928 (V/AA/3P) ΘΟΣ ΤΟΥΣ 3588 (T/APM) WHO DWELL ΚΑΤΟΙΚΟΥΝΤΑΣ 2730 (V/PAP/APM) ON ΕΠΙ 1909 (PREP) ΘΗ ΤΗΣ 3588 (T/GSF) EARTH ΓΗΣ 1093 (N/GSF) 2730 (V/PAP/APM) ON ΕΠΙ 1909 (PREP) ΘΗ ΤΗΣ 3588 (T/GSF) EARTH ΓΗΣ 1093 (N/GSF)
And the seventh agent sounded, and great voices occurred in heaven, saying, The kingdom of the world has become of our Lord, and of his Christ, and he will reign into the ages of the ages.

And the twenty-four elders who sit before the throne of God, on their thrones, fell upon their faces and worshiped God, saying, We thank thee, Lord God Almighty, who is and was, because thou hast taken thy wrath to come, and the time of the dead to be judged, who has become King of kings and Lord of lords.

And the nations were angry. And thy wrath came, and the time of the dead to be judged, to destroy those who destroy the earth.

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And the nations were angry. And thy wrath came, and the time of the dead to be judged, to destroy those who destroy the earth.
And the temple of God was opened in heaven, and the ark of the covenant of the Lord was seen in his temple. And there occurred lightnings, and voices, and thunders, and great hail.

And another sign was seen in heaven. And behold, a great fiery dragon, having seven heads and ten horns, and seven diadems upon his heads.

And having in her womb, she cried out, suffering birth pains, and suffering to give birth. And another sign was seen in heaven. And behold, a great fiery dragon, having seven heads and ten horns, and seven diadems upon his heads.
And his tail drags the third part of the stars of the sky, and cast them to the earth. And the dragon stood before the woman who was going to give birth, so that when she gave birth he might devour her child.

And war developed in heaven: Michael and his agents to fight with the dragon. And the woman fled into the wilderness where she has a place there prepared by God, so that when she gave birth she might devour her child.

And she gave birth to a son, a male who was going to tend all the nations with an iron rod. And her child was taken up to God and to his throne. And war developed in heaven: Michael and his agents to fight with the dragon. And the woman fled into the wilderness where she has a place there prepared by God, so that when she gave birth she might devour her child.

And she gave birth to a son, a male who was going to tend all the nations with an iron rod. And her child was taken up to God and to his throne.

And the woman fled into the wilderness where she has a place there prepared by God, so that when she gave birth she might devour her child. So that the dragon might devour her child.

And the dragon stood before the woman who was going to give birth, so that when she gave birth he might devour her child.
And he did not prevail, nor was a place found for him any more in heaven.

And they overcame him by the blood of the Lamb, and by the word of their testimony.

And I heard a great voice in heaven, saying, Now it came to pass, the salvation, and the kingdom of our God, and the authority of his Christ. Because the accuser of our brothers was cast out, who accuses them before our God day and night.

And they loved not their life to the point of death.

And the great dragon was cast out, the ancient serpent, called the Devil and Satan, he who leads the whole world astray. He was cast out to the earth, and his agents were cast out with him.

And the salvation, and the kingdom of our God, and the authority of his Christ. Because the accuser of our brothers was cast out, who accuses them before our God day and night.

And they overcame him by the blood of the Lamb, and by the word of their testimony.

And I heard a great voice in heaven, saying, Now it came to pass, the salvation, and the kingdom of our God, and the authority of his Christ. Because the accuser of our brothers was cast out, who accuses them before our God day and night.

And they loved not their life to the point of death.
12:12 Rejoice because of this, O heavens, and ye who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has little time.

12:13 And when the dragon saw that he was cast to the earth, he persecuted the woman who gave birth to the male.

12:14 And two wings of the great eagle were given to the woman, so that she might fly into the wilderness to her place. So that she might be nourished there for a time, and times, and half a time, from the face of the serpent.

12:15 And the serpent cast water like a river out of his mouth after the woman, so that he might make her carried away by the flood.
12:15 ΚΑΙ ΕΒΑΛΕΝ Ο ΟΦΙΣ ΕΚ ΤΟΥ ΣΤΩΜΑΤΟΣ ΑΥΤΟΥ ΟΠΙΣΩ ΤΗΣ ΤΥΓΚΑΙΚΟΣ ΥΔΩΡ ΩΣ ΠΙΣΤΑΜΟΝ ΙΝΑ ΑΥΤΗΝ ΠΙΣΤΑΜΟΦΡΗΤΟΝ ΠΟΙΗΣΗ

12:16 Αν και ο εδώρ έλεγε ανομία με έλεγε για να και το δείχνει ότι και τον ποταμό να και τον άκρη του να και τον ποταμό που και τον ποταμό του ποταμό που και τον ποταμό του ποταμό του ποταμό του ποταμό του ποταμό που και τον ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποταμό του ποτα...
13:3 And one of its heads was as in death, having been killed. And its deadly wound was healed. And the whole earth marveled behind the beast.

13:4 And they worshiped the dragon who gave authority to the beast. And they worshiped the beast, saying, Who is like the beast, and who is able to war against it?

13:5 And a mouth was given to it speaking great things and blasphemy. And authority was given to it to make war forty-two months.
13:7 And it was given to make war with the sanctified, and to overcome them. And authority over every tribe and people and tongue and nation was given to it.

13:8 And all who dwell upon the earth will worship it, whose name has not been written in the book of life of the Lamb who was killed from the foundation of the world.

13:9 If any man has an ear, let him hear.

13:10 If any man keeps in captivity, he goes. If any man kills with a sword, he must be killed with a sword. Here is the perseverance and the faith of the sanctified.
And it exercises all the authority of the first beast before it. And it made the earth and those who dwell in it so that they would worship the first beast, whose mortal wound was healed.

And it would both speak, and would make as many as would not ever worship the image of the beast to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast that had the sword-wound and lived.

And it leads my kind astray (those dwelling on the earth) because of the signs that were given to it in the sight of the beast, telling those who dwell on the earth to make an image to the beast that had the sword-wound and lived.

And it was given it to give a spirit to the image of the beast, so that the image of the beast would both speak, and would make as many as would not ever worship the image of the beast be killed.
13:16 And it makes all, the great and the small, the rich and the poor, and the freemen and the bondmen, that they would give them marks on their right hand, or on their foreheads.

