

Diaglott

Diaglott Διγλωττον

ΠΕΡΙΕΧΟΝ ΤΟ ΠΡΩΤΟ - CONTAINING THE
ΤΟΤΥΠΟΝ ΕΛΛΗΝΙΚΟΝ ORIGINAL GREEK
ΚΕΙΜΕΝΟΝ THE KAI- TEXT OF THE NEW
AND THE ΔΙΑΘΗΚΗ ΕΣΤΙΝ TESTAMENT BASED
ON THE ΕΛΛΗΝΙΚΗ ΔΙΑΘΗΚΗ ON THE VARIOUS READ-
INGS ΚΕΙΜΕΝΟΝ ΤΟΥ ΙΝΟΣ OF THE VATICAN
ΕΚΚΛΗΣΙΑΣ ΧΕΙΡΟΓΡΑΦΟΝ CAN MANUSCRIPT NO.
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ΕΚΚΛΗΣΙΑΣ ΤΟΥ ΕΛΛΗΝΙΚΟΥ LIBRARY.

ΤΙΤΑΝΟΝ. IN THE RENDER-
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INTERNATIONAL
BIBLE STUDENTS
ASSOCIATION

THE
EMPHATIC DIAGLOTT
CONTAINING THE
ORIGINAL GREEK TEXT
OF WHAT IS COMMONLY STYLED THE
NEW TESTAMENT

(According to the Recension of Dr. J. J. Griesbach)

WITH AN
INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION
A NEW EMPHATIC VERSION
BASED ON THE INTERLINEARY TRANSLATION, ON THE RENDERINGS OF EMINENT
CRITICS, AND ON THE VARIOUS READINGS OF
THE VATICAN MANUSCRIPT

No. 1209 in the Vatican Library

BY BENJAMIN WILSON

The Emphatic Diaglott

In 1888, *Zion's Watch Tower* carried in the July issue (Reprint page 1051) an offer to all its readers to receive a copy of the *Emphatic Diaglott* at a subsidized price of \$1.50 which included a year's subscription (or renewal) to the Tower, and postage of sixteen cents. The brother who made this possible, acquired in 1902 the copyright and plates and presented them to the Society as a gift.

An early copy at hand, which was presented in 1903 to Br. Silas Arnold of Dayton, Ohio by Br. Russell, includes an editor's page. As this has not been included in later editions, the text of this item may be of interest to our readers and is reprinted here.

"A Friendly Criticism"

This work we regard as a very valuable help to all Bible students, whether conversant with the Greek language or not. We esteem it (as a whole) *the most valuable* translation of the New Testament extant.

We call special attention to the 'word for word' translation, found immediately under the Greek text, in the left hand column. It will be found valuable, especially for a critical examination of any particular text. A little study will enable you to appreciate it.

Like all things made and done by imperfect mortals, we think this valuable work not without its faults. It would seem to us that the author must have held the view that Jesus had no prehuman existence, and that there is no *personal devil*; i.e., that when the word 'devil' is used *evil principle* is meant; also that Jesus is still a *man* and *flesh*, in glory.

In commending this work to you as a whole so highly as we have done, we deem it but a duty to draw your attention to a very slight *bias* which we think pervades the work in the direction named.

As some pointed illustrations of what we have remarked, we suggest an examination and comparison between the right and left columns of the work, in the following scriptures, viz: John 1:10, Rev. 13:8; Jude 9; Heb. 10:20.

Editor of *Zion's Watch Tower*.

RELATIONSHIP TO GOD— WILSON, AUTHOR OF THE DIAGLOTT

By Pilgrim J. A. Bohnet.

St. Paul Enterprise
Tuesday, April 4, 1916

Doubtless many Enterprise readers will be interested to know something religiously and personally of the author of the Emphatic Diaglott from one who not only had his personal acquaintance, but who several times visited him at his home in Sacramento, California, and spent hours with him in religious discussion. This was in the year 1892, and at the suggestion of Brother C. T. Russell, who furnished his address. Mr. Wilson died some years later.

I met Mr. Wilson by appointment the first time, and was not prepared to accept the decrepit old gentleman who met me at the door as no less a personage than the distinguished author of the incomparable Emphatic Diaglott, yet when he spoke I realized myself as in the presence of a master mind—a scholar. Bent with age and considerably below average height, drawn-featured and slow-gear; this was Wilson.

After some pleasant exchange of insignificant remarks on current topics we naturally drifted into religious themes. Having several times heard him referred to as of Christadelphian faith, I asked him point-blank, “Are you a Christadelphian?” His answer was, “No, I am a member of no organized denomination.” “What then would you call yourself, religiously?” I asked. He hesitated a moment and then said, half reflectively, “Well, you might call me a Resurrectionist.” As this was a new one on me I did not press the point further, but switched over to the Diaglott. We did not proceed far on that subject before Wilson spoke of the Russell criticism pasted in the inside front cover of all Diaglots handled by the Watch Tower Society, declaring it a very difficult matter to accurately translate languages, owing to the lack of exactly corresponding words, and that the right sense in some instances lies between his interpretations and the friendly criticism of Mr. Russell.

Taking up the Diaglott, I referred to the gospel of St. John, 3:1-4, and requested his understanding of the term “Logos” (the Word.) He said “The Logos is the promise of God, and not a personage.” I called his attention to the marginal interpretation, “was God,” and to the interlinear, “a God,” and asked a defining of his understanding. He declared it makes no real difference in the Greek, or to a Greek scholar—“the sense is identical and may be used interchangeably,” he said. To my retort, “then, if there really is no difference in the two expressions, why did you not use original, as set forth in the interlinear, instead of using the other?” he offered no satisfactory explanation. “Then,” said I, “if the Logos was merely the promise of God, how could we harmonize verses 3 and 4, showing that in the Logos was life; and the life was the light of men? And again, this ‘light shone in the darkness’ (verse 5), which was true of Jesus, but could not be true of a mere promise.” To this he made no intelligent reply, though I pressed the point persistently. I there detected his bias; he would not squarely meet the issue, neither would he admit the ransom for all.

Some days later Bro. F. M. Campbell and I called on him together and wrestled with him on the subject of the ransom. Adroitly, Bro. Campbell led Mr. Wilson step by step with Scripture following Scripture from “dead in Adam” to “alive in Christ,” Wilson admitting, and apparently accepting every point of the argument in the procedure until he must have realized himself as being led into an acknowledgment of the ransom, when he declined to go further into the matter, despite all attempted persuasion, and thus our Scripture examination together was necessarily terminated. “An ear to hear” was evidently lacking. “Not many wise, not many learned, but the meek will the Lord guide in judgment and teach them His ways.”

I might add that there has been a report circulated charging Mr. Wilson as saying he would never have written the Diaglott could have known beforehand that Mr. Russell would secure its control or use it so extensively, but Mr. Wilson denied ever having made such a statement. He expressed himself as having been greatly blessed in its preparation. It did not net him much financially, he told me.

PREFACE

To trouble the reader with any lengthy remarks on the important advantage to be derived from a new translation of the Sacred Writings is deemed altogether unnecessary. Much information on this point has been given by others who have published modern versions of the New Testament, with the reasons which have induced them to do so. Those reasons will serve in a great measure also for this. It is generally admitted by all critics that the Authorized or Common version of the Scriptures absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, etc., all require alteration. But this is not all. There are errors of a more serious nature which need correction. The translators of the Common version were circumscribed and trammelled by royal mandate; they were required to retain certain old ecclesiastical words which, accordingly, were left untranslated. Thus the minds of many who had no means of knowing the meaning of the original words have been misled and confused. Biblical criticism, however, during the last two hundred years, has done much to open up and elucidate the Word of God, by discovering many things which were unknown to the old translators, making great improvements in the text, detecting numerous interpolations and errors, and suggesting far better renderings of many passages. Many modern versions have availed themselves of this valuable assistance, and it is believed they have thereby been enabled to give the English reader a better understanding of what was originally written.

Without presuming to claim any superiority for this, as a translation of the New Testament, over any other modern version, it is thought that the present Work presents certain valuable features not found elsewhere, and which will be of real practical utility to every one who wishes to read the books of the evangelists and apostles as they were written under the guidance and inspiration of the Holy Spirit. These features are:--An approved Greek text, with the various Readings of the Vatican Manuscript. No. 1209; an Interlineary literal Word for Word English translation; a New Version, with the Signs of Emphasis; a copious selection of References; many appropriate, illustrative, and exegetical Footnotes; and a valuable Alphabetical Appendix. This combination of important items cannot be found in any other book. The reader will find further remarks on this subject, on the page headed, "Plan of the Work" and he is also invited to read the pages with the respective captions;--"To the Reader;" "History of the Greek Text"; and "History of English Versions." Also, on another page will be found the "Letters and Pronunciation of the Greek Alphabet," for the special benefit of those who may wish to obtain a rudimentary knowledge of that language.

The intelligent reader will at once perceive the utility and importance of this arrangement. Readers who are familiar with the original tongue obtain in this Work one of the best Greek Testaments, with important ancient readings, well worthy of their attention; and, it is presumed, there are even few Greek scholars who are so far advanced but may derive some help from the translation given. Those who have only a little or no knowledge of the Greek may, by careful reading and a little attention to the Interlineary translation, soon become familiar with it. This Work, in fact, places in the hands of the intelligent English reader the means of knowing and appropriating for his own benefit, with but little labor on his part, what has cost others years of study and severe toil to acquire.

Scrupulous fidelity has been maintained throughout this version in giving the true rendering of the original text into English; no regard whatever being paid to the prevailing doctrines or prejudices of sects, of the peculiar tenets of theologians. To the divine authority of the original Scriptures alone has there been the most humble and unbiased submission.

In the preparation of this work for the press, all available help to be derived from the labors of great and learned men has been obtained and appropriated. Lexicons, Grammars, ancient and modern Versions, Commentaries, critical and explanatory, Cyclopedias, Bible and other Dictionaries, etc., have been consulted and culled from. Also, the suggestions, opinions and criticism of friends, on words, phrases and passages, have been duly considered, and sometimes adopted. It is not presumed that this work is free from faults or errors. Infallibility is left for others to claim. Great care however, has been exercised to make it as correct as possible.

The Work is now sent forth to the public, to stand or fall on its own merits. True, it cannot boast of being the production of a council of learned men, as King James' version; but let it be remembered that TYNDALE alone, under very disadvantageous circumstances, did far more for the English Bible than that learned body, for they only followed in the wake of his labors.

This Volume, principally designed for the instruction and advantage of others, is now reverently committed to the blessing of our Father in the heavens, with an earnest and sincere desire that many of those who peruse its pages may be led by the knowledge, faith and obedience inculcated therein to obtain an inheritance in the *aionian* kingdom of Jesus the Anointed One.

B. WILSON.

HISTORY OF THE GREEK TEXT

The following condensed account of the different editions of the Greek New Testament will introduce the reader to the history of the Greek Text, and the various steps taken by learned men for the purpose of editing it with greater critical accuracy. The history will commence with the first printed editions.

The first *printed* edition of the whole of the Greek New Testament was that contained in the Complutensian Polyglot; published by Francis XIMENES de CISNEROS. The principal editor of the work was Lopez de Stunica. It was printed in Greek and Latin, and completed January 10, 1514. In consequence of the delay as to the publication of this edition (from 1514 to 1520) that of ERASMUS was commenced and completed, and was published in 1516, being the *first edition* published of the Greek New Testament. Like the Complutensian edition, this was also in Greek and Latin. The latter part of the book of Revelation being wanting in his MS. he supplied the same by *translating the Latin vulgate into Greek*.

The Greek Manuscripts used for these two editions were few in number, of little critical value, and therefore do not possess much real authority. In 1535, Erasmus published his fifth edition, which is the basis of the common Text.*

In 1546, and again in 1549, ROBERT STEPHENS printed, at Paris, two beautiful small editions of the Greek New Testament; and in 1550 his folio edition with various readings from several Manuscripts--he collated some 15 MSS., but chiefly followed the Complutensian copy.

BEZA published five editions of the Greek Testament; the first in 1565, the last in 1598.

In 1624, the ELZEVIR, printers at Leyden, published a small and beautiful Greek Testament, the editor of which is wholly unknown. It differs little from Stephens' folio edition. The printers gave to this Text the name of "Textus Receptus."

In WALTON'S POLYGLOT of 1657, the Greek New Testament was given according to the Text of Stephens; and in the last volume there was a collection of various Readings from such MSS. as were then known. These various Readings, with some additions, were given in the Greek Testament, published by Bishop Fell, at Oxford, in 1675.

In 1707, Dr. MILL'S Greek Testament appeared. His Text is simply taken from Stephens' as given in Walton's Polyglot; his collection of various Readings was extensive, and these were made the ground for a critical amendment of the Text.

Dr. EDWARD WELLS published the first *critical revision* in parts at Oxford, between 1709 and 1719, with a translation and paraphrase.

BENGEL followed on in the same work and published his edition in 1734, and in his "Apparatus Criticus" he enlarged the stock of various Readings.

WETSTEIN published his Greek Testament in 1751-2, but only indicates, in his inner margin, the few Readings which he preferred to those of the Elzevir edition. But in the collection of critical materials he did more than all his predecessors put together.

*Erasmus, in his third edition of 1523, inserted the text, 1 John v. 7, on the authority of a MS. now in Dublin. Tyndale used this edition to revise his English version.

GRIESBACH, in critical labors, excels by far any who preceded him. He *used* the materials others had gathered. His first edition was commenced in 1775; his last was completed in 1806. He combined the results of the collations of Birch, Matthaei and others, with those of Wetstein. In his Revision he often preferred the testimony of the *older* MSS. to the *mass* of modern copies.