13:17 And so that not any man can buy or sell unless having the mark—the name of the beast or the number of its name.

13:18 Here is wisdom: He who has understanding, let him calculate the number of the beast, for it is a number of a man. And its number is 666.

And I looked, and lo, the Lamb standing on the mount Zion, and with it a number, a hundred and forty-four thousand, having its name and the name of his Father, written on their foreheads.
And I heard a sound from heaven as a sound of many waters, and as a sound of great thunder. And the voice that I heard was like harpings with their harps.

And none could learn the song except the hundred and forty-four thousand, those who have firstfruit to God and to the Lamb. These are men who were not defiled with women, for they are virgins. These are those of whom it was said, ‘They sing a new song before the throne and before the four beings and the elders. And I heard a sound from heaven as a sound of many waters, and as a sound of great thunder. And the voice that I heard was like harpings with their harps.

And these are men who were not defiled for women, for they are virgins. These are the ones who were purchased by Jesus.}

14:3 And they sing a new song before the throne, and before the four beings and the elders. And none could learn the song except the hundred and forty-four thousand, those who have been redeemed from the earth.

14:4 These are men who were not defiled for women, for they are virgins. These are those who follow the Lamb wherever he goes. These were out of men purchased by Jesus, a firstfruit to God and to the Lamb.
And no lie was found in their mouth, for they are unblemished.

KAI EN TΩ ΣΤΟΜΑΤΙ ΑΥΤΩΝ ΟΥΧ ΕΥΡΕΘΗ ΨΕΥΔΟΣ ΑΜΩΜΟΙ ΓΑΡ ΕΙΣΙΝ

And I saw an agent flying in mid-heaven having eternal good-news to proclaim to those who sit on the earth, and to every nation and tribe and tongue and people,

SAYING IN A GREAT VOICE, FEAR GOD, AND GIVE HIM GLORY, BECAUSE THE HOUR OF HIS JUDGMENT HAS COME. AND WORSHIP HIM WHO MADE THE HEAVEN AND THE EARTH AND THE SEA AND SPRINGS OF WATERS.
14:10 He also himself will drink of the wine of the wrath of God, which was mixed undiluted in the cup of his angel, and he will be tormented with fire and brimstone before the holy agents and before the Lamb.

14:11 And the smoke of their torment ascends into the ages of ages. And they have no rest day and night, those who worship the beast and its image, and if any man receives the mark of them who keep the commandments of God, and the faith of Jesus.

14:14 And I looked, and behold, a white cloud. And sitting upon the cloud, like a son of man, having a golden crown on his head and a sharp sickle in his hand.

14:15 And another agent came out from the temple, crying out in a great voice to him who sits on the cloud, Send forth thy sickle and reap, because the hour has come to reap, because the harvest of the earth is ripe.

14:16 And he who sits on the cloud cast his sickle upon the earth, and the earth was reaped.
And another sign in heaven, great and marvelous: seven agents having seven plagues, seven winepresses, up to the bridles of the horses, as far as a thousand and six hundred furlongs.

And another agent came out from the altar having power over the fire. And he cried out in a great shout to him who has the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the grapevine of the earth, because its grapes are fully ripe.

And the agent sent his sickle to the earth, and gathered the vintage of the earth, and cast it into the great winepress of the wrath of God.

And the winepress was trampled outside the city, and blood came out from the winepress, up to the bridles of the horses, as far as a thousand and six hundred furlongs.

And I saw another sign in heaven, great and marvelous: seven agents having seven plagues,
the last, because in them the wrath of God is ended.

15:1 AND KAI 2532 (CONJ) I SAW EIDON 1492 (V/2AIS/1S) ANOTHER ALLA 243 (A/ASN) SIGN SHEMAION 4592 (N/ASN) IN EN 1722 (PREP) THO TÒ 3588 (T/DSM) HEAVEN OURANO 3772 (N/DSM) GREAT MEGA 3173 (A/ASN) AND KAI 2532 (CONJ) MARVELOUS THEUMASTON 2298 (A/ASN) SEVEN EPIITA 2033 (N/NUI) AGENTS AGTELLOS 32 (N/APM) HAVING EXONTAS 2192 (V/PAP/AM) SEVEN EPIITA 2033 (N/NUI) PLAGUES PLAGHAS 4127 (N/APF) THAS TÀS 3588 (T/APF) LAST EXXATAS 2078 (A/APF) BECAUSE OTI 3754 (CONJ) IN EN 1722 (PREP) THEM AYTAIS 846 (PP/PDF) THO O 3588 (T/NSM) WRATH THUMOS 2372 (N/NSM) OF THO TOY 3588 (T/NSM) GOD THEOY 2316 (N/NSM) IS ENDED ETELESQH 5055 (V/API/3S)

15:2 And I saw like a glassy sea mingled with fire, and those who were victorious over the beast and over its image and over the number of its name, standing on the glassy sea, having harps of God.

15:2 AND KAI 2532 (CONJ) I SAW EIDON 1492 (V/2AIS/1S) LIKE OOS 5613 (ADV) GLASSY YAALIHIN 5193 (A/ASF) SEA THELAASAN 2281 (N/ASF) MINGLED MEMIGMENHN 3396 (V/RPP/ASF) WITH FIRE PYRI 4442 (N/DSN) AND KAI 2532 (CONJ) THO THOY 3588 (T/APM) WHO WERE VICTORIOUS NIKONTAS 3528 (V/PAP/AM) OVER EK 1537 (PREP) THE TOY 3588 (T/NSM) BEAST THEIROY 2432 (N/GSN) AND KAI 2532 (CONJ) OVER EK 1537 (PREP) THA THAS 3588 (T/NSF) IMAGE EIKONO 1504 (N/GSF) OF IT AYTOY 846 (PP/GSN) AND KAI 2532 (CONJ) OVER EK 1537 (PREP) THO TOY 3588 (T/NSM) NUMBER APIOMOY 706 (N/NSM) OF THE TOY 3588 (T/NSM) NAME ONOMATO 3686 (N/NSM) OF IT AYTOY 846 (PP/GSN) STANDING EKSTOTAS 2476 (V/PAP/AM) ON EPI 1909 (PREP) THA THIN 3588 (T/NSF) GLASSY YAALIHIN 5193 (A/ASF) THA THN 3588 (T/NSF) SEA THELAASAN 2281 (N/ASF) HAVING EXONTAS 2192 (V/PAP/AM) HARPS KIARAPAS 2788 (N/APF) OF THO TOY 3588 (T/NSM) GOD THEOY 2316 (N/NSM)

15:3 And they sing the song of Moses the bondman of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, righteous and true are thy ways, thou King of the nations.

15:3 AND KAI 2532 (CONJ) THEY SING ADOYSIN 103 (V/PAI/3P) THA THN 3588 (T/NSM) SONG ODHN 5603 (N/NSM) OF MOSES MIGASEOS 3475 (N/GSN) THO TOY 3588 (T/NSM) BONDMAN DOUYAOY 1401 (N/GSN) OF THO TOY 3588 (T/NSM) GOD THEOY 2316 (N/NSM) AND KAI 2532 (CONJ) THA THIN 3588 (T/NSM) SONG ODHN 5603 (N/NSM) OF THE TOY 3588 (T/NSM) LAMB APNIOY 721 (N/NSM) SAYING LEIONTES 3004 (V/PAP/NPM) GREAT MEGAALA 3173 (A/ANP) AND KAI 2532 (CONJ) MARVELOUS THEUMASTA 2298 (A/NPN) THESTAS 3588 (T/NSM) WORKS EPGA 2041 (N/NPN) OF THEE SOY 4675 (PP/2GS) LORD KYPRIE 2962 (N/NSM) THO O 3588 (T/NPM) GOD THEOS 2316 (N/NSM) THO O 3588 (T/NSM) ALMIGHTY PANTOKRATOR 3841 (N/NSM) RIGHTEOUS DIKAIAI 1342 (A/ANP) AND KAI 2532 (CONJ) TRUE ALLOHINAI 228 (A/NPN) THAS AI 3588 (T/NPN) WAYS OAIOI 3598 (N/PNP) OF THEE SOY 4675 (PP/2GS) THO O 3588 (T/NSM) KING BAPIDUSA 935 (N/NSM) OF THESTON 3588 (T/GPN) NATIONS ETHON 1484 (N/GPN)

15:4 Who will, no, not fear thee, O Lord, and glorify thy name, because thou alone are holy? Because all the nations will come and worship before thee, because thy righteous deeds were made known.

15:4 WHO 5101 (P/NSM) WILL FEAR FOBHES 5399 (V/AOS/3S) THEE SE 4571 (PP/2GS) NO OY 3756 (P/RTN) NOT MH 3361 (P/RTN) O LORD KYPRIE 2962 (N/NSM) AND KAI 2532 (CONJ) GLORIFY DOXASH 1392 (V/2AIS/3S) THE TO 3588 (T/ANP) NAME ONOMAT 3686 (N/ASN) OF THEE SOY 4675 (PP/2GS) BECAUSE OTI 3754 (CONJ) ALONE MONOS 3441 (A/ASN) HOLY AGIOI 40 (A/ANP) BECAUSE OTI 3754 (CONJ) ALL PANTA 3956 (A/ANP) THES TA 3588 (T/NPN) NATIONS ETHON 1484 (N/NPN) WILL COME ESOYIN 2240 (V/PAI/3P) AND KAI 2532 (CONJ) WILL WORSHIP PERSKYHNHOSYIN 4352 (V/PAI/3P) BEFORE EION 1799 (ADV) THEE SOY 4675 (PP/2GS) BECAUSE OTI 3754 (CONJ) THES TA 3588 (T/NPN) RIGHTEOUS DEEDS DIKAIOIMAT 1345
15:5 And after these things I looked, and the temple of the tabernacle of the testimony in heaven was opened.

15:6 And the seven agents came forth from the temple having the seven plagues, who were clothed in pure bright linen, and golden belts girded around their breasts.

15:7 And one of the four beings gave to the seven agents seven golden bowls containing the wrath of God who lives into the ages of the ages.

15:8 And the temple became full of vapor from the glory of God and from his power. And none was able to enter into the temple until the seven plagues of the seven agents were ended.
And I heard a great voice out of the temple, saying to the seven agents, Go ye and pour out the seven bowls of the wrath of God into the earth.


16:2 And the first went and poured out his bowl into the sea, and it became blood like of a dead man, and every living soul in the sea died.


16:4 And the second agent poured out his bowl into the rivers and into the springs of the waters, and they became blood.

16:5 And I heard the agent of the waters saying, Thou are righteous who is and was—the Divine—because thou judged these things.


16:7 And the third agent poured out his bowl into the earth and sea, and it became blood like of a dead man, and every living soul in the sea died.

16:11 And I heard a great voice out of the temple, saying to the seven agents, Go ye and pour out the seven bowls of the wrath of God into the earth.
Because they poured out the blood of the sanctified and prophets, and thou have given them blood to drink; they are deserving.

And the fourth agent poured out his bowl upon the sun, and it was given him to scorch men with fire.

And the men were scorched with great heat. And the men blasphemed the name of God who has power over these plagues, and they did not repent to give him glory.

And the fifth agent poured out his bowl upon the throne of the beast, and its kingdom became darkened, and they gnawed their tongues from the anguish.

16:11 And they blasphemed the God of heaven from their pains and from their sores. And they did not repent of their works.

16:12 And the sixth agent poured out his bowl upon the great river Euphrates, and the water of it was dried up, so that the way of the kings from the rising of the sun might be prepared.

16:13 And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs.
an earthquake, so great. Such as did not happen from that time men came to be upon the earth, so mighty
may not walk naked, and they see his shame.)

And there occurred lightnings, and thunders, and voices. And a great earthquake

And the seventh agent poured out his bowl upon the air, and a great voice came forth

And he gathered them together into the place called in Hebrew, Armageddon.

And the seventh agent poured out his bowl upon the air, and a great voice came forth
out of the temple, out of heaven, out of the throne, saying, It has come to pass.

And there occurred lightnings, and thunders, and voices. And a great earthquake
occurred, such as did not happen from that time men came to be upon the earth, so mightly
an earthquake, so great.
And the great city became in three parts, and the cities of the nations fell. And the great Babylon was remembered before God, to give to her the cup of the wine of the wrath of his anger.

And every island fled away, and the mountains were not found.

And great hail, like a talent weight, descended out of the sky upon men. And the men blasphemed God from the plague of the hail, because the plague of it was exceedingly great.

And every island fled away, and the mountains were not found.

And great hail, like a talent weight, descended out of the sky upon men. And the men blasphemed God from the plague of the hail, because the plague of it was exceedingly great.

And great hail, like a talent weight, descended out of the sky upon men. And the men blasphemed God from the plague of the hail, because the plague of it was exceedingly great.