Since the publication of Griesbach's Text, three or four other critical editions have been published, and have received the examination and approval of scholars. Of these, the edition of Scholz has passed through numerous editions. His fundamental principle of criticism was, that the great majority of copies decide as to the correctness of the Text; hence, those who prefer the more ancient documents will consider the Text of Griesbach preferable; while those whose judgment would favor the mass of testimonies would prefer that of Scholz.

In addition to Scholz's collation, Lachmann, Tischendorf, Tregelles, &c., have given to the world the result of their critical labors, and which are acknowledged to be of the highest authority.

The number of MSS. now known, and which have been examined, is nearly 700; thus affording now a far better chance to obtain a correct Greek Text than when the authorized version was at first published.

HISTORY OF ENGLISH VERSIONS

THE first English version of the New Testament was that made by JOHN WICLIF, or WYCLIFFE, about the year 1367. It was translated from the Latin Bible, *verbatim*, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1731.

TYNDALE'S translation was published in 1526, either at Antwerp or Hamburg. It is commonly said that Tyndale translated from the Greek, but he never published it to be so on any title page of his Testament. One edition, not published by him, has this title--"The Newe Testament, dylygently corrected and compared with the Greke, by Willyam Tyndale, and fynsshed in the yere of oure Lorde God, A. M. D. And xxxiiij. in the moneth of Nouember." It is evident he only translated from the Vulgate Latin.

COVERDALE published the whole Bible in English, in the year 1535. He "followed his interpreters," and adopted Tyndale's version, with the exception of a few alterations.

MATTHEW'S BIBLE was only Tyndale and Coverdale's published under the feigned name of Thomas Matthew.

HOLLYBUSHE'S NEW TESTAMENT was printed in 1538, "both in Latin and English, after the Vulgate text," to which Coverdale prefixed a dedication to Henry VIII.

THE GREAT BIBLE, published in 1539, purported to be "translated after the veryte of the Hebrue and Greke textes," but it is certain that it was only a revision of Matthew's, with a few small alterations. It was named "the Great Bible," because of its large size.

CRANMER'S BIBLE, published in 1540, was essentially the same as the Great Bible, but took his name on account of a few corrections which he made in it.

THE GENEVA BIBLE was published at Geneva in 1560. The New Testament in 1557. Coverdale was one of the Geneva brethren who issued it.

THE BISHOP'S BIBLE was a revisal of the English Bible, made by the bishops, and

compared with the originals. It was published in 1568.

THE DOUAY BIBLE appeared in 1609, and was translated from the *authentic Latin*, or Vulgate.

KING JAMES' BIBLE, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned in the languages were appointed to revise the translation then in use. They were ordered to use the Bishop's Bible as the basis of the new version, and to alter it as little as the original would allow; but if the prior translations of Tyndale, Coverdale, Matthew, Cranmer or Whitechurch, and the Geneva editors agreed better with the text, to adopt the same. This translation was perhaps the best that could be made at the time, and if it had not been published by *kingly* authority, it would not now be venerated by English and American protestants, as though it had come direct from God. It has been convicted of containing over 20,000 errors. Nearly 700 Greek MSS. are now known, and some of them very ancient; whereas the translators of the common version had only the advantage of some 8 MSS. none of which was earlier than the tenth century.

Since 1611, many translations of both Old and New Testaments, and portions of the same, have been published. The following are some of the most noted.

The Family Expositor: or a Paraphrase and Version of the New Testament, with Critical Notes. By Philip Doddridge. 1755.

The four Gospels translated from the Greek. By George Campbell. 1790.

A New Literal Translation, from the Original Greek of the Apostolical Epistles. By James Macknight. 1795.

A Translation of the New Testament. By Gilbert Wakefield. 1795.

A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. 1798.

The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation, with a corrected Text. 1808.

The New Testament, in Greek and English; the Greek according to Griesbach; the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Abner Kneeland. 1822.

A New Family Bible, and improved Version, from corrected Texts of the Originals, with Notes Critical, &c. By B. Boothroyd. 1823.

The Sacred Writings of the Apostles and Evangelists, translated from the original, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1833.

A New and Corrected Version of the New Testament. By R. Dickinson. 1833.

The Book of the New Covenant, a Critical Revision of the Text and Translation of Common Version, with the aid of most ancient MSS. By Granville Penn. 1836.

The Holy Bible, with 20,000 emendations. By J. T. Conquest. 1841.

The Good News of our Lord Jesus, the Anointed; from the Critical Greek of Tittman. By N. N. Whiting. 1849.

A Translation of the New Testament, from the Syriac. By James Murdock. 1852.

Translation of Paul's epistles. By Joseph Turnbull. 1854.

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1856.

TO THE READER.

THAT."All Scripture, divinely inspired, is profitable for Teaching, for Conviction, for Correction, for THAT Instruction which is in Righteousness," is the truthful testimony of the Sacred Writings about themselves. We rejoice to express our conviction that the word of God was perfect and infallible as it emanated from those holy men of old, the prophets and apostles, who "spoke, being moved by the Holy Spirit." As a revelation of Jehovah's will to the human race, it was requisite that it should be an unerring guide. Amid the ever conflicting strife of human opinions, and the endless diversity of thought, we needed such a standard, to lead us safely through the perplexing problems of life, to counsel us under all circumstances, to reveal the will of our Heavenly Parent, and to lift on high a celestial light, which, streaming through the thick darkness that broods around, shall guide the feet of his erring and bewildered children to their loving Father's home. We needed, therefore, a testimony upon which to repose our faith and hope, free from all error, immutable, and harmonious in all its details--something to tell us how to escape from the evils of the present, and attain to a glorious future. With reverence and joy we acknowledge the Sacred Writings to be such, as they were originally dictated by the Holy Spirit. How important, then, that they should be correctly read and understood!

But can it be fairly said that such is the case with our present English Version? We opine not. Though freely acknowledging that it is sufficiently plain to teach men the social and religious duties of life, and the path to immortality, yet it is a notable fact that King James' Translation is far from being a faithful reflection of the mind of the Spirit, as contained in the Original Greek in which the books of the New Testament were written. There are some thousands of words which are either mistranslated, or too obscurely rendered; besides others which are now obsolete, through improvement in the language. Besides this, it has been too highly colored in many places with the party ideas and opinions of those who made it, to be worthy of full and implicit confidence being placed in it as a genuine record. In the words of Dr. Macknight, "It was made a "little too complaisant to the King, in favoring his notions of predestination, election, witchcraft, "familiar spirits, and kingly rights, and these it is probable were also the translators' opinions. "That their translation is partial, speaking the language of, and giving authority to one sect." And according to Dr. Gell, it was wrested and partial, "and only adapted to one sect;" but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by "reasons of state."

The Version in common use will appear more imperfect still when the fact is known that it was not a translation from the Original, but merely a revision of the Versions then in use. This is evident from the following directions given by King James to the translators, viz.: "The Bishops' "Bible to be followed, and altered as little as the Original will permit. And these translations to be "used when they agree better with the text than the Bishops' Bible--namely, Tyndale's, "Matthew's, Coverdale's, Whitchurch's, Geneva." None of these were made from the Original Greek, but *only compare with it*--being all translated from the *Vulgate Latin*. Hence it follows that the authorized version is simply a revision of the Vulgate. And the Greek Text, with which it was compared, was compiled from Eight MSS. only, all of which were written since the tenth century, and are now considered of comparatively slight authority. The "*Textus Receptus*," or Received Greek Text, was made from these MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation,

and part of that wanting, which was supplied by translating the Latin of the Vulgate into Greek! Since the publication of the "*Textus Receptus*," and the Common Version, some 600 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is one marked B., *Cod. Vaticanus*, No. 1209 of the fourth and fifth centuries. The second marked A., *Cod. Alexandrinus*, of the fifth century. The third marked C., *Cod. Ephrem.*, about the fifth century, and the fourth, marked D., *Cod. Cantabrigiensiensis*, of the seventh century.

Besides valuable assistance from ancient MSS., the DIAGLOTT has obtained material aid from the labors of many eminent Biblical critics and translators. Among these may be mentioned.--Mill, Wetstein, Griesbach, Scholz, Lachmann, Tischendorf, Tittman, Tregelles, Doddridge, Macknight, Campbell, Horne, Middleton, Clark, Wakefield, Bloomfield, Thompson, Murdock, Kneeland, Boothroyd, Conquest, Sharpe, Gaussen, Turnbull, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him not hastily censure or condemn till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a *correct Greek Text* is given, so that the Original may be always appealed to in cases of doubt. However imperfect the Translation may be considered by the Critic it cannot adulterate the Original.

PLAN OF THE WORK.

1. Greek Text and Interlineary Translation.--The left-hand column contains the GREEK TEXT according to Dr. J. J. Griesbach, and interlined with it a LITERAL WORD-FOR-WORD TRANSLATION, wherein the corresponding English is placed directly under each Greek word.

The *Sectional* Divisions are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets [thus], though authorized by Griesbach, are omitted by the Vatican MS.

The advantages to be derived from such an arrangement must be apparent to the Bible student. The learned have a *Greek Text* acknowledged to be one of the best extant., while the unlearned have almost an equal chance with those acquainted with the Original, by having the meaning and grammatical construction given to each word. This part of the work will be a desideratum by many, but more adapted for criticism than for reading. Although by adhering to the arrangement of the Original, the Translation may appear uncouth, yet the strength and beauty of many passages are thereby preserved.

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot well be avoided in a word-for-word Translation. The advantages, however, accruing to the diligent investigator of the Divine Word by pursuing this plan are many, and will be duly appreciated.

2. New Version.--The column on the right-hand side of the page is a NEW VERSION for general reading. This rendering is based upon that in the left-hand column, and the labors of many talented critics and translators of the Scriptures. The Readings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this column the EMPHATIC SIGNS are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The *Chapters* and *Verses* of the Common Version have been retained, principally for

convenience of reference. The reader, however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 16th century.

3. Foot Notes and References.--The various Readings of the Vatican MS., Notes for the elucidation of the text, and References, are introduced at the bottom of the page. The Notes are critical, illustrative, explanatory, and suggestive. Old Testament quotations are always referred to, and copious parallel passages in the New.

4. Appendix.--It is intended to add an Appendix to the Work, containing all the Geographical and Proper Names found in the New Testament, with Words and Phrases intimately connected with doctrinal subjects, alphabetically arranged. These will be critically examined, and the light of Biblical science thrown upon such as have given rise to sectarian disputes, and the cavils of infidels.

SIGNS OF EMPHASIS

The Greek article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words: and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of Emphasis are incorporated with the words in such a manner that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs: such as, Initial Capital letters, *italics*, SMALL CAPITALS and CAPITALS.

The Common Version of the New Testament fails to give the reader a full conception of the meaning designed to be conveyed by the Greek original, in regard--

- 1st. To those Words which are connected with the Greek Article;
- 2nd. To those Pronouns substantive which are intended to carry in themselves a peculiar emphasis, and,
- 3rd. To those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies, the following System of Notation is employed in the English column of the DIAGLOTT.

1. Those Words rendered *positively* emphatic by the presence of the *Greek Article* are printed in Small Capitals: as, "The LIFE was the LIGHT OF MEN."
2. Those Pronouns Substantive which, in the Greek, are intended to be *positively* emphatic are printed in Black Letter: as, "**He** must increase, but **I** must decrease."
3. Those Adjectives and Pronouns which in the Greek are *comparatively* emphatic, as indicated by their position, are printed with an Initial Capital Letter: as, "One Body, and One Spirit, even as ye are called in One Hope of your CALLING."

4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter.

By adopting these Signs of Emphasis, it is believed *certainty* and *intensity* are given to passages where they occur, as well as *vivacity* and *earnestness* to the discourses in which they are found; thus rendering the reader a hearer, as it were, of the life-words of Him “who spoke as never man spoke,” or which were enunciated by **His** inspired apostles.

LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET

FIGURE.	NAME.	SOUND, OR POWER.	REMARKS
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A	α	Alpha	A	<p>In the Greek there are three different accents: acute ('), grave (`), and circumflex (̂), Almost every Greek word takes an accent: and when the word is pronounced, the emphasis is placed on the accented syllable.</p> <p>The acute accent is placed over every short syllable, and when the emphasis is placed on the penult or on the antepenult, also on the last syllable of the word when a comma, a semicolon, a period or an unaccented word follows, as γυνήτις (a woman), παῖδίον (a boy).</p> <p>The grave accent is always placed on the last syllable of the word, as χαλός (good), ἐρννρός (red).</p>
B	β	Beta	B	
Ξ	ξ	Gamma	g hard, as in begin	
Γ	γ	Delta	d	
Δ	δ	Epsilon	e short, as in met	
E	ε	Zeta	z	
Z	ζ	Eta	e long, as in keen	
H	η	Theta	th	
Φ	φ	Iota	I	
I	ι	Kappa	K	
K	κ	Lambda	L	
Λ	λ	Mu (Mi)	M	
M	μ	Nu (Ni)	N	
N	ν	Xi	X	
O	ο	Omicron	o short, as in lot	
Π	π	Pi	p	
P	ρ	Rho	r	
Σ	σ	Sigma	s	
T	τ	Tau	t	
Υ	υ	Upsilon	u	
Ω	ω	Phi	ph	
X	χ	Chi	ch hard, as in chord	
Ψ	ψ	Psi	ps	
Θ	θ	Omega	o long, as in throne	

The circumflex is placed over a long penultimate syllable and when the last syllable is short, as οῶυα (*body*), γνπος (*garden*); and on every contracted word which is accented on the last syllable, as γαλη (*cat*), ουχη (*fig-tree*).

The LETTERS are divided into seven vowels and seventeen consonants.

The VOWELS are ε, ο, short; η, ω, long; and α, ι, ν, doubtful.

DIPHTHONGS are formed of two vowels joined together, and are twelve in number; six proper, αι, αυ, ει, εν, οι, ον; and six improper, α, η, Θ, ην, Θν, νι. The little stroke under α, η, Θ, standing for *Iota*, called *Iota subscript*, is not sounded, but merely serves to show the derivation.

The LABIALS, (π, β, Θ) the PALATALS (χ, γ, ξ) and the DENTALS (τ, δ, θ) are named according to the organs of articulation employed in pronouncing them. To each of these classes belongs a *double* letter, so called because combining the sound of ζ with that of another consonant; thus, the Labials, πζ, βζ, ψζ are equal to ψ, the Palatals, χζ, γζ, ξζ to ξ, and the Dentals, τζ, δζ, to ξ.

The letter ν can stand only before Dentals; before Labials it becomes υ; before the liquids, (γ, υ, ν, ρ) assimilation takes place, so that before γ it becomes γ, before ρ it becomes ρ, &c. Before Palatals ν is converted into γ; but observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like n; thus αγγελος (*angel*) is pronounced *angelos*, not *aggelos*.

Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, or rough breathing, ('), as ήλιος (*sun*), pronounced as if written *helios*; or with a smooth one ('), as επί (*upon*), simply read *epi*. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter *h*. The aspirate is placed over ρ and ν when they stand at the beginning of a word; thus ρόδον (*a rose*), pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel; thus νίξ (*a son*), pronounced *why-os*. When ρ is doubled, the last one takes the aspirate.

Words in Greek are of ten kinds, called parts of speech; viz., *Article, Noun, Adjective, Pronoun, Verb, Participle, Adverb, Preposition, Conjunction, and Interjection*.

The Article, Noun, Pronoun, and Participle, are declined with *Gender, Number, and Case*.

There are three Genders; the *Masculine, Feminine* and *Neuter*.

There are two Numbers; the *Singular*, which speaks of *one*, as λόγός, *a word*; and the *Plural*, which speaks of *more than one*, as λόγοι, *words*.

To these the Greeks added a third number, called the *dual*, which only speaks of *two*, but this number was not much used, and is not found either in the Septuagint or the New Testament.

There are five Cases; the *Nominative, Genitive, Dative, Accusative, and Vocative*.

The Article as ό, ή, τό generally answers to the definite article *the* in English. When no article is expressed in Greek, the English indefinite article *a* is signified. Thus as άνθρωπος means *a man*, or *man* in general; and ό άνθρωπος, *the man*. It is thus declined.

SINGULAR				PLURAL			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
Nom.	ὁ,	ἡ,	τό,	<i>the</i>	Nom.	οἱ,	αἱ, τά, <i>the</i>
Gen.	τοῦ,	τῆς	τοῦ,	<i>of the</i>	Gen.	τῶν,	τῶν, τῶν, <i>of the</i>
Dat.	Τῷ,	τῇ,	τῷ,	<i>to the</i>	Dat.	τοῖς,	ταῖς, τοῖς, <i>to the</i>
Acc.	τόν,	τήν,	τό,	<i>the</i>	Acc.	τούς,	τάς, τά, <i>the</i>

The Article has no vocative; ὦ, which sometimes precedes a *noun* in the vocative, is an Interjection.

The Article takes the consonant τ in every Case, except in the nom. sing. masc. and fem. Οἱ, αἱ, and in the nom. pl. masc. and fem. Οἱ, αἱ, where the τ is superseded by the aspirate (').

The Gen. pl. in all genders and in every declension ends in ων.

The Personal or Primitive Pronouns are three: ἐγώ, *I*, plural ὑμεῖς, *we*, of the first person; σὺ, *thou*, plural υμεῖς, *you*, of the second; Gen. οὗ, *he*, or *she*, plural οὗ, *they*, of the third.

The Relative Pronouns are ὅς, ἡ, ὅ, *who*, *which*, and αὐτός, αὐτή, αὐτό, *he*, *she*, *it*, &c., &c.

To those wholly unacquainted with Greek, the foregoing remarks will give some, though perhaps but little satisfaction. If a further knowledge is desired, the reader had better procure a Grammar. A very good book to commence with has been published by Bagster & Sons, London, entitled, "A practical Guide to the first Study of the Greek Testament," designed for those who have no knowledge of the Greek language.

Diaglott, Matthew 1

Matthew 1:1 A record of descent of Jesus Anointed, son of David, son of Abraham.

Matthew 1:2 Abraham begot the Isaac, Isaac and begot the Jacob, Jacob and begot the Judas and the brothers of him.

Matthew 1:3 Judas and begot the Phares and the Zara by the Thamar. Phares and begot the Esrom; Esrom and begot the Aram;

Matthew 1:4 Aram and begot the Aminadab; Aminadab and begot the Naasson; Naasson and begot the Salmon;

Matthew 1:5 Salmon and begot the Booz by the Rachab; Booz and begot the Obed by the Ruth; Obed and begot the Jesse.

Matthew 1:6 Jesse and begot the David the king. David the king and begot the Solomon by the of the Urias;

Matthew 1:7 Solomon and begot the Roboam; Roboam and begot the Abia; Abia and begot the Asa;

Matthew 1:8 Asa and begot the Josaphat; Josaphat and begot the Joram; Joram and begot the Ozias;

Matthew 1:9 Ozias and begot the Jotham; Jotham and begot the Achaz; Achaz and begot the Ezekias;

Matthew 1:10 Ezekias and begot the Manasses; Manasses and begot the Amon; Amon and begot the Josias;

Matthew 1:11 Josias and begot the Jechonias and the brothers of him, near the removal Babylonian.

Matthew 1:12 After the removal Babylonian, Jechonias begot the Salathiel. Salathiel and begot the Zorobabel;

Matthew 1:13 Zorobabel and begot the Abiud; Abiud and begot the Eliakim; Eliakim and begot the Azor;

Matthew 1:14 Azor and begot the Sadok; Sadok and begot the Achim; Achim and begot the Eliud;

Matthew 1:15 Eliud and begot the Eleazar; Eleazar and begot the Matthan; Matthan and begot the Jacob;

Matthew 1:16 Jacob and begot the Joseph, the husband of Mary, of whom was born Jesus, that being named Anointed.

Matthew 1:17 All then the generations from Abraham till David, generations fourteen; and from David till the removal Babylonian, generations fourteen; and from the removal of Babylonian till Anointed, generations fourteen.

Matthew 1:18 Of the now Jesus Anointed the birth thus was. Being espoused for the mother of him Mary to the Joseph, before either came together them, she was found in womb having by a spirit holy.

Matthew 1:19 Joseph and the husband of her, a just man being and not willing her to publicly expose, was inclined secretly to release her.

Matthew 1:20 These but of him thinking on, lo a messenger of a Lord in a dream appeared to him, saying: Joseph, son of David, not thou shouldst fear to take Mary the wife of thee; that for in her being found, by a spirit is holy;

Matthew 1:21 she shall bear and a son, and thou shalt call the name of him Jesus; he for shall save the people of him from the sins of them;

Matthew 1:22 (This and all was done, so that might be fulfilled the word spoken by the Lord through the prophet, saying:

Matthew 1:23 Lo, the virgin in womb shall have, and shall bear a son, and they shall call the name of him Emmanuel; which is being translated, with us a God.)

Matthew 1:24 Being aroused and the Joseph from the sleep, he did as commanded to him the messenger of a Lord, and took the wife of him,

Matthew 1:25 but not he knew her till she brought forth the a son of her the first born; and called the name of him Jesus.

Diaglott, Matthew 2

Matthew 2:1 The and Jesus being born in Bethleem of the Judea, in days of Herod the king, lo, wise-man from an east country came into Jerusalem, saying:

Matthew 2:2 Where is the new-born king of the Jews? we saw for of him the star in the rising, and are come to do homage of him.

Matthew 2:3 Having heard and Herod the king was alarmed, and all Jerusalem with him;

Matthew 2:4 and having called together all the chief-priests and scribes of the people, he inquired of them where the Anointed should be born.

Matthew 2:5 They and said to him: In Bethleem of the Judea; thus for is written by the prophet;

Matthew 2:6 And thou Bethleem, land of Juda; by no means least art among the princes of Juda; out of thee for shall come forth a prince, who shall govern the people of me, the Israel.

Matthew 2:7 Then Herod privately having called the wise-men, learned exactly from them the time of the appearing a star,

Matthew 2:8 and sending them into Bethleem, he said: Passing on your way, exactly inquire about the infant; as soon as and you have found, bring word to me, that I also going pay homage to him.

Matthew 2:9 They and having heard the king departed. And lo, the star, which they saw in the rising, went before them, till going it stood over where was the infant.

Matthew 2:10 Seeing and the star, they rejoiced a joy very great;

Matthew 2:11 and being come into the house, they saw the infant with Mary the mother of it, and falling down did homage to it, and opening the treasuries of them, they offered to it gifts, gold and frankincense and myrrh.

Matthew 2:12 And being warned in a dream not to return to Herod, by another way they withdrew into the country of them.

Matthew 2:13 Having withdrawn but of the, lo, a messenger of a Lord appears in a dream to the Joseph, saying: Arising take the infant and the mother of it, and flee into Egypt, and be thou there, till I speak to thee; is about for Herod to seek the infant, to kill it.

Matthew 2:14 He then arising took the infant and the mother of it by night, and went into Egypt;

Matthew 2:15 and he was there till the death of Herod; that might be fulfilled the word spoken by the Lord through the prophet, saying: Out of Egypt I called the son of me.

Matthew 2:16 Then Herod seeing that he was mocked by the wise-men, was enraged much; and sending forth he slew all the boys the in Bethleem and in all the borders of her, from two years and under, according to the time which he exactly learnt from the wise-men.

Matthew 2:17 Then was fulfilled the word spoken by Jeremiah the prophet, saying:

Matthew 2:18 A voice in Rama was heard, lamentation and weeping and mourning great; Rachel bewailing the children of her; and not is willing to be comforted because not they are.

Matthew 2:19 Having died and of the Herod, lo, a messenger of a Lord in a dream appears to the Joseph in Egypt, saying:

Matthew 2:20 Arising take the infant and the mother of it, and go thou into land Israel; they are dead for the seeking the life of the infant.

Matthew 2:21 He and arising took the infant and the mother of it, and came into land Israel.

Matthew 2:22 Hearing and, that Archelaus was reigning over the Judea instead of Herod the father of him, he was afraid there to go; being warned and in a dream, he withdrew into regions of the Galilee.

Matthew 2:23 And coming he dwelt into a city named Nazareth; that might be fulfilled the words spoken through the prophets, that a Nazarene he will be called.

Diaglott, Matthew 3

Matthew 3:1 In now the days those comes John the dipper, proclaiming in the desert of the Judea, and saying:

Matthew 3:2 Reform ye; has come nigh for the majesty of the heavens.

Matthew 3:3 This for is he spoken of by Esaias the prophet, saying: A voice crying out in the desert; make you ready the way of a Lord, straight make ye the beaten tracks of him.

Matthew 3:4 He and the John had the outer garment of him from hairs of a camel, and a belt made of skin around the loins of him; the and food of him was locusts and honey wild.

Matthew 3:5 Then went out to him Jerusalem, and all the Judea, and all the country about of the Jordan;

Matthew 3:6 and were dipped into the Jordan by him, confessing the sins of them.

Matthew 3:7 Seeing and many of the Pharisees and Sadducees coming to the dipping of him, he said to them: O broods of venomous serpents, who pointed out to you to flee from the coming wrath?

Matthew 3:8 Bring forth then fruit worthy of the reformation,

Matthew 3:9 and not think to say in yourselves: A father we have the Abraham; I say for to you, that is able the God out of the stones these to raise up children to the Abraham.

Matthew 3:10 Now and even the axe to the root of the trees lies; every therefore tree not bearing fruit good, is cut down, and into a fire cast.

Matthew 3:11 I indeed dip you in water, into reformation; he but after of me coming, mightier of me is, of whom not I am worthy the sandals to carry; he you will dip in spirit holy and fire.

Matthew 3:12 Of whom the winnowing shovel in the hand of him, and he will thoroughly cleanse the threshing floor of him; and he will gather the wheat of him into the storehouse, the but chaff he will burn up in fire inextinguishable.

Matthew 3:13 Then comes the Jesus from the Galilee to the Jordan to the John, of the to be dipped by him.

Matthew 3:14 The but John refused him saying: I need to have by thee to be dipped, and thou comest to me?

Matthew 3:15 Answering and the Jesus said to him: Permit now; thus for coming it is to us, to fulfil all righteousness. Then he suffered him.

Matthew 3:16 And having dipped the Jesus went up immediately from the water; and lo, were opened to him the heavens, and was seen the spirit of the God descending like a dove, and coming on him.

Matthew 3:17 And lo, a voice out of the heavens, saying: This is the son of me the beloved, in whom I delight.

Diaglott, Matthew 4

Matthew 4:1 Then the Jesus was led into the desert by the spirit, to be tempted by the accuser.

Matthew 4:2 And fasting days forty and nights forty, after he was hungry.

Matthew 4:3 And coming to him the tempter, said: If a son thou be of the God, speak, that the stones these loaves may become.

Matthew 4:4 He but answering said: It is written: Not by bread alone shall live a man; but by every word proceeding from mouth of God.

Matthew 4:5 Then takes him the accuser into the holy city, and places him on the wing of the temple,

Matthew 4:6 and saying to him: if a son thou be of the God, cast thyself down; it is written for: That to the messengers of him he will give charge of thee; and on hands they shall raise thee, lest thou strikes against a stone the foot of thee.

Matthew 4:7 Said to him the Jesus: Again it is written: Not thou shalt put to the proof Lord the God of thee.

Matthew 4:8 Again takes him the accuser into a mountain high exceedingly, and shows to him all the kingdoms of the world and the glory of them,

Matthew 4:9 and says to him: These all to thee I will give, if falling down thou wilt do homage to me.