And one of the seven angels who had the seven bowls came and spoke with me, saying, Come, I will show thee the judgment of the great whore who sits upon the many waters,

with whom the kings of the earth fornicated, and those who inhabit the earth were made drunken with the wine of her fornication.
And he carried me away in spirit into a wilderness. And I saw a woman sitting upon a scarlet-colored beast containing names of blasphemy, having seven heads and ten horns.

And the woman was clothed in purple and scarlet, adorned with gold and precious stones and pearls, having in her hand a golden cup containing abominations and the filthy things of her fornication, and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF WHORES AND OF THE ABOMINATIONS OF THE EARTH.

And I saw her, I wondered with great amazement.

And the woman was dressed in purple and scarlet, adorned with gold and precious stones and pearls, carrying in her hand a golden cup containing abominations and the filthy things of her fornication, and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF WHORES AND OF THE ABOMINATIONS OF THE EARTH.

And I saw the woman drunken from the blood of the sanctified, and from the blood of the witnesses of Jesus. And having seen her, I wondered with great amazement.
17:7 And the agent said to me, Why did thou wonder? I will tell thee the mystery of the woman, and of the beast that she sits upon, which has the seven heads and the ten horns.

17:8 THE TO 3588 (T/NSN) BEAST ΘΗΡΙΟΥ 2342 (N/NSN) THAT O 3739 (PR/ASN) THOU SAW ΕΙΔΕΣ 3708 (V/2AAI/2S) WAS ΗΝ 2258 (V/IXI/3S) AND KAI 2532 (CONJ) IS ΕΣΤΙΝ 2076 (V/PXI/3S) NOT ΟΥΚ 3756 (PR/T/N) AND KAI 2532 (CONJ) IS GOING ΜΕΛΕΙ 3195 (V/PAI/3S) TO ASCEND ANABaineIN 305 (V/PAN) OUT OF ΕΚ 1537 (PREP) THAT ΗΣ 3588 (T/GSF) ABYSS ΑΒΥΣΥΣΣΟΥ 12 (N/GSF) AND KAI 2532 (CONJ) GO ΥΠΑΓΕΙΝ 5217 (V/PAN) INTO ΕΙΣ 1519 (PREP) DESTRUCTION ΑΠΩΛΕΙΑΝ 684 (N/ASN) AND KAI 2532 (CONJ) THOS ΟΙ 3588 (T/NPM) WHO Dwell ΚΑΤΟΙΚΟΥΝΤΕΣ 2730 (V/PAP/PM) ΟΝ ΕΠΙ 1909 (PREP) THAT ΗΘΕ 3588 (T/GSF) EARTH ΓΗΣ 1093 (N/GSF) WILL WONDER ΘΑΥΜΑΣΟΝΤΑΙ 2296 (V/FDI/3P) WHOSE ΩΝ 3739 (PR/GPM) THES ΤΑ 3588 (T/ASN) NAMeS ΟΝΟΜΑΤΑ 3686 (N/NNP) NOT ΟΥ 3756 (PR/T/N) HAS BEEN WRITTEn ΓΕΓΡΑΠΤAI 1125 (V/PRI/3S) IN ΕΠΙ 1909 (PREP) THE TO 3588 (T/ASN) BOOK ΒΙΒΛΙΟν 975 (N/ASN) OF ΟΥ ΗΣ 3588 (T/GSF) LIFE ΖΩΗΣ 2222 (N/GSF) FROM ΑΠΟ 575 (PREP) FOUNDATION ΚΑΤΑΒΟΛΗΣ 2602 (N/GSF) OF WORLD ΚΟΣΜΟΥ 2889 (N/GSM) WHEN THEY SEE ΒΛΕΠΟΝΤΩΝ 991 (V/PAP/GPM) THE TO 3588 (T/NSN) BEAST ΘΗΡΙΟΥ 2342 (N/NSN) THAT ΟΤΙ 3754 (CONJ) WAS ΗΝ 2258 (V/IXI/3S) AND KAI 2532 (CONJ) IS ΕΣΤΙΝ 2076 (V/PXI/3S) NOT ΟΥΚ 3756 (PR/T/N) AND KAI 2532 (CONJ) WILL COME ΠΑΡΕΣΤΑΙ 3918 (V/FXI/3S)

17:9 Here is the mind that has wisdom: The seven heads are seven mountains where the woman sits on them.

17:10 And there are seven kings, the five are fallen, the one is, the other has not yet come, and when he comes he must remain a little while.
And the beast that was, and is not, he also is an eighth, and is of the seven, and he goes into destruction.

And the ten horns that thou saw are ten kings who have not yet received a kingdom, but they receive authority as kings one hour with the beast.

These have one mind, and they give their power and authority to the beast.

These will war against the Lamb, and the Lamb will conquer them, because he is Lord of lords and King of kings. And those with him are the called and chosen and faithful.
And the ten horns that thou saw, and the beast, these will hate the whore, and will make her desolate, and will make her naked, and will eat her flesh, and will burn her with fire.

For God gave in their hearts to do his will. Even to do one will, and to give their kingdom to the beast until the words of God would be ended.

And the woman whom thou saw is the great city having reign over the kings of the earth.
18:2 And he cried out in a mighty voice, saying, Babylon the great has fallen, has fallen, and became a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hated bird.

18:3 Because all the nations have drunk from the wine of the wrath of her fornication. And the kings of the earth fornicated with her, and the merchants of the earth became rich from the power of her wantonness.

18:4 And I heard another voice from heaven, saying, Come out from her, my people, so that ye may not participate with her sins, and that ye may not receive from her plagues.
18:5 Because of the earth who fornicated and lived wantonly with her, will weep and will beat their breasts for her when they see the smoke of her burning.

18:6 Render to her as she also rendered to you, and double to her two-fold according to her works. In the cup that she mixed, mix two-fold for her.

18:7 In an amount she glorified herself and lived wantonly, give her so much torment and grief, because she says in her heart, I sit a queen, and am no widow, and will, no, not see her plagues will come in one day, death, and grief, and famine. And she lived wantonly and Sisyphus, and two-fold will she be utterly burned, because strong is Lord, the God who judged her.

18:8 Because of this her plagues will come in one day, death, and grief, and famine. And she will be utterly burned with fire, because strong is Lord, the God who judged her.