Matthew 4:10 Then says to him the Jesus: Go thou behind of me, adversary; it is written for: Lord the God of thee thou shalt worship, and to him only thou shalt render service.

Matthew 4:11 Then leaves him the accuser; and lo, messengers came and ministered to him.

Matthew 4:12 Hearing now the Jesus, that John was delivered up, he withdrew into the Galilee.

Matthew 4:13 And having left the Nazareth, coming dwelt at Capernaum the by the sea-side, in borders of Zabulon and Nephthalim;

Matthew 4:14 that might be fulfilled the word spoken through Esaias the prophet, saying:

Matthew 4:15 Land of Zabulon and land Nephthalim way of the sea by the Jordan, Galilee of the nations.

Matthew 4:16 The people who are sitting in darkness saw a light great; and to those sitting in a region even a shade of death, a light has arisen to them.

Matthew 4:17 From that time began the Jesus to proclaim, and to say: Reform; has come nigh for the royal dignity of the heavens.

Matthew 4:18 Walking and by the sea of the Galilee, he saw two brothers, Simon the called Peter, and Andrew the brother of him, casting a fishing-net into the sea; they were for fishers.

Matthew 4:19 And he says to them: Come behind of me, and I will make you fishers of men.

Matthew 4:20 They and immediately leaving the nets, followed him.

Matthew 4:21 And going on from thence, he saw other two brothers, James the of the Zebedee and John the brother of him in the ship with Zebedee of the father of them, mending the nets of them; and called them.

Matthew 4:22 They and forthwith leaving the ship and the father of them, followed him.

Matthew 4:23 And went about all the Galilee the Jesus, teaching in the synagogues of them, and preaching the glad tidings of the kingdom, and curing every disease and every malady among the people.

Matthew 4:24 And went the report of him into all the Syria; and they brought to him all the sick having, various diseases and torments seized with, and demoniacs, and lunatics, and paralytics; and he cured them.

Matthew 4:25 And followed to him crowds great from the Galilee, and Decapolis, and from Jerusalem, and Judea, and beyond of the Jordan.

Diaglott, Matthew 5

Matthew 5:1 Seeing and the multitudes, he went up to the mountain; and having seated himself, came to him the disciples of him;

Matthew 5:2 and opening the mouth of him, he taught them, saying:

Matthew 5:3 Blessed the poor to the spirit; because of them is the kingdom of the heavens.

Matthew 5:4 Blessed the mourners, for they shall be comforted.

Matthew 5:5 Blessed the meek, for they shall inherit the earth.

Matthew 5:6 Blessed the hungering and thirsting the righteousness, for they shall be satisfied.

Matthew 5:7 Blessed the merciful, for they shall obtain mercy.

Matthew 5:8 Blessed the clean to the heart, for they the God shall see.

Matthew 5:9 Blessed the peace-makers, for they sons of God shall be called.

Matthew 5:10 Blessed those being persecuted on account of righteousness, for of them is the kingdom of the heavens.

Matthew 5:11 Blessed are ye, whenever they reproach you and persecute, and say every evil word against you, speaking falsely, because of me.

Matthew 5:12 Rejoice ye and exult ye, for the reward of you great in the heavens; in this way for they persecuted the prophets those before you.

Matthew 5:13 You are the salt of the earth. If but the salt become tasteless, with what shall it be salted? for nothing is it of service any more, except to be cast out, and trodden under foot by the men.

Matthew 5:14 You are the light of the world. Not possible a city to hide upon a hill being situated;

Matthew 5:15 nor they light a lamp, and place him under the measure, but on the lamp-stand; and it gives light to all those in the house.

Matthew 5:16 Thus let it shine the light of you in the presence of the men, that they may see of you the good works, and may praise the Father of you that in the heavens.

Matthew 5:17 Not think ye, that I have come to destroy the law or the prophets; not I have come to destroy, but to fulfill.

Matthew 5:18 Indeed for I say to you, till pass away the heaven and the earth, iota one or one fine point in no wise pass from the law, till all be fulfilled.

Matthew 5:19 Whoever therefore breaks one of the commandments of these of the least, and teach thus the men, least he shall be called in the kingdom of the heavens; who but ever shall do and teach, the same great shall be called in the kingdom of the heavens.

Matthew 5:20 I say for to you that except abound the righteousness of you more of the scribes and Pharisees, by no means you may enter into the kingdom of the heavens.

Matthew 5:21 You have heard, that it was said to the ancients: Not thou kill; who ever shall kill, liable shall be to the tribunal.

Matthew 5:22 I but say to you, that all the being angry to the brother of him, without cause, liable shall be to the tribunal: who and ever shall say to the brother of him, Vile fellow, liable shall be to the Sanhedrim; who and ever shall say: O fool, liable shall be to the Gehenna of the fire.

Matthew 5:23 If therefore thou bring the gift of thee of the altar and there remember, that the brother of thee has somewhat against thee,

Matthew 5:24 leave there the gift of thee before the altar, and go, first be thou reconciled to the brother of thee, and then coming offer the gift of thee.

Matthew 5:25 Be thou willing to agree with the opponent of thee quickly, while thou art in the way with him; lest thee deliver up the opponent to the judge, and judge thee deliver up to the officer, and into prison thou shalt be cast.

Matthew 5:26 Indeed I say to thee, by no means thou wilt come out thence, till thou hast paid the last farthing.

Matthew 5:27 You have heard, that it was said: Not thou shalt commit adultery.

Matthew 5:28 I but say to you, that all who looking at a woman in order to lust after her, already has debauched her in the heart of him.

Matthew 5:29 If and the eye of thee the right ensnare thee, tear out it, and cast it from thee, it is profitable for to thee, that should perish one of the members of thee, and not whole the body her, and cast from thee;

Matthew 5:30 it is profitable for the right of thee hand ensnare thee, cut off her, and cast from thee; it is profitable for to thee that should perish one of the members of thee, and not whole the body of thee should be cast into Gehenna.

Matthew 5:31 It was said and: that whoever shall release the wife of him, let him give her a bill of divorce.

Matthew 5:32 I but say to you, that whoever may release the wife of him, except on account of fornication, makes her to commit adultery; and whoever her being divorced, may marry, commits adultery.

Matthew 5:33 Again you have heard, that it was said to the ancients: Not thou shalt swear falsely; shalt perform but to the Lord the oaths of thee.

Matthew 5:34 I but say to you not swear at all; not even by the heaven, for a throne it is of the God;

Matthew 5:35 nor by the earth, for a footstool it is of the feet of him; neither by Jerusalem, for a city it is of the great king;

Matthew 5:36 nor by the head of thee shalt thou swear, for not thou art able one hair white or black to make.

Matthew 5:37 Let be but the word of you; yes yes; no no; that for over and above of these, of the evil is.

Matthew 5:38 You have heard, that it was said: An eye for an eye, and a tooth for a tooth.

Matthew 5:39 I but say to you, not resist the evil; but whoever thee shall slap upon the right of thee cheek, turn to him also the other;

Matthew 5:40 and to the purposing thee to sue at law, and the tunic of thee to take, give up to him also the mantle;

Matthew 5:41 and whoever thee shall force to go mile one, go with him two.

Matthew 5:42 To the asking thee do thou give; and the wishing from thee to borrow money, not do thou repulse.

Matthew 5:43 You have heard, that it was said: Thou shalt love the neighbor of thee, and hate the enemy of thee.

Matthew 5:44 I but say to you, love the enemies of you, bless those cursing you, good do to those hating you and pray for those injuring you and persecuting you;

Matthew 5:45 that you may be sons of the Father of you, of the in heavens; for the sun of him it rises on evil and good, and it rains on just and unjust.

Matthew 5:46 If for you love those loving you, what reward have you? not even the tax-gatherers the same to do?

Matthew 5:47 and if you salute the brothers of you only, what more do you? not even the Gentiles so do?

Matthew 5:48 Shall be therefore you perfect, as the Father of you, who in the heavens, perfect is.

Diaglott, Matthew 6

Matthew 6:1 Take heed the righteousness of you not to do in the presence of the men, so as to be exhibited to them; if but otherwise, reward not you have with to the Father of you, to the in the heavens.

Matthew 6:2 When then thou doest alms, not sound a trumpet in the presence of thee, like the hypocrites do in the synagogues and in the streets, that they may have praise of the men. Indeed I say to you, they obtain the reward of them.

Matthew 6:3 Of thee but doing alms giving, not let it know the left of thee, what does the right of thee,

Matthew 6:4 that maybe of thee the alms giving in the secret; and the Father of thee, who seeing in the secret, himself will give back to thee.

Matthew 6:5 And when thou prayest, not thou shalt be like the hypocrites; for they love in the synagogues and Matthew in the corners of the wide places standing to pray, that they may appear to the men. Indeed I say to you, that they have in full the reward of them.

Matthew 6:6 Thou but, when thou prayest, enter into the retired place of thee, and locking the door of thee, pray thou to the Father of thee, to the in the secret; and the Father of thee, who seeing in the secret place, will give to thee in the clear-light.

Matthew 6:7 Praying but not babble, like the Gentiles; they imagine for that in the wordiness of them they shall be heard.

Matthew 6:8 Not therefore you may be like to them; knows for the Father of you, of what things need you have, before of the you ask him.

Matthew 6:9 In this way then pray you: Father with us, who in the heavens, revered the name of thee;

Matthew 6:10 let come the kingdom of thee; let be done the will of thee, as in heaven, also on the earth;

Matthew 6:11 the bread of us the sufficient give thou to us to-day;

Matthew 6:12 and discharge to us the debts of us, as even we discharge to the debtors of us

Matthew 6:13 and not bring us into temptation, but save us from the evil.

Matthew 6:14 If for you forgive to the men the faults of them, will forgive also you the Father of you the heavenly;

Matthew 6:15 if but not forgive to the men the faults of them, neither the Father of you will forgive the faults of you.

Matthew 6:16 When and you fast, not be, like the hypocrites, of a sad face; they disfigure for the faces of them; so that they may seem to the men to be fasting. Indeed I say to you, that they obtain the reward of them.

Matthew 6:17 Thou but fasting anoint of thee the head, and the face of thee wash,

Matthew 6:18 so that not thou mayest seem to the men fasting, but to the Father of thee, that in the secret; and the Father of thee, who seeing in the secret, will give to thee.

Matthew 6:19 Not lay up to you treasures on the earth, where moth and rust destroys, and where thieves dig through and steal;

Matthew 6:20 lay up but to you treasures in heaven, where neither moth nor rust destroys, and where thieves not dig through nor steal.

Matthew 6:21 Where for is the treasure of you, there will be also and the heart of you.

Matthew 6:22 The lamp of the body is the eye. If therefore the eye of thee sound may be, whole the body of thee enlightened will be.

Matthew 6:23 If but the eye of thee evil may be, whole the body of thee darkness will be. If then the light; that in thee, darkness is, the darkness how great?

Matthew 6:24 No one is able two lords to serve; either for the one he will hate, and the other he will love; or one he will cling to, and the other he will slight. Not you are able God to serve and mammon.

Matthew 6:25 For this I say to you: Not be over careful the life of you, what you may eat, and what you may drink; nor to the body of you, what you may put on. Not the life more is the food, and the body the clothing?

Matthew 6:26 Look attentively at the birds of the heaven, for not they sow, nor reap, nor gather into barns; and the Father of you the heavenly feeds them. Not you greatly excel them?

Matthew 6:27 Which and by of you being over careful is able to add to the age of him span one?

Matthew 6:28 And about clothing why be over careful? Consider the lilies of the field how it grows; not it labors, nor spins;

Matthew 6:29 I say but to you, that not even Solomon in all the glory of him was clothed like one of these.

Matthew 6:30 If then the grass of the field, to-day existing and to-morrow into an oven is being cast, the God so clothes, not much more you, O you of weak faith?

Matthew 6:31 Not therefore you may be over careful, saying: What may we eat, or what may we drink, or what may we put on?

Matthew 6:32 All for these the Gentiles seeks; knows for the Father of you the heavenly, that you have need of these all.

Matthew 6:33 Seek you but first the kingdom of the God and the righteousness of him, and these all shall be superadded to you.

Matthew 6:34 Not therefore be over careful for the morrow; the for morrow will be over careful of the herself. Enough to the day the trouble of her.

Diaglott, Matthew 7

Matthew 7:1 Not do you judge, that not you may be judged.

Matthew 7:2 In what for judgment you judge, you shall be judged; and in what measure you measure, it shall measured to you.

Matthew 7:3 Why and seest thou the splinter, that in the eye of the brother of thee, that but in thine-own eye beam not perceivest?

Matthew 7:4 or how will thou say to the brother of thee: Allow me, I can pull the splinter from the eye of thee; and lo, the beam in the eye of thee?

Matthew 7:5 O hypocrite, pull first the beam out of the eye of thee, and then thou shalt see clearly to pull the splinter out of the eye of the brother of thee.

Matthew 7:6 Not you may give the holy to the dogs, neither cast the pearls of you before the swine; lest they should trample them under the feet of them, and turning they should rend you.

Matthew 7:7 Ask, and it shall be given to you; and you shall find; knock and it shall be opened to you.

Matthew 7:8 All for the asking receives; and the seeking finds; and to the knocking it shall be opened.

Matthew 7:9 Or what is there of you a man, who if ask the son of him bread, not a stone will give to him?

Matthew 7:10 or if a fish he asks, not a serpent will give to him?

Matthew 7:11 If then you, bad ones being, know gifts good to give to the children of you, how much more the Father of you, that in the heavens, give good to those asking him?

Matthew 7:12 All therefore, as much so ever you may will that should do to you the men, even so also you do to them; this for is the law and the prophets.

Matthew 7:13 Enter you in through the strait gate; for wide the gate, and broad the road that leading into the perdition; and many are those entering through her.

Matthew 7:14 How strait the gate, and difficult the road that leading into the life; and few are they finding her.

Matthew 7:15 Beware ye and of the false prophets, who come to you in clothing of sheep, within but they are wolves ravenous.

Matthew 7:16 By the fruits of them you shall know them. What do they gather from thorns a cluster of grapes, or from thistles figs?

Matthew 7:17 So every tree good fruits good bears; the but corrupt tree fruits evil bears.

Matthew 7:18 Not is possible tree good fruits evil to bear, neither tree corrupt fruits good to bear.

Matthew 7:19 Every tree, not bearing fruit good, is cut down and into a fire is cast.

Matthew 7:20 Therefore by the fruits of them you shall know them.

Matthew 7:21 Not all who saying to me; O Lord, O Lord, shall enter into the kingdom of the heavens; but he doing the will of the Father of me, of that in heavens.

Matthew 7:22 Many shall say to me in that the day; O Lord, O Lord, not to the thy name have we prophesied, and to the thy name demons have we cast out, and to the thy name wonders many have we done?

Matthew 7:23 And then I will declare to them; Because never knew you; depart from me those working the lawlessness.

Matthew 7:24 All therefore whoever hears of me the words these, and does them, I will compare him to a man prudent, who will built the house of him upon the rock;

Matthew 7:25 and fell down the rain, and came the floods, and blew the winds, and beat against the house that; and not it fell; it was founded for on the rock.

Matthew 7:26 And all who hearing of me the words these and not doing them, shall be compared to a man foolish, who built the house of him upon sand;

Matthew 7:27 and fell down the rain, and came the floods, and blew the winds, and dashed against the house that, and it fell; and was the fall her great.

Matthew 7:28 And it came to pass, when had finished the Jesus the words these, were astounded the crowds at the teaching of him.

Matthew 7:29 He was for teaching them as authority having, and not as the scribes.

Diaglott, Matthew 8

Matthew 8:1 Coming down and to him from the mountain, followed after him crowds great.

Matthew 8:2 And lo, a leper coming prostrated to him, saying: O sir, if thou wilt, thou art able me to cleanse.

Matthew 8:3 And putting forth the hand, he touched him the Jesus, saying: I will, be thou cleaned. And immediately was cleaned of him the leprosy.

Matthew 8:4 And says to him the Jesus: See no one thou tell; but go, thyself show to the priest, and offer the gift, which commanded Moses, for a witness to them.

Matthew 8:5 Having entered and to him into Capernaum, came to him a centurion, addressing him,

Matthew 8:6 and saying: O sir, the boy of me is laid in the house a paralytic, greatly being afflicted.

Matthew 8:7 And says to him the Jesus: I coming will heal him.

Matthew 8:8 And answering the centurion said: O sir, not I am fit that of me under the the roof thou shouldst enter; but only speak a word, and will be healed the boy of me.

Matthew 8:9 Even for I am a man am under authority, having under myself soldiers; and I say to this: Go, and he goes; and to another; Come, and he comes; and to the slave of me; Do this, and he does.

Matthew 8:10 Hearing and the Jesus, was astonished, and said to those following: Indeed I say to you, not even in the Israel so great faith I have found.

Matthew 8:11 I say but to you, that many from east and west will come, and will lie down with Abraham and Isaac and Jacob in the kingdom of the heavens.

Matthew 8:12 The but sons of the kingdom shall be cast out into the darkness the outer; there will be the weeping and the gnashing of the teeth.

Matthew 8:13 And said the Jesus to the centurion: Go and as thou hast believed let it be done to thee. And was healed the boy of him in the hour that.

Matthew 8:14 And coming the Jesus into the house of Peter, saw the mother-in-law of him being laid down and burning with fever.

Matthew 8:15 And he touched the hand of her, and left her the fever; and arose, and ministered to them.

Matthew 8:16 Evening now being come, they brought to him being possessed many; and he cast out the spirits by a word, and all those sickness having he healed;

Matthew 8:17 that might be fulfilled the words spoken through Esaias the prophet, saying: Himself the weakness of us he took away, and the diseases he removed.

Matthew 8:18 Seeing and the Jesus great multitudes about him, he gave orders to depart to the other side.

Matthew 8:19 And coming one scribe, said to him: O teacher, I will follow thee, where ever thou goest.

Matthew 8:20 And says to him the Jesus: The foxes dens they have, and the birds of the heaven nests; the but son of the man not he has, where the head he may rest.

Matthew 8:21 Another and of the disciples of him said to him: O master, permit thou me first to go, and to bury the father of me.

Matthew 8:22 The but Jesus said to him: Follow me, and leave the dead ones to bury the of themselves dead ones.

Matthew 8:23 And entering to him into the ship, followed to him the disciples of him.

Matthew 8:24 And lo, a commotion great arose in the sea, so as the ship to cover by the waves; he but was asleep.

Matthew 8:25 And coming the disciples awoke him, saying: O master, do thou save us we perish.

Matthew 8:26 And he says to them: How timid you are, O you of weak faith? Then arising he rebuked the winds and the sea; and there was a calm great.

Matthew 8:27 The and men were astonished, saying: What is this, that even the winds and the sea hearken to him?

Matthew 8:28 And coming to him to the other side, into the country of the Gergesenes, met him two being demonized, out of the sepulchres coming forth, fierce very, so that not to be able any one to pass along by the way that.

Matthew 8:29 And lo, they cried out saying: What to us and to thee, O son of the God? Comest thou there before a destined time to torment us?

Matthew 8:30 There was now at some distance from them a herd of swine many feeding.

Matthew 8:31 The and demons implored him, saying: If thou cast out us, send us to the herd of the swine.

Matthew 8:32 And he said to them: Go. They and coming out they went to the swine. And lo, rushed whole the herd down the steep place into the lake, and died in the waters.

Matthew 8:33 They and feeding them fled, and arriving at the city, related all, and that of those being demonized.

Matthew 8:34 And lo, whole the city went out to a meeting to the Jesus; and seeing him, they entreated, that he would depart from the coast of them.

Diaglott, Matthew 9

Matthew 9:1 And stepping into the boat, he passed over, and came to the own city.

Matthew 9:2 And lo, they brought to him, a paralytic, upon a bed lying. And seeing the Jesus the faith of them, he said to the paralytic: Take courage, son; are forgiven thee the sins of thee.

Matthew 9:3 And lo, some of the scribes said among themselves: This blasphemes.

Matthew 9:4 And knowing the Jesus the thoughts of them, says: Why you think evils in the hearts of you?

Matthew 9:5 Which for is easier? to say: Are forgiven of thee the sins? or to say: Arise and walk?

Matthew 9:6 That but you may know that authority has the son of the man on the earth to forgive sins; (then he says to the paralytic:) Arising take up of thee the bed, and go into the house of thee.

Matthew 9:7 And arising he went to the house of him.

Matthew 9:8 Seeing and the crowds wondered, and glorified the God, that having given authority so great to the men.

Matthew 9:9 And passing on the Jesus from thence, he saw a man sitting at the custom-house, Matthew being named; and he says to him: Follow me. And rising up he followed him.

Matthew 9:10 And it happened, of him reclining at table in the house, and lo, many publicans and sinners coming reclined with the Jesus and the disciples of him.

Matthew 9:11 And seeing the Pharisees said to the disciples of him: Why with the publicans and sinners eats the teacher of you?

Matthew 9:12 The Jesus hearing, says to them: No need have those being well of a physician, but those sick being.

Matthew 9:13 You are going but learn, what is; Mercy I wish, and not a sacrifice. Not for I am come to call just persons, but sinners.

Matthew 9:14 Then came to him the disciples of John, saying: Why we and the Pharisees fast much, the but disciples of thee not fast?

Matthew 9:15 And says to them the Jesus: Not are able the sons of the bridal chamber to mourn, in as much with them is the bridegroom? Shall come but days, when may be taken from them the bridegroom, and then they shall fast.

Matthew 9:16 No one now puts a patch of cloth unfulled on to a mantle old; takes away for the patch of it from the mantle, and worse a rent becomes.

Matthew 9:17 Nor do they put wine new into bottles old; if but not, burst the bottles, and the wine is spilled, and the bottles are destroyed; but they put wine new into bottles new, and both are preserved together.

Matthew 9:18 These of him speaking, of them, lo, a ruler certain coming prostrated to him, saying: That the daughter of me now is dead; but coming lay the hand of thee upon her, and she shall live.

Matthew 9:19 And arising the Jesus went after him, and the disciples of him.

Matthew 9:20 And lo, a woman having a flow of blood twelve years, approaching behind, touched the tuft of the mantle of him.

Matthew 9:21 She said for within herself: If only I can touch the mantle of him, I shall be healed.

Matthew 9:22 The but Jesus turning and seeing her, said: Take courage, daughter; the faith of thee has saved thee. And she was well the woman from the hour of that.

Matthew 9:23 And coming the Jesus into the house of a ruler, and seeing the flute-players, and the crowd making noise,

Matthew 9:24 says to them: Withdraw; not for is dead the girl, but sleeps. And they derided him.

Matthew 9:25 When but they put out the crowd, he entering took hold of the hand of her; and was raised the girl.

Matthew 9:26 And went forth the report this into all the land that.

Matthew 9:27 And passing on from there the Jesus, went after him two blind men, crying out and saying: Have pity on us, O son of David.

Matthew 9:28 Being come and into the house, came to him the blind men, and says to them the Jesus: Do you believe, that I am able this I do? They say to him: Yes O master.

Matthew 9:29 Then he touched the eyes of them, saying: According to the faith of you be it done to you.

Matthew 9:30 And were opened of them the eyes. And strictly charged them the Jesus, saying: See, no one knows.

Matthew 9:31 They but having gone published him in all the land that.

Matthew 9:32 These and going away, lo, they brought to him a man dumb, being demonized.

Matthew 9:33 And having cast out the demon, spoke the dumb. And were astonished the crowds, saying: Never was it seen thus in to the Israel.

Matthew 9:34 The but Pharisees said: By the prince of the demons he cast out the demons.

Matthew 9:35 And went about the Jesus the cities all and the villages, teaching in the synagogues of them, and publishing the glad tidings of the kingdom, and healing every disease and every malady.

Matthew 9:36 Seeing and the crowds, he moved with pity for them, because they were jaded and scattered, like sheep not having a shepherd.

Matthew 9:37 Then he says to the disciples of him: The indeed harvest plenteous, the but laborers few.

Matthew 9:38 Implore then the Lord of the harvest, that he would send out laborers into the harvest of him.

Diaglott, Matthew 10

Matthew 10:1 And having called the twelve disciples of him, he gave to them authority spirits unclean, so as to cast out them, and to heal every disease and every malady.

Matthew 10:2 Of the now twelve apostles the names are these: First, Simon that being called Peter, and Andrew the brother of him; James that of the Zebedee, and John the brother of him;

Matthew 10:3 Phillip, and Bartholomew; Thomas, and Matthew the tax-gatherer; James that of the Alpheus, and Lebbeus the surnamed Thaddeus;

Matthew 10:4 Simon the Canaanite, and Judas that Iscariot, who even delivered up him.

Matthew 10:5 These the twelve sent forth the Jesus, commanding them, saying: Into a road of Gentiles not you may go, and into a city of Samaritans not you may enter.

Matthew 10:6 Go you but rather to the sheep the perishing house of Israel.

Matthew 10:7 Passing on your way and preach you, saying: That has come nigh the kingdom of the heavens.

Matthew 10:8 Those being sick heal, dead ones raise up, lepers cleanse, demons cast out; freely you have received, freely give.

Matthew 10:9 Not provide gold, nor silver, nor copper in the belts of you;

Matthew 10:10 not a bag for a journey nor two tunics, nor sandals, nor a staff. Worthy for the laborer of the food of him is.

Matthew 10:11 Into what and ever city or country-town you may enter, search out, who in her worthy is; and there abide, till you go thence.

Matthew 10:12 Entering and into the house, salute her.

Matthew 10:13 And if indeed may be the house worthy, let come the peace of you on her; If but not may be worthy, the peace of you to you let it turn.

Matthew 10:14 And who if not may receive you, nor hear the words of you, coming out of the house or of the city that, shake off the dust of the feet of you.

Matthew 10:15 Indeed I say to you, more tolerable will be land of Sodom and Gomorrah in a day of trial, than the city that.

Matthew 10:16 Lo, I send you as sheep in midst of wolves. Be ye therefore wise as the serpents, and artless as the doves.

Matthew 10:17 Take heed and of the men. They will hand over for you to sanhedrims, and in the synagogues of them they shall scourge you;

Matthew 10:18 and before governors and also kings you shall be led on account of me, for a witness to them and to the nations.

Matthew 10:19 When but they shall deliver up you, not you may be anxious, how or what you must speak; it shall be given for to you in that the hour, what you shall speak.

Matthew 10:20 Not for you are the speaking, but the spirit of the Father of you, that is speaking in you.

Matthew 10:21 Will give up and a brother a brother to death them; and you will be being hated by rise up children against parents, and deliver to death them;

Matthew 10:22 and you will be being hated by all for the name of me. The but persevering to end, the same shall be saved.

Matthew 10:23 When but they persecute you in the city this, flee into the other; and if out of this they persecute you, flee into the other. Indeed for I say to you, in no wise you may finish the cities of the Israel, till may come the son of the man.

Matthew 10:24 Not is a disciple above the teacher, nor a slave above the lord of him.

Matthew 10:25 Sufficient to the disciple that he be as the teacher of him, and the slave as the lord of him. If the master of the house Beelzebul they have named, how much more the domestics of him?

Matthew 10:26 Not therefore you may fear them. Nothing for is having been covered, which not shall be uncovered; and secret, which not shall be known.

Matthew 10:27 What I say to you in the darkness, speak in the light; and what in the ear you hear, preach you on the house-tops.