18:9 And the kings of the earth who fornicated and lived wantonly with her, will weep and will beat their breasts for her when they see the smoke of her burning.
having stood from afar because of the fear of her torment, saying, Alas, alas, the great city, Babylon, the mighty city! Because thy judgment has come in one hour.

And the merchants of the earth will weep and mourn for her, because no man buys their merchandise any more,

merchandise of gold, and silver, and precious stone, and pearl, and fine linen, and purple, and silk, and scarlet, and all thine wood, and every ivory vessel, and every vessel of most precious wood, and of brass, and iron, and marble,

and cinnamon, and incense, and ointment, and frankincense, and wine, and olive oil, and fine flour, and wheat, and sheep, and cattle, and horses, and chariots, and bodies and souls of men.
18:13 And the fear of her torment, weeping and mourning, because of the fear of her torment, all and bright things are destroyed from thee. And thou will, no, not find them any more. Everything that was in her was devasted in one hour. Every shipmaster, and every merchant, and every sailor, and as many as work by sea, stood from afar. And all and bright things were destroyed from thee. And thou will, no, not find them any more.

18:14 And the fruit of the lust of the soul have departed from thee. And all the fat and bright things are destroyed from thee. And thou will, no, not find them any more.

18:15 The merchants of these things became rich, which stood from afar because of the fear of her torment, weeping, and mourning;

18:16 and saying, Alas, alas, which was clothed in fine linen and purple and scarlet, and adorned with gold and precious stone and pearls!

18:17 Because in one hour such great was devasted. And every shipmaster, and every man who sails anywhere, and sailors, and as many as work by sea, stood from afar.
and cried out seeing the smoke of her burning, saying, What is like the great city?

... and cried out, seeing the smoke of her burning, saying, Thus in violence Babylon the great city will be thrown down, and will, no, not be found any more.
And a sound of harpers and minstrels and flute-players and trumpeters will, no, not be heard in thee any more. And every craftsman of every craft will, no, not be found in thee any more. And a sound of a millstone will, no, not be heard in thee any more. And every craftsman of every craft will, no, not be found in thee any more. And a sound of a millstone will, no, not be heard in thee any more. And every craftsman of every craft will, no, not be found in thee any more.

And the light of a lamp will, no, not shine in thee any more. And a voice of a bridegroom and of a bride will, no, not be heard in thee any more. Because thy merchants were the chief men of the earth, because all the nations were led astray by thy enchantments.

And in her was found blood of prophets, and of the sanctified, and of all who have been killed upon the earth.

And after these things I heard as a great sound of a large multitude in heaven, saying, Praise Lord, the salvation, and the power, and the glory of our God!
19:2 Because true and righteous are his judgments, because he has judged the great whore who ruined the earth by her fornication, and he has avenged the blood of his bondmen from her hand.

19:3 And a second time they said, Praise Lord! And the smoke of her ascended into the ages of the ages.

19:4 And the twenty-four elders and the four beings fell down and worshiped God who sits on the throne, saying, Truly! Praise Lord!

19:5 And a voice came forth from the throne, saying, Praise ye our God, all his bondmen and those who fear him, the small and the great.
And I heard as the sound of a large multitude, and as the sound of many waters, and as the sound of mighty thunders, saying, Praise Lord! Because Lord our God, the Almighty, reigns.

We should be glad and rejoice and give the glory to him, because the marriage of the Lamb has come, and his wife has prepared herself.

And I heard as the sound of a large multitude, and as the sound of many waters, and as the sound of mighty thunders, saying, Praise Lord! Because Lord our God, the Almighty, reigns.

And I fell down before his feet to worship him. And he says to me, See thou not. I am a fellow bondman of thee and thy brothers, those who have the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy.

19:11 And I saw the heaven opened, and behold a white horse, and he who sits upon it called

19:12 And his eyes are a flame of fire, and upon his head are many diadems having names written, and a name written that none knows except he himself,

19:13 and clothed in a garment dipped in blood. And his name is called The Word of God.

19:14 And the armies in heaven followed him upon white horses, clothed in fine linen, pure white.
And a sharp two-edged sword comes out of his mouth, so that he would smite the nations by it. And he will tend them with a rod of iron. And he treads the winepress of the wrath of the anger of the Almighty God.

And I saw one agent having stood in the sun, and he cried out in a great voice, saying to all the birds flying in mid-heaven, Come, gather together to the great supper of God, LORD OF LORDS.

And he has on his garment and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.

And I saw one agent having stood in the sun, and he cried out in a great voice, saying to all the birds flying in mid-heaven, Come, gather together to the great supper of God.
19:19 And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him who sits upon the horse, and against his army.

19:20 And the beast was taken, and the false prophet with it who did the signs in its sight by which he led astray those who received the mark of the beast and those who worship its image. The two were thrown alive into the lake of fire that burns with brimstone.

19:21 And the others were killed by the sword that comes forth out of his mouth (of him who sits upon the horse), and all the birds were filled from their flesh.
And I saw an agent coming down out of heaven having the key of the abyss and a great chain in his hand.

20:1 And KAI 2532 CONJ I SAW EIDON 1492 VVAAI1S AGENT AGGELOON 32 NASM COMING DOWN KATABAINONTA 2597 VVPPASM OUT OF EK 1537 PREP THO TOY 3588 TGSM HEAVEN OUPANVOY 3772 NGSM HAVING EXONTA 2192 VVPPASM THA THN 3588 TASF KEY KALEIN 2807 NASF OF THA THS 3588 TGSF ABYSS ABYSSOY 12 NGSF AND KAI 2532 CONJ GREAT METALH 3173 NASF CHAIN ALYSIN 254 NASF IN EPI 1909 PREP THA THN 3588 TASF HAND XEIPIA 5495 NASF OF HIM AYTOY 846 PPGSM

20:2 And KAI 2532 CONJ HE SEIZED EKPATHSEN 2902 VVAAI3S THO TON 3588 TASM DRAGON DRAKONTA 1404 NASM THO TON 3588 TASM OLD ARXAI 744 AASM THO TON 3588 TASM SERPENT OPHIN 3789 NASM WHO OX 3739 PRNSM IS EIXTIN 2076 VVPLX3S SLANDEROUS DIABOLOS 1228 AANSM AND KAI 2532 CONJ THO O 3588 TNSM ADVERSARY ZATANAS 4567 NNSM THO O 3588 TNSM WHO LEADS ASTRAY PLEANON 4105 VVPPNSM THA THN 3588 TASF WHOLE OATH 3650 NASF WORLD OIKOYMENHN 3625 NASF AND KAI 2532 CONJ BOUND EDHSEN 1210 VVAAI3S HIM AYTON 846 PPGSM THOUSAND XIAlA 5507 NAPN YEARS ETH 2094 NAPN