Matthew 10:28 And not be afraid of those killing the body, the but life not being able to kill; be afraid but rather that being able both life and body to destroy in Gehenna.

Matthew 10:29 Not two sparrows an assarius are sold? and one of them not shall fall upon the earth without the Father of you.

Matthew 10:30 Of you and even the hairs of the head all being numbered are.

Matthew 10:31 Not therefore fear you; many sparrows are better you.

Matthew 10:32 All therefore whoever shall confess to me in presence of the men, I will confess even I to him in presence of the Father of me, of that in heavens.

Matthew 10:33 Whoever but if may deny me in presence of the men, I will deny him even I in presence of the Father of me, of that in heavens.

Matthew 10:34 Not must you suppose that I am come to send peace upon the earth; not I am come to send peace, but a sword.

Matthew 10:35 I am come for to set a man against the father of him, and a daughter against the mother of her, and a daughter-in-law against the mother-in-law of her;

Matthew 10:36 and enemies of the man, the household of him.

Matthew 10:37 He loving father or mother above me, not is of me worthy; and he loving son or daughter above me, not is of me worthy;

Matthew 10:38 and who not takes the cross of himself, and follows after me, not is of me worthy.

Matthew 10:39 He finding the life of himself, shall lose her; and he having lost the life of himself on account of me, shall find her.

Matthew 10:40 He receiving you, me receives; and he me receiving, receives him sending me.

Matthew 10:41 He receiving a prophet in a name of a prophet, a reward of a prophet shall obtain; and he receiving a just man in a name of a just man, a reward of a just man shall obtain.

Matthew 10:42 And who ever may give to one of the little-ones these a cup of cold only, in a name of a disciple, indeed I say to you, not not may lose the reward of himself.

Diaglott, Matthew 11

Matthew 11:1 And it happened, when has finished the Jesus charging to the twelve disciples of himself, he departed thence, of the to teach and to preach in the cities of them.

Matthew 11:2 The and John having heard in the prison the works of the Anointed, having sent two of the disciples of himself,

Matthew 11:3 said to him: Thou art the coming one, or another are we to look for?

Matthew 11:4 And answering the Jesus said to them: Going away relate to John what you hear and see;

Matthew 11:5 blind ones see again, and lame ones are walking about, lepers are cleansed, and deaf ones are hearing, dead ones are raised up, and poor ones are addressed with joyful news;

Matthew 11:6 and blessed is, whoever not may offended in me.

Matthew 11:7 These and going away, began the Jesus to say to the crowds concerning John: What went you out in the desert to see? a reed by wind being shaken?

Matthew 11:8 But what went you out to see? a man in soft garments having been clothed? Lo, those the soft (garments) wearing, in the houses of the kings are.

Matthew 11:9 But what went you out to see? a prophet? Yes, I say to you, and much more of a prophet.

Matthew 11:10 This for is, concerning whom it is written: Lo, I send the messenger of me before the face thee, who shall prepare the way of thee in presence of thee.

Matthew 11:11 Indeed I say to you, not has risen among born of woman greater, of John the dipper; the but less in the kingdom of the heavens, greater of him is.

Matthew 11:12 From and the days of John the dipper till now, the kingdom of the heavens has been invaded, and invaders seize on her.

Matthew 11:13 All for the prophets and the law till John, prophesied.

Matthew 11:14 And if you are willing to receive, this is Elias, that being about to come.

Matthew 11:15 He having ears to hear let him hear.

Matthew 11:16 To what but shall I compare the generation this? Like it is boys in markets sitting, and calling to the companions of them,

Matthew 11:17 and saying: We have played on the flute to you, and not you have danced; We have mourned to you, and not you have lamented.

Matthew 11:18 Came for John, neither eating nor drinking; and they say: A demon he has.

Matthew 11:19 Came the son of the man, eating and drinking; and they say: Lo, a man glutton and a wine drinker, of tax-gatherers a friend and sinners. But is justified the wisdom by the children of her.

Matthew 11:20 Then he began to reproach the cities, in which were done the most mighty works of him, because not they reformed;

Matthew 11:21 Woe to thee, Chorazin, Woe to thee, Bethsaida; for if in Tyre and Sidon had been done the mighty works, those being performed in you, long ago would in sackcloth and ashes they have reformed.

Matthew 11:22 But I say to you: Tyre and Sidon more tolerable will be in a day of trial, than you.

Matthew 11:23 And thou, Capernaum, which even to the heaven art being exalted, to invisibility shalt be brought down; for if in Sodom had been done the mighty works, those being done in thee, it had remained till this day.

Matthew 11:24 But I say to you, that land of Sodom more tolerable will be in a day of trial, than thee.

Matthew 11:25 On that the occasion answering the Jesus said: I adore thee, O Father, O Lord the heaven and of the earth, because thou hast hid these from wise men and discerning men, and thou hast revealed them to babes.

Matthew 11:26 Yes, the Father, for even so it was good in presence of thee.

Matthew 11:27 All to me are given by the Father of me; and no one knows the son, if not the Father; neither the Father any one knows, if not the son, and to whom may be willing the son to reveal.

Matthew 11:28 Come to me all the toiling and being burdened, and I will cause to rest you.

Matthew 11:29 Take the yoke of me upon you, and be informed by me; for meek I am, and humble to the heart and you shall find a rest to the lives of you.

Matthew 11:30 The for yoke of me easy, and the burden of me light is.

Diaglott, Matthew 12

Matthew 12:1 At that the season passed the Jesus to the sabbaths through the corn-fields; the and disciples of him were hungry, and began to pluck ears of corn, and to eat.

Matthew 12:2 The and Pharisees seeing, said to him: Lo, the disciples of thee are doing, that is not lawful to do in a sabbath.

Matthew 12:3 He but said to them: Not have you known, what did David, when he was hungry, and those with him?

Matthew 12:4 how he entered in the house of the God, and the loaves of the presence did eat, which not lawful was to him to eat, neither to those with him, except the priests alone?

Matthew 12:5 Or not have you read in the law, that to the sabbaths the priests in the temple the sabbath violate, and blameless are?

Matthew 12:6 I say but to you, that of the temple greater is here.

Matthew 12:7 If but you had known, what is; Mercy I desire, and not a sacrifice; not would you have condemned the blameless.

Matthew 12:8 A lord for is of the sabbath the son of the man.

Matthew 12:9 And passing on from thence, he came into the synagogue of them.

Matthew 12:10 And lo, a man there was the hand having withered. And they asked him, saying: If it is lawful to the sabbaths to heal? that they might accuse him.

Matthew 12:11 He but said to them: What shall be among you a man, who shall have sheep one, and if should fall this to the sabbath into a pit, not seize it, and raise it up?

Matthew 12:12 How much then is superior a man of a sheep? So that it is lawful to the sabbath good to do.

Matthew 12:13 Then he says to the man: Stretch out the hand of thee. And he stretched it out; and it was restored whole, as the other.

Matthew 12:14 The then Pharisees a council held against him going out, how him they might destroy.

Matthew 12:15 The but Jesus knowing withdrew from thence; and followed him crowds great; and he healed them all,

Matthew 12:16 and charged them that not known him they should make;

Matthew 12:17 so that it might be fulfilled the word spoken through Esaias the prophet, saying:

Matthew 12:18 Lo, the servant of me, whom I have chosen, the beloved of me, in whom takes delight the soul of me: I will put the spirit of me upon him, and judgment to the nations he shall declare.

Matthew 12:19 Not he shall strive, nor cry out, nor shall hear any one in the wide places the voice of him;

Matthew 12:20 a reed having been bruised not he shall break, and flax smoking not shall quench; till he bring forth to a victory the judgment.

Matthew 12:21 And to the name of him nations will hope.

Matthew 12:22 Then was brought to him a demoniac, blind and dumb; and he healed him, so that the blind and dumb both to speak and to see.

Matthew 12:23 And were amazed all the crowds, and said: Not this is the son of David?

Matthew 12:24 The and Pharisees hearing, said: This not casts out the demons, if not by the Beelzebul, a prince of the demons.

Matthew 12:25 Knowing but the Jesus the thoughts of them, said to them: Every kingdom being divided against itself, is laid waste; and every city or house being divided against itself, not will stand.

Matthew 12:26 And if the adversary the adversary casts out, with himself he is at variance; how then will stand the kingdom of him?

Matthew 12:27 And if I by Beelzebul cast out the demons, the sons of you by whom do they cast out? In this they of you shall be judges.

Matthew 12:28 If but by spirit of God I cast out the demons, then has suddenly come among you the majesty of the God.

Matthew 12:29 Or how is able any one to enter into the house of the strong man, and the household stuff of him to plunder, if not first he should bind the strong man? and then the house of him he shall plunder.

Matthew 12:30 He not being with me, against me is; and he not gathering with me, scatters.

Matthew 12:31 Therefore this I say to you: All sin and evil-speaking shall be forgiven to the men; the but of the spirit evil-speaking not shall be forgiven to the men;

Matthew 12:32 and who ever may speak a word against of the son of the man, it shall be forgiven to him; who but ever may speak against of the spirit of the holy, not it shall be forgiven to him, neither in this the age, nor in the coming.

Matthew 12:33 Either make you the tree good, and the fruits of him good; or make you the tree corrupt, and the fruits of him corrupt; by for the fruit the tree is known.

Matthew 12:34 O broods of venomous serpents, how are you able good (things) to speak, evil (men) being? out of for the fulness of the heart the mouth speaks.

Matthew 12:35 The good man out of the good treasure bring forth the good (things); and the evil man out of the evil treasure brings forth evil (things).

Matthew 12:36 I say but to you, that every word idle, which if may speak the men, they shall give account, concerning this word in a day of trial.

Matthew 12:37 By for the words of thee thou shalt be acquitted, and by the words of thee thou shalt be condemned.

Matthew 12:38 Then answered some of the scribes and Pharisees, saying: O teacher, we wish from thee a sign to see.

Matthew 12:39 He but answering said to them: A generation evil and adulterous a sign demands; and a sign not shall be given to her, if not a sign of Jonas the prophet.

Matthew 12:40 Like as for was Jonas in the belly of the fish three days and three nights; so shall be the son of the man in the heart of the earth three days and three nights.

Matthew 12:41 Men Ninevites shall stand up in the judgment against the generation of this, and shall give judgment against her; for they reformed at the preaching of Jonas; and lo, a greater of Jonas here.

Matthew 12:42 Queen of south shall rise up in the judgment against the generation of this, and shall give judgment against her; for she came from the ends of the earth to her the wisdom of Solomon; and lo, a greater of Solomon here.

Matthew 12:43 When but the unclean spirit may come out from the man, it wanders about through dry places seeking a resting-place, and not it finds.

Matthew 12:44 Then it says: I will return into the house of me, whence I came. And coming it finds it being empty, having been swept, and having been set in order.

Matthew 12:45 Then it goes, and takes with itself seven other spirits, more wicked of itself, and they entering finds an abode there; and becomes the last (state) of the man that worse of the first. Thus will be and the generation this the wicked.

Matthew 12:46 While and he is talking to the crowds, lo, the mother and the brothers of him stood without, seeking to him to speak.

Matthew 12:47 Said then one to him: Lo, the mother of thee and the brothers of thee without stand, seeking to thee to speak.

Matthew 12:48 He but answering said to the man informing him: Who is the mother of me? and who are the brothers of me?

Matthew 12:49 And stretching out the hand of him towards the disciples of him, said: Lo, the mother of me, and the brothers of me.

Matthew 12:50 Whoever for may do the will of the Father of me, that in heavens, the same of me a brother and a sister and a mother is.

Diaglott, Matthew 13

Matthew 13:1 In but the day that departing the Jesus from the house, he sat by the sea;

Matthew 13:2 and were gathered to him crowds great, so that he into the ship entering to be seated; and all the crowds on the shore stood.

Matthew 13:3 And he spake to them much in parables, saying: Lo, went out the sower of the (seed) to sow.

Matthew 13:4 And in the sowing it, some indeed fell on the path; and came the birds, and ate them.

Matthew 13:5 Others and fell on the rocky ground where not it had earth much; and immediately sprung up, through the not to have a depth of earth;

Matthew 13:6 sun and having arisen, it was scorched; and through the not have a root, was dried up.

Matthew 13:7 Others and fell among the thorns; and sprung up the thorns, and coked them.

Matthew 13:8 Others and fell on the ground the good; and bore fruit, the one a hundred, the other sixty, the other thirty.

Matthew 13:9 He having ear to hear, let him hear.

Matthew 13:10 And coming the disciples said to him: Why in parables speakest thou to them?

Matthew 13:11 He and answering said to the: Because to you it is given to know the secrets of the kingdom of the heavens; to them but not it is given.

Matthew 13:12 Whoever for has, it shall be given to him, and he will be gifted with abundance; Whoever but not has, even what he has, shall be taken from him.

Matthew 13:13 Therefore this in parables to them I speak, for seeing not they see, and hearing not they hear, neither do they understand.

Matthew 13:14 And is fulfilled to them the prophecy of Esaias, that saying: By hearing you shall hear, and not not may you understand; and seeing you will see, and not not you may see.

Matthew 13:15 Has grown fat for the heart of the people this, and with the ears heavily they hear, and the eyes of them they shut, lest they should see with the eyes, and with the ears they should hear, and with the heart should understand, and they should turn, and I should heal them.

Matthew 13:16 Of you but blessed the eyes for they see; and the ears of you for they hear.

Matthew 13:17 Indeed for I say to you, that many prophets and righteous men have desired to see, what you see, and not saw; and to hear, what you hear, and not heard.

Matthew 13:18 You therefore hear the parable of the sower.

Matthew 13:19 Any one hearing the word of the kingdom, and not understanding, comes the wicked (one), and snatches that having been sown in the heart of him; this is, that on the path being sown.