20:3 And KAI 2532 CONJ HE CAST EBALEN 906 VVAAI3S HIM AYTON 846 PPGSM INTO EIΣ 1519 PREP THA THN 3588 TASF ABYSS ABYSSOY 12 NASF AND KAI 2532 CONJ LOCKED EKELAISEN 2808 VVAAI3S AND KAI 2532 CONJ SEALED ESFRAIGISEN 4972 VVAI3S OVER EPIANΩ 1883 ADV HIM AYTON 846 PPGSM SO THAT INA 2443 CONJ NO MH 3361 PRTNM LONGER ETI 2089 ADV WOULD HE LEAD ASTRAY AILANA 4105 VVPPASM TES TA 3588 TAPN NATIONS EΘNH 1484 NAPN UNTIL AXPI 891 PREP TES TA 3588 TNPN THOUSAND XIAlA 5507 NAPN YEARS ETH 2094 NAPN WERE END TELAESOI 5055 VVPPNM AND KAI 2532 CONJ AFTER META 3326 PREP THESE TAYTA 5023 PDAPN IT IS NECESSARY FOR DEI 1163 VVPPQ3S HIM AYTON 846 PPGSM TO BE LOOSED AYΘHNAI 3089 VVAPN LITTLE MIKRON 3398 AASM TIME XRONON 5550 NASM

20:4 And I saw thrones, and they sat upon them. And judgment was given to them and the souls of those who were beheaded because of the testimony of Jesus, and did not receive the mark upon their forehead and upon their hand. And they lived, and reigned with the Christ the thousand years.

20:4 And KAI 2532 CONJ I SAW EIDON 1492 VVAAI1S THRONES ΘΡΟΝΟΥΝΥΣ 2362 NAPN AND KAI 2532 CONJ THEY SAT EKATHISAN 2523 VVAAI3P UPON EΠ 1909 PREP THEM AYTOY 846 PPAPN AND KAI 2532 CONJ JUDGMENT KIPIMA 2917 NNSM WAS GIVEN EDÒΘΗ 1325 VVPIS3S TO THEM AYTOΣ 846 PPDPN AND KAI 2532 CONJ THAS TÀΣ 3588 TASF SOULS ΨΥΧΟΣ 5590 NAPN OF THOS TÒN 3588 TGPM WHO WERE BEHEADED ΠΕΠΕΛΕΙΚΙΣΜΕΝΟΝ 3990 VVRPGPM BECAUSE OF DIÀ 1223 PREP THA THN 3588 TASF TESTIMONY ΜΑΡΤΥΡΙΑΝ 3141 NASF OF JEHOIHAZ IHSOU 2424 NGSF AND KAI 2532 CONJ BECAUSE OF DIÀ 1223 PREP THO TOY 3588 TASM WORD ΘΕΟΓ 3056 NASM OF THO TOY 3588 TASM GOD ΘΕΟΥ 2316 NGSM AND KAI 2532 CONJ WHO OIITINES 3748 PRPNM WORSHIPPED ΠΡΟΣΕΚΥΝΗΣΑΝ 4352 VVAAI3P NOT OY 3756 PRTNM THE ΤΩ 3588 TDSM BEAST ΘΗΡΙΩ 2342 NDNSM NOR OYTE 3777 CONJ THA THN 3588 TASF IMAGE EIKONA 1504 NAPN OF HIM AYTOY 846 PPGSM AND KAI 2532 CONJ RECEIVED ELABON 2983 NAPN
The rest of the dead did not live until the thousand years were ended. This is the first resurrection.

Blessed and holy is he who has part in the first resurrection. On these the second death has no power, but they will be priests of God and of the Christ, and will reign with him a thousand years.

And when the thousand years are ended, Satan will be loosed out of his prison.

And he will come forth to lead astray the nations in the four corners of the earth, Gog and Magog, to gather them together to the battle, of whom the number of them is as the sand of the sea.
20:8 and they went up on the breadth of the earth, and surrounded the encampment of the sanctified and the beloved city. And fire came down out of heaven from God, and devoured them.

20:9 And they also were the beast and the false prophet. And they will be tormented day and night into the ages of the ages.

20:10 And the devil who leads them astray cast into the lake of fire and brimstone, where also were the beast and the false prophet. And they will be tormented day and night into the ages of the ages.
And I saw a new sky and a new earth, for the first sky and the first earth passed away, and the sea is no more.

And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

And if any man was found not written in the book of life, he was thrown into the lake of fire.
21:1 And I saw the holy city, new Jerusalem, coming down out of heaven from God, having been prepared as a bride adorned for her husband.

21:2 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they will be his people. And God himself will be with them.

21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they will be his people. And God himself will be with them.
21:5 KAI EPIPENE O KAOHMEONES EPI TO THRONOS IOU PANTA KAINA PIOI KAI LEGETEI MOI 

21:6 And he said to me, I have become, I, the Alpha and the Omega, the beginning and the end. I will give to him who is thirsty of the fountain of the water of life freely.

21:7 THO O 3588 {TNSM} WHO OVERCOMES NIKWN 3528 {V/PAP/NSM} WILL INHERIT KAHPROMOHSEI 2816 {V/FAI/3S} THESE TAYTA 3778 {PD/APN} AND KAI 2532 {CONJ} I WILL BE ESKHAI 2071 {V/FXI/1S} GOD THEOS 2316 {N/NSM} TO HIM AU TO 846 {PP/DSM} AND KAI 2532 {CONJ} HE AYTOS 846 {PP/NSM} WILL BE ESKTHAI 2071 {V/FXI/3S} SON YIOS 5207 {N/NSM} TO ME MOI 3427 {PP/1DS}

21:8 But for the cowards, and unbelieving, and sinful, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part is in the lake that burns with fire and brimstone, which is the second death.