Matthew 13:20 That but on the rocky ground being sown, this, who the word hearing and forthwith with joy receiving it;

Matthew 13:21 not he has but a root in himself, but transient is; arising and trial or persecution through the word, immediately he is offended.

Matthew 13:22 That but into the thorns being sown, this is, who the word hearing, and the care of the age this, and the delusion of the riches chokes the word; and unfruitful becomes.

Matthew 13:23 That but on the ground the good being sown, this is, who the word hearing, and understanding; who really bear fruit, and yields, the one a hundred, the other sixty, the other thirty.

Matthew 13:24 Another parable he proposed to them, saying: May be compared the kingdom of the heavens to a man sowing good seed in the field of him.

Matthew 13:25 In and the to sleep the men, came of him the enemy, and sowed darnel through midst of the wheat; and went forth.

Matthew 13:26 When and was spring up the blade and fruit yielded, then appeared also the darnel.

Matthew 13:27 Coming and the slaves of the householder, said to him: O lord, not good seed didst thou sow in the thy field? whence then has it darnel?

Matthew 13:28 He and said to them: An enemy a man this has done. The and slaves said to him: Dost thou wish then going forth we should gather them?

Matthew 13:29 He said: No; lest, gathering the darnel, you should root up with them the wheat.

Matthew 13:30 Leave them to grow together both till the harvest; and in time of the harvest I will say to the harvesters: Gather you first the darnel, and bind you them into bundles, for the to burn them; the but wheat bring together into the barn of me.

Matthew 13:31 Another parable he proposed to them, saying: Like is the kingdom of the heavens to a grain of mustard, which taking a man sowed in the field of him.

Matthew 13:32 Which less indeed is of all of the seeds; when but it may be grown, greater of the herbs is, and becomes a tree, so that to come the birds of the heaven, and to make nests in the branches of it.

Matthew 13:33 Another parable he spake to them: Like is the kingdom of the heavens to leaven, which taking a woman mixed in of meal measures three, till of it was leavened whole.

Matthew 13:34 These all spake the Jesus in parables to the crowds, and without a parable not he spake to them;

Matthew 13:35 so that it might be fulfilled the word spoken through the prophet, say: I will open in parables the mouth of me; I will openly declare things having been hid from a beginning of the world.

Matthew 13:36 Then leaving the crowds, went into the house the Jesus. And came to him the disciples of him, saying: Explain to us the parable of darnels of the field.

Matthew 13:37 He and answering said to them: He sowing the good seed, is the son of the man;

Matthew 13:38 the and field, is the world; the and good seed, they are the sons of the kingdom; the and darnel, are the sons of the wicked (one);

Matthew 13:39 the and enemy, he having sown them, is the adversary; the and harvest, end of the age is; the and reapers, messengers are.

Matthew 13:40 As therefore are gathered the darnel, and in a fire are burned; so will it be in the end of the age this.

Matthew 13:41 Will send the son of the man the messengers of him, and they will gather out of the kingdom of him all the seducers and those working the lawlessness,

Matthew 13:42 and they will cast them into the furnace of the fire; there shall be a weeping and gnashing of the teeth.

Matthew 13:43 Then the righteous shall shine, as the sun, in the kingdom of the father of them. He having ears to hear, let him hear.

Matthew 13:44 Again like is the kingdom of the heaven to a treasure having been hid in the field, which finding a man be hides, and from the joy of him he goes, and all as much he has sells, and buys the field that.

Matthew 13:45 Again like is the kingdom of the heaven to a man a merchant, seeking choice pearls.

Matthew 13:46 Finding and one costly pearl, going he sold all as much as he had, and bought it.

Matthew 13:47 Again like is the kingdom of the heaven, to a drag-net, being cast into the sea, and of every kind bringing together;

Matthew 13:48 which when it is full, drawing to the shore, and sitting down they collected the good into vessels, the but bad away they cast.

Matthew 13:49 So it will be in the end of the age. Shall go forth the messengers, and shall separate the wicked from among the just,

Matthew 13:50 and shall cast them into the furnace of the fire; there will be the weeping and the gnashing of the teeth.

Matthew 13:51 Says to them the Jesus: Have you understood these things all? They say to him: Yes O Lord.

Matthew 13:52 He then said to them: Therefore this every scribe, being instructed to the kingdom of the heavens, like is to a man an householder, who brings out of the treasury of him new and old.

Matthew 13:53 And it came to pass, when had concluded the Jesus the parables these, he departed thence.

Matthew 13:54 And coming into the country of him, he taught them in the synagogue of them, so as to astonish them, and to say, Whence this the wisdom this, and these powers?

Matthew 13:55 Not this is the of the carpenter son? Not the mother of him is called Mary? and the brothers of him James, and Joses, and Simon, and Judas?

Matthew 13:56 and the sisters of him not all with us are? whence then this these all?

Matthew 13:57 And they found a difficulty in him. The and Jesus said to them: Not is a prophet unhonored, if not in the country of him, and in the house of him.

Matthew 13:58 And not he did do there mighty works many, because of the unbelief of them.

Diaglott, Matthew 14

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

Matthew 14:2 and said to the servants of him: This is the John the dipper; he is raised from the dead, and therefore this the mighty powers work in him.

Matthew 14:3 The for Herod, seizing the John, had bound him, and put in prison, on account of Herodias the wife of Philip the brother of him.

Matthew 14:4 He said for to him the John: Not it is lawful to thee to have her.

Matthew 14:5 And wishing him to destroy, he feared the people, for as a prophet him they esteemed.

Matthew 14:6 Birthday of but was being held of the Herod, danced the daughter of Herodias in the midst; and pleased the Herod;

Matthew 14:7 whereupon with an oath he promised to her to give, what soever she might ask.

Matthew 14:8 She and, being incited by the mother of her, Give to me, she said, here upon a plate the head of John the dipper.

Matthew 14:9 And was sorry the king; because of but the oaths and those reclining at table, he commanded it to be given.

Matthew 14:10 And sending he cut off the head of the John in the prison.

Matthew 14:11 And was brought the head of him on a plate, and it was given to the little girl; and she brought it to the mother of her.

Matthew 14:12 And coming the disciples of him took the body, and they buried it; and departing they told it to the Jesus.

Matthew 14:13 And having heard the Jesus, withdrew from thence in a ship into a desert place by himself; and having heard the crowds, they followed him by land from the cities.

Matthew 14:14 And coming out the Jesus saw great a crowd; and he was moved with pity towards them, and healed the sick of them.

Matthew 14:15 Evening and having come, came to him the disciples of him, saying: A desert is the place, and the hour has passed by; dismiss the crowds, that going into the villages, they may buy themselves victuals.

Matthew 14:16 The but Jesus said to them: No need they have to go away; give to them you to eat.

Matthew 14:17 They and say to him: Not we have here, except five loaves and two fishes,

Matthew 14:18 He and said: Bring to me them here.

Matthew 14:19 And directing the crowds to recline upon the grass, taking the five loaves, and the two fishes, looking up to the heaven, he gave praise; and breaking, he gave to the disciples the loaves, the and disciples to the crowds.

Matthew 14:20 And they ate all, and were filled; and they took up the over and above of the fragments, twelve baskets full.

Matthew 14:21 Those and eating were men about five-thousand, besides women and children.

Matthew 14:22 And immediately he urged the disciples to enter into the ship, and to go before him to the other side, while he should dismiss the crowds.

Matthew 14:23 And having sent away the crowds, he went up into the mountain by himself to pray. Evening and having come, alone he was there.

Matthew 14:24 The and ship now in the midst of the sea was, having been tossed by the waves; was for contrary the wind.

Matthew 14:25 In forth and watch of the night he went to them, walking upon the sea.

Matthew 14:26 And seeing him the disciples upon the sea walking, they were terrified, saying: That an apparition is; and from the fear they cried aloud.

Matthew 14:27 Immediately but spake to them the Jesus, saying: Take courage, I am; not be afraid.

Matthew 14:28 Answering and him the Peter said: O lord, if thou art, bid me to thee to come upon the water.

Matthew 14:29 He and said: Come. And descending from the boat the Peter, he walked upon the water, to come to the Jesus.

Matthew 14:30 Seeing but the wind strong, he was afraid; and beginning to sink, he cried, saying: O lord, save me.

Matthew 14:31 Immediately and the Jesus stretching out the hand, took hold of him, and says to him: O distrustful man, for why didst thou doubt?

Matthew 14:32 And entering of them into the ship, ceased the wind.

Matthew 14:33 They and in the ship, coming prostrated to him saying: Certainly of a God a son thou art.

Matthew 14:34 And having passed over, they came to the land Gennesaret.

Matthew 14:35 And knowing him the men of the place that, they send into all the country round about that, and they brought to him all those disease having,

Matthew 14:36 and besought him that only they might touch the tuft of the mantle of him; and as many as touched, were made whole.

Diaglott, Matthew 15

Matthew 15:1 Then came to the Jesus those from Jerusalem scribes and Pharisees, saying:

Matthew 15:2 Why the disciples of thee transgress the tradition of the elders? not for they wash the hands of them, whenever bread they may eat.

Matthew 15:3 He but answering said to them: Why also you transgress the commandment of the God, through the tradition of you?

Matthew 15:4 He for God he commanded, saying: Honor the father and the mother; and: He reviling father or mother, death let him die.

Matthew 15:5 You but say: Whoever may say to the father or the mother, A gift, whatever out of me thou mightest be profited;

Matthew 15:6 then not not may honor the father of him or the mother of him. And you annul the commandment of the God through the tradition of you.

Matthew 15:7 O hypocrites, well prophesied concerning you Esaias, saying:

Matthew 15:8 The people this with the lips me honor; the but heart of them far off is removed from me.

Matthew 15:9 without profit but they reverence me, teaching doctrine, commandments of men.

Matthew 15:10 And having called the crowd, he said to them: Hear you and be instructed.

Matthew 15:11 Not that entering into the mouth pollutes the man; but that proceeding out of the mouth this pollutes the man.

Matthew 15:12 Then having come the disciples of him, said to him: Knowest thou, that the Pharisees, hearing that saying, found a difficulty?

Matthew 15:13 He but answering said: Every plantation, which not has planted the Father of me the heavenly, shall be rooted up.

Matthew 15:14 Let alone them; guides they are blind of blind. Blind and blind if may lead, both into a pit will fall.

Matthew 15:15 Answering and the Peter said to him: Explain to us the comparison this.

Matthew 15:16 The and Jesus said: Yet also you unintelligent are?

Matthew 15:17 Not yet perceive you, that all that entering into the mouth, into the belly passes, and into a privy is cast?

Matthew 15:18 Those but proceeding out of the mouth, from the heart issues forth, and they pollute the man.

Matthew 15:19 From for the heart comes forth purposes evil; murders, adulteries, fornications, thefts, false testimonies, evil speakers.

Matthew 15:20 These is the (things) polluting the man; that but with unwashed hands to eat not pollutes the man.

Matthew 15:21 And departing thence the Jesus withdrew into the confines of Tyre and Sidon.

Matthew 15:22 And lo, a woman Canaanitish, of the parts those coming out, cried out to him, saying: Pity me, O lord, O son David; the daughter of me sadly is demonized.

Matthew 15:23 He but not answered her a word. And coming the disciples of him, besought him, saying: Send away her, for she cries at the back of us.

Matthew 15:24 He but answering said: Not I am sent, except to the sheep the perishing house of Israel.

Matthew 15:25 She then coming prostrated to him, saying: O lord, give aid to me.

Matthew 15:26 He but answering said: Not it is right to take the bread of the children, and to throw to the dogs.

Matthew 15:27 She but said: True, O Lord: even for the dogs eatest of the crumbs of the falling from the table of the masters of them.

Matthew 15:28 Then answering the Jesus and to her: O woman, great of thee the faith; let it be to thee, as thou wilt. And was healed the daughter of her from the hour that.

Matthew 15:29 And departing thence the Jesus, came near the sea the Galilee; and ascending into the mountain, he sat down there.

Matthew 15:30 And came to him crowds great, having with them lame, blind, deaf, maimed, and others many; and they laid them at the feet of the Jesus, and he healed them;

Matthew 15:31 so that the crowds to wonder, beholding deaf speaking, maimed sound, lame walking and blind seeing; and they glorified the God of Israel.

Matthew 15:32 The then Jesus, having called the disciples of him, said: I have compassion on the crowd, for already days three, they have remained with me, and not they have any thing they may eat; and to send away them fasting not I will, lest they may faint in the way.

Matthew 15:33 And they say to him the disciples of him: Whence to us in a desert place loaves so many, so as to satisfy a crowd so great?

Matthew 15:34 And says to them the Jesus: How many loaves have you? They and said: Seven, and few small fishes.

Matthew 15:35 And he directed the crowds to recline upon the ground.

Matthew 15:36 And taking the seven loaves and the fishes, giving thanks he broke and he gave to the disciples of him, the and disciples to the crowd.

Matthew 15:37 And they ate all, were filled; and they took up that over and above of the fragments, seven large baskets full.

Matthew 15:38 They and eating were for thousand men, besides woman and children.

Matthew 15:39 And having sent away the crowds, he went into the ship, and came to the coasts of Magdala.

Diaglott, Matthew 16

Matthew 16:1 And coming the Pharisees and Sadducees, tempting they asked him, a sign from the heaven to show to them.

Matthew 16:2 He but answering said to them: Evening coming, you say: Fair weather; reddens for the heaven.

Matthew 16:3 And in the morning; To-day a storm; is red for lowering the heaven. Hypocrites, the truly face of the heaven you know to judge, the but signs of the times not can you?

Matthew 16:4 A generation evil and adulterous a sign seeks; and a sign not shall be given to her, except the sign of Jonas the prophet. And leaving them, he went away.

Matthew 16:5 And coming the disciples of him to the other side, had forgotten loaves to take.