21:9 And there came one of the seven agents who had the seven bowls containing the seven last plagues, and he spoke with me, saying, Come, I will show thee the woman, the bride of the Lamb.
And he carried me away in spirit to a great and high mountain, and showed me the great city, holy Jerusalem, coming down out of heaven from God,

21:11 having the glory of God, the light of it similar to a most precious stone, like a jasper stone being crystal clear,

21:12 which has a great and high wall having twelve gates, and at the gates twelve agents, and names inscribed, which are the names of the twelve tribes of the sons of Israel:

21:13 from the east, three gates, and from the north, three gates, and from the south, three gates, and from the west, three gates.
21:14 And the wall of the city having twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

21:14 and Kai 2532 (CONJ) the 3588 (T/NSN) wall 3518 (N/NSN) TEIXOS 5038 (N/NSN) of ths 3588 (T/GSF) city 4172 (N/GSF) POLEOS 4172 (N/GSF) having exon 2192 (V/PAP/NSN) TWELVE 1427 (N/NUI) foundations 3686 (N/APN) THEMELEIOS 3210 (N/APM) and kai 2532 (CONJ) on 1909 (PREP) them 846 (PP/GPM) TWELVE 1427 (N/NUI) NAMEOS 3686 (N/APN) ONOMATA 3210 (N/APM) of ths 3588 (T/GPM) TWELVE 1427 (N/NUI) APOSTLES 3686 (N/APN) APOSTOLON 3686 (N/APN) of the 3588 (T/GSN) TOY 3588 (T/GSN) LAMB 5194 (N/DSM) APNIYI 721 (N/GSN) 21:15 And he who spoke with me had a measure, a golden reed, so that he might measure the city, and the gates of it, and the walls of it.

21:15 and kai 2532 (CONJ) THO 3588 (T/NSM) who spoke 3290 (V/PAP/NSM) LAALON 2980 (N/APN) with 3326 (PREP) MET 4712 (N/ASF) EMEOY 1700 (A/NSF) had eixen 2192 (V/IAI/3S) measure 3588 (T/NSN) METRON 3518 (N/NSN) GOLDEN 652 (N/GSM) XRYSOU 5552 (A/ASM) reed 2258 (V/IXI/3S) KALAMON 5194 (N/DSM) so that 2443 (V/AAA/3S) he might measure 3588 (T/NSN) METRISI 3354 (V/AAS/3S) ths 3588 (T/NSN) TEIXOS 3518 (N/NSN) city 4172 (N/NSF) and kai 2532 (CONJ) THOS 3588 (T/NSN) TOY 3588 (T/NSN) GATES 4440 (N/APM) of it 3588 (T/NSN) AYTHIS 846 (PP/GSM) and kai 2532 (CONJ) the 3588 (T/NSN) wall 3518 (N/NSN) TEIXOS 3518 (N/NSN) 5038 (N/NSN) of it 3588 (T/NSN) AYTHIS 846 (PP/GSM) 21:16 And he measured the city with a reed, twelve thousand furlongs, the length and the breadth and the height of it being equal.

21:16 and kai 2532 (CONJ) THA H 3588 (T/NSN) city 4172 (N/NSN) POLEIS 4172 (N/NSN) LIOS 3754 (N/NSN) KALAMON 5194 (N/DSM) in 1909 (PREP) measure 3588 (T/NSN) METRON 3518 (N/NSN) as great as 3754 (N/NSN) OXON 3754 (N/NSN) and kai 2532 (CONJ) the 3588 (T/NSN) length 3588 (T/NSN) MHKOS 3372 (N/NSN) of it 3588 (T/NSN) AYTHIS 846 (PP/GSM) and kai 2532 (CONJ) he measured 3588 (T/NSN) EMETRISIEN 3354 (V/AAS/3S) ths 3588 (T/NSN) ITHE 3588 (T/NSN) city 4172 (N/NSF) and kai 2532 (CONJ) the 3588 (T/NSN) breadth 3588 (T/NSN) PLATOS 4114 (N/NSN) and kai 2532 (CONJ) the 3588 (T/NSN) height 3588 (T/NSN) YPSOS 5311 (N/NSN) of it 3588 (T/NSN) AYTHIS 846 (PP/GSM) being 3588 (T/NSN) EURISI 2076 (V/PIA/3S) equal 3588 (T/NSN) IZA 2470 (A/NSN) 21:17 And he measured the wall of it, a hundred and forty-four furlongs, a measure of a man, that is, of a heavenly agent.

21:17 and kai 2532 (CONJ) he measured 3588 (T/NSN) EMETRISIEN 3354 (V/IAI/3S) the 3588 (T/NSN) wall 3518 (N/NSN) TEIXOS 5038 (N/NSN) and kai 2532 (CONJ) the 3588 (T/NSN) width 3588 (T/NSN) HUNDRED 1540 (N/NUI) ekaton 5062 (N/NUI) four 3588 (T/NSN) TESSAROPOI 5064 (N/NUI) four 3588 (T/NSN) TESSARON 5064 (N/NUI) measure 3588 (T/NSN) METRON 3518 (N/NSN) of man 3588 (T/NSN) ths 3588 (T/NSN) ANTHROPOU 444 (N/GSM) that 3039 (PR/NNS) is 3588 (T/NSN) EURISI 2076 (V/PIA/3S) of agent 3588 (T/NSN) AITTOYI 32 (A/NSN) 21:18 And the structure of its wall was Jasper. And the city was pure gold, similar to clear glass.

21:18 and kai 2532 (CONJ) THA H 3588 (T/NSN) structure 3664 (A/NSN) ENDOMHISI 1739 (N/NSN) of the 3588 (T/GSN) TOY 3588 (T/GSN) wall 3518 (N/NSN) TEIXOS 5038 (N/NSN) of it 3588 (T/NSN) AYTHIS 846 (PP/GSM) was 2258 (V/IXI/3S) JASPER 2393 (N/NSN) and kai 2532 (CONJ) THA H 3588 (T/NSN) city 4172 (N/NSF) POLEIS 4172 (N/NSF) pure 3588 (T/NSN) KAATHRON 2513 (A/NSN) gold 3588 (T/NSN) XRYSOS 5553 (N/NSN) similar 3588 (T/NSN) TO 3664 (A/NSN) clear 3588 (T/NSN) KAATHRWN 2513 (A/DSM) glass 5194 (N/DSM) YELA 5194 (N/DSM)
And the foundations of the wall of the city adorned with every precious stone. The first foundation was jasper, the second, sapphire, the third, chalcedony, the fourth, emerald, the glory of God illuminated it, and the light of it is the Lamb. And the thoroughfare of the city was pure gold, like transparent glass.

And the fifth, sardonyx, the sixth, sardius, the seventh, chrysolite, the eighth, beryl, the ninth, topaz, the tenth, chrysoprase, the eleventh, jacinth, the twelfth, amethyst.

And the city has no need of the sun, nor of the moon, so that they might shine in it, for the light of God illuminated it, and the light of it is the Lamb.

And the twelve gates were twelve pearls apiece, each one of the gates was of one pearl. And the thoroughfare of the city was pure gold, like transparent glass.

And I saw no temple in it, for the Lord God Almighty is the temple of it, and the Lamb.
And he showed me a pure river of water of life, bright as crystal, coming out from the throne of God and of the Lamb,

And they will bring the splendor and the worth of the nations into it.

And there will, no, not enter into it anything profane, and doing an abomination and a lie, since they are not written in the Lamb’s book of life.

And the nations will walk by the light of it. And the kings of the earth bring to them the splendor and the worth of the nations into it.

And the gates of it will, no, not be locked by day, for there will be no night there.

And they will bring the splendor and the worth of the nations into it.

And there will, no, not enter into it anything profane, and doing an abomination and a lie, since they are not written in the Lamb’s book of life.
22:1 ΚΑΙ ἘΓΕΙΣΕΝ ΜΟΙ ΠΟΤΑΜΟΝ ΚΑΘΩΡΟΝ ΥΔΑΤΟΣ ΖΩΗΣ ΛΑΜΠΡΟΝ ὩΣ ΚΡΥΣΤΑΛΛΟΝ
ΕΚΠΟΔΕΥΜΕΝΟΝ ΕΚ ΤΟΥ ᾨΡΟΝΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟΥ ΑΠΡΙΟΥ

22:2 in the middle of its thoroughfare. And on this side of the river and on that was a tree of
life, bearing twelve fruits, yielding its fruit according to each month. And the leaves of the
tree were for the healing of the nations.

22:3 ΕΠΕΙΔΗ ΠΑΤΕΡΑΣ ΚΑΘΩΡΟΝ ΥΔΑΤΟΣ ΖΩΗΣ ΛΑΜΠΡΟΝ ὩΣ ΚΡΥΣΤΑΛΛΟΝ
ΕΚΠΟΔΕΥΜΕΝΟΝ ΕΚ ΤΟΥ ᾨΡΟΝΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟΥ ΑΠΡΙΟΥ

22:4 ΚΑΙ ΟΙ ΜΗΧΑΝΕΣ ΤΩΝ ΝΟΜΩΝ ΕΙΣ ΤΟΝ ΘΡΩΝΟΝ ΤΕΕΙ ΚΑΙ ΟΙ ΒΑΣΙΛΕΥΟΙ ΕΙΣ ΤΟΝ ΘΡΩΝΟΝ ΕΙΣ ΤΟΝ ΤΑΙΡΙΑΙΟΝ

22:5 ΤΗΣ ΛΑΜΠΡΟΝ ΖΩΗΣ ΠΟΙΟΥΝ ΔΥΝΑΣΚΟΝ ΔΥΝΑΣΚΟΝ ΚΑΤΑ ΜΗΝΑ ΕΚΘΩΝ ΔΥΝΑΣΚΟΝ ΑΠΟΔΙΔΟΥΣ ΣΩΤΗΡΙΑΝ ΑΥΤΟΥ
ΚΑΙ ΤΑ ΦΥΛΑ ΤΟΥ ΣΥΛΟΥ ΕΙΣ ΘΕΟΠΛΟΙΟΝ ΤΩΝ ΘΕΩΝ

22:6 And there will be no curse there. And the throne of God and of the Lamb will be in it, and
his bondmen will serve him.

22:7 ΕΠΕΙΔΗ ΠΑΤΕΡΑΣ ΚΑΘΩΡΟΝ ΥΔΑΤΟΣ ΖΩΗΣ ΛΑΜΠΡΟΝ ὩΣ ΚΡΥΣΤΑΛΛΟΝ
ΕΚΠΟΔΕΥΜΕΝΟΝ ΕΚ ΤΟΥ ᾨΡΟΝΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟΥ ΑΠΡΙΟΥ

22:8 And they will see his face, and his name is on their foreheads.

22:9 ΕΠΕΙΔΗ ΠΑΤΕΡΑΣ ΚΑΘΩΡΟΝ ΥΔΑΤΟΣ ΖΩΗΣ ΛΑΜΠΡΟΝ ὩΣ ΚΡΥΣΤΑΛΛΟΝ
ΕΚΠΟΔΕΥΜΕΝΟΝ ΕΚ ΤΟΥ ᾨΡΟΝΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟΥ ΑΠΡΙΟΥ

22:10 And there will be no night there, and they have no need of a lamp and the light of sun,
because Lord God will illuminate them. And they will reign into the ages of the ages.

22:11 ΕΠΕΙΔΗ ΠΑΤΕΡΑΣ ΚΑΘΩΡΟΝ ΥΔΑΤΟΣ ΖΩΗΣ ΛΑΜΠΡΟΝ ὩΣ ΚΡΥΣΤΑΛΛΟΝ
ΕΚΠΟΔΕΥΜΕΝΟΝ ΕΚ ΤΟΥ ᾨΡΟΝΟΥ ΤΟΥ ΘΕΟΥ ΚΑΙ ΤΟΥ ΑΠΡΙΟΥ

22:12 And he says to me, These words are faithful and true. And Lord, the God of the spirits
of the prophets, sent his agent to show to his bondmen the things that must quickly come to


Let the man doing wrong still do wrong, and let the filthy man still be filthy. And let the righteous man still do righteousness, and let the holy man still be holy. 

Behold, I come quickly, and my reward is with me to render to each man as his work will be 

—I, the Alpha and the Omega, the first and the last, the beginning and the end.

Blessed are those doing his commandments, so that their right will be to be the tree of life, and they may enter in the gates into the city.

Outside are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every man who loves and makes a lie.
I, Jesus, have sent my agent to testify these things to you for the congregations. I am the root and the offspring of David, the bright, the morning star.

And the Spirit and the bride say, Come. And he who hears, let him say, Come. And he who is thirsty, let him come. He who desires, let him take the water of life freely.

And if any man takes away from the words of the book of this prophecy, God will take away from him the seven plagues that are written in this book.

And if any man takes away from the words of the book of this prophecy, God will take away his part from the tree of life, and from the holy city, the things written in this book.
He who testifies these things says, Yea, I come quickly. Truly. Yea, come, Lord Jesus!

The grace of the Lord Jesus is with all the sanctified. Truly.