Matthew 16:6 The and Jesus said to them: Look and take heed of the leaven of the Pharisees and Sadducees.

Matthew 16:7 They and reasoned among themselves saying: Because loaves not we have brought.

Matthew 16:8 Knowing and the Jesus said: Why reason you among yourselves, O you weak of faith, because loaves not you have brought?

Matthew 16:9 Not yet perceive you, nor remember you the five loaves of the five thousand, and how many baskets you took up?

Matthew 16:10 Nor the seven loaves of the for thousand, and how many large baskets you took up?

Matthew 16:11 Why not do you perceive, that not about bread I spoke to you to take heed of the leaven of the Pharisees and Sadducees?

Matthew 16:12 Then they understood, that not he did say beware of the leaven of the bread, but of the doctrine of the Pharisees and Sadducees.

Matthew 16:13 Coming and the Jesus into the parts of Caesarea of the Philip, asked the disciples of him, saying: Who me say the men to be, the son of the man?

Matthew 16:14 They and said: Some, John the dipper; others and, Elias; other and, Jeremias, or one of the prophets.

Matthew 16:15 He says to them: You but who me say to be?

Matthew 16:16 Answering and Simon Peter said: Thou art the Anointed, the son of the God the living.

Matthew 16:17 And answering the Jesus said to him: Blessed art thou, Simon son of Jonas; for flesh and blood not it has revealed to thee, but the Father of me, that in the heavens.

Matthew 16:18 Also I and to thee say, that thou art a rock, and upon this the rock I will build of me the church, and gates of hades not shall prevail against her.

Matthew 16:19 And I will give to thee the keys of the kingdom of the heavens; and whatever thou mayest bind upon the earth, shall be bound in the heavens; and whatever thou mayest loose upon the earth, shall be loosed in the heavens.

Matthew 16:20 Then he charged the disciples of him, that no one they should tell that he is the Anointed.

Matthew 16:21 From that time began the Jesus to show to the disciples of him, that must he to go to Jerusalem, and many (things) to suffer from the elders and high-priests and scribes, and to be killed, and the third day to be raised.

Matthew 16:22 And taking aside him the Peter, began to reprove him, saying: Be it far from thee, O lord; not not shall be to thee this.

Matthew 16:23 He but turning said to the Peter: Go thou behind of me, adversary; a stumbling block of me thou art; for not thou regardest the (things) of the God, but those of the men.

Matthew 16:24 Then the Jesus said to the disciples of him: If any one wish after me to come, let him deny himself, and let him bear the cross of him, and follow me.

Matthew 16:25 Whoever for may wish the life of him to save, shall lose her; whoever and may lose the life of him on account of me, shall find her.

Matthew 16:26 What for is profited a man if the world whole he may win, the and life of him he may forfeit? or what shall give a man in exchange for the life of him?

Matthew 16:27 Is about for the the son of the man to come in the glory of the Father of him, with the messengers of him, and then he will render to each one according to the behavior of him.

Matthew 16:28 Indeed I say to you, there are some of those here having stood, who not not shall taste of death, till they may see the son of the man coming in the royal majesty of him.

Diaglott, Matthew 17

Matthew 17:1 And after days six takes the Jesus the Peter, and James, and John the brother of him; and leads up them into a mountain high privately.

Matthew 17:2 And he was transfigured in the presence of them, and shone the face of him as the sun; the and garments of him become white as the light.

Matthew 17:3 And lo, appeared to them Moses and Elias with him talking.

Matthew 17:4 Answering and the Peter said to the Jesus: O lord, good it is us here to be; if thou wilt, we may make here three tents, to thee one, and Moses one, and one Elias.

Matthew 17:5 Still of him speaking, lo, a cloud of light overshadowed them; and lo, a voice out of the cloud, saying: This is the son of me the beloved, in whom I delight; of him hear you.

Matthew 17:6 And having heard the disciples, they fell upon face of them, and were frightened greatly.

Matthew 17:7 And coming near the Jesus, touched them, and said: Be you raised, and not be afraid.

Matthew 17:8 Lifting up then the eyes of them, no one they saw, except the Jesus alone.

Matthew 17:9 And descending of them, from the mountain, charged them the Jesus, saying: To no one you may tell the vision, till the son of the man from dead (ones) should be raised.

Matthew 17:10 And asked him the disciples of him, saying: Why then the scribes say, that Elias must to come first?

Matthew 17:11 The but Jesus answering said to them: Elias truly comes first, and shall restore all things;

Matthew 17:12 I say but to you, that Elias just now came, and not they knew him, but have done to him as much as they wished; thus also the son of the man is about to suffer by them.

Matthew 17:13 Then understood the disciples, that concerning John the dipper he spoke to them.

Matthew 17:14 And having come of them to the crowd, came to him a man, knee-falling him,

Matthew 17:15 and saying: O lord, have pity on me the son; for he is moon-struck, and sadly suffers; often for he falls into the fire, and often into the water.

Matthew 17:16 And I brought him to the disciples of thee, and not they were able him to heal.

Matthew 17:17 Answering and the Jesus said: O generation unfaithful and having been perverted; till when shall I be with you? till when shall I bear you? bring you to me him here.

Matthew 17:18 And rebuked him the Jesus, and came out of him the demon; and was cured the boy from the hour that.

Matthew 17:19 Then coming the disciples to the Jesus by himself, said: Why we not were able to cast out it?

Matthew 17:20 The and Jesus said to them: On account of the unbelief of you. Indeed for I say to you, If you have faith as a grain of mustard, you will say to the mountain this. Be thou removed from here there, and it will remove; and nothing will be impossible to you.

Matthew 17:21 This but the kind not goes out, if not in prayer and fasting.

Matthew 17:22 Were traveling and of them in the Galilee, said to them the Jesus: Is about the son of the man to be delivered up into hands of men,

Matthew 17:23 and they will kill him; and the third day he will be raised. And they were grieved exceedingly.

Matthew 17:24 Having arrived and of them at Capernaum, came those the didrachmas receiving to the Peter, and said: The teacher of you not pays the didrachmas?

Matthew 17:25 He says: Yes. And when he was come into the house, anticipated him the Jesus, saying: Which to thee seems right, Simon? The kings of the earth from whom do they take taxes or census? from the sons of them, or from the aliens?

Matthew 17:26 Says to him the Peter: From the aliens. Says to him the Jesus: Then exempt are the sons.

Matthew 17:27 That but not we may offend them, going to the sea, cast thou a hook, and the ascending first fish take up; and opening the mouth of him, thou wilt find a stater; that taking, give to them for me and thee.

Diaglott, Matthew 18

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

Matthew 18:2 And having called the Jesus a little child placed it in midst of them,

Matthew 18:3 and said: Indeed I say to you, if not you be changed and become as the little children, not not you may enter into the kingdom of the heavens.

Matthew 18:4 Whoever therefore may humble himself as the little child this, he is the greater in the kingdom of the heavens.

Matthew 18:5 And whoever may receive a little child such one on the name of me, me receives.

Matthew 18:6 Who but ever may insnare one of the little-ones these, of the believing into me, it is appropriate to him, that should be hung a millstone upper on the neck of him, and he should be sunk in the depth of the sea.

Matthew 18:7 Woe to the world from the snares. Necessary for it is to come the snares; but woe to the man to that through whom the snare comes.

Matthew 18:8 If therefore the hand of thee or the foot of thee insnares thee, cut off them, and cast from thee; good to thee it is to enter into the life lame or a cripple, than two hands or two feet having to be cast into the fire the age-lasting.

Matthew 18:9 And if the eye of thee insnares thee, tear out it, and cast from thee; good of thee it is one-eyed into the life to enter, than two eyes having to be cast into the Gehenna of the fire.

Matthew 18:10 See, not you may despise one of the little-ones these; I say for to you that the messengers of them in heavens perpetually see the face of the Father of me, that in heavens.

Matthew 18:11 Is come for the son of the man to save the having been lost.

Matthew 18:12 What to you seems right? if should have any man a hundred sheep, and should go astray one from them; not leaving the ninety-nine upon the mountain, going he seeks that having strayed?

Matthew 18:13 And if he should happen to find it, indeed I say to you, that he rejoices over it more, than over the nine-nine, those not having been led astray.

Matthew 18:14 Thus not it is will in the presence of the Father of you of that in heavens, that should perish one of the little-ones of them.

Matthew 18:15 If and should in error against thee the brother of thee, go, test him between thee and him alone. If thee he may hear thou hast won the brother of thee;

Matthew 18:16 If but not he may hear, take with thee besides one or two; that by mouth two of witnesses or of three may be proved every word.

Matthew 18:17 If and he should disregard them, tell thou to the congregation; if and also of the congregation he should disregard, let him be to thee as the Gentile and the tax-gather.

Matthew 18:18 Indeed i say to you, whatever you may bind on the earth, shall be having been bound in the heaven; and whatever you may loose on the earth, shall be having been loosed in the heaven.

Matthew 18:19 Again I say to you, that if two of you may agree upon the earth, about any matter, whatever they may ask, it shall be to them from the Father of me, of that in heavens.

Matthew 18:20 Where for are two or three having come together in the my name, there i am in the midst of them.

Matthew 18:21 Then coming to him the Peter, said: O lord, how often shall sin against me the brother of me, and I shall forgive him? till seven times?

Matthew 18:22 Says to him the Jesus: Not I say to thee, till seven times, but till seventy times seven.

Matthew 18:23 Therefore this has been compared the kingdom of the heavens to a man king, who wished to settle an account with the slaves of him.

Matthew 18:24 Having begun and of him to settle, they brought to him one a debtor of ten thousand talents.

Matthew 18:25 Not having but of him to pay, ordered him the lord of him to be sold, and the wife of him, and the children, and all as much as he had, and payment to be made.

Matthew 18:26 Falling down therefore the slave he prostrated to him, saying: O lord, have patience with me, and all to thee I will pay.

Matthew 18:27 being moved with pity then the lord of the slave of that, loosed him, and the debt remitted to him.

Matthew 18:28 Going out but the slave that, found one of the fellow-slaves of him, who owned to him a hundred denarii; and seizing him he coked him, saying: Pay to me if any thing thou owest.

Matthew 18:29 Falling down therefore the fellow-slave of him, besought him, saying: Have patience with me, and all I will pay to thee.

Matthew 18:30 He and not he would; but going away he cast him into prison, till he should pay that he was owing.

Matthew 18:31 Seeing and the fellow-slaves of him that having been done, were grieved much; and going they related to the lord of them all that having been done.

Matthew 18:32 Then having called him the lord of him, says to him: O slave wicked, all the debt that I remitted to thee, because thou besought me;

Matthew 18:33 not was it binding also thee to have pitied the fellow slave of thee, as also I thee pitied?

Matthew 18:34 And being provoked the lord of him delivered him to the jailors, till he may pay all that owing to him.

Matthew 18:35 So also the Father of me the heavenly will do to you if not you forgive each one the brother of him from the hearts of you.

Diaglott, Matthew 19

Matthew 19:1 And it came to pass, when ended the Jesus the words these, he departed from the Galilee, and came into the confines of the Judea, beyond the Jordan.

Matthew 19:2 And followed him crowds great; and he healed them there.

Matthew 19:3 And came to him the Pharisees, trying him, and saying to him: If it is lawful to a man to release the wife of him upon every cause?

Matthew 19:4 He and answering said to them: Not have you read, that the Creator from a beginning a male and a female he made them?

Matthew 19:5 and said: On account of this shall leave a man the father and the mother, and shall be closely united to the wife of him; and shall be the two into flesh one.

Matthew 19:6 So that no longer they are two, but flesh one. What then the God has joined together, a man not disunites.

Matthew 19:7 They say to him: Why then Moses did enjoin to give a scroll of separation, and to release her?

Matthew 19:8 He says to them: That Moses for the hardness of heart of you suffered you to release the wives of you; from a beginning but not it was so.

Matthew 19:9 I say but to you, that whoever may release the wife of him, except for fornication, and may marry another, commits adultery; and he her being released marrying, commits adultery.

Matthew 19:10 They say to him the disciples of him: If thus is the case of the man with woman, not it is profitable to marry.

Matthew 19:11 He but said to them: Not all admit the word this, but to whom it has been given.

Matthew 19:12 There are for eunuchs, who from womb of mother were born so; and there are eunuchs, who were made eunuchs by the men; and there are eunuchs, who made eunuchs themselves on account of the kingdom of the heavens. He being able to admit, let him admit.

Matthew 19:13 Then were brought to him little children that the hands he might lay on them, and he might pray; the but the disciples rebuked them.

Matthew 19:14 The and Jesus said: Suffer the little children and not hinder them to come to me; of the for such like is the kingdom of the heavens.

Matthew 19:15 And laying on them the hands, he departed thence.

Matthew 19:16 And lo, one coming, said to him: O teacher good, what good must I do, that I may have life age-lasting?

Matthew 19:17 He and he said to him: Why me askest thou concerning the good? one is the good. If but thou wishest to enter into the life, keep strictly the commandments.

Matthew 19:18 He says to him: Which? The and Jesus said: This; Not thou shalt kill; Not thou shalt commit adultery; Not thou shalt steal; Not thou shalt testify falsely;

Matthew 19:19 Honor the father and the mother; and Thou shalt love the neighbor of thee as thyself.

Matthew 19:20 Says to him the young man: All these I kept from childhood of me; what more do I want?

Matthew 19:21 Said to him the Jesus: If thou wishest perfect to be, go, sell of thee the possessions, and give to poor; and thou shalt have treasure in heaven; and hither, follow me.

Matthew 19:22 Having heard and the young man the word, went away sorrowing; he was for having possessions many.

Matthew 19:23 The and Jesus said to the disciples of himself: Indeed I say to you, that with difficulty a rich man shall enter into the kingdom of the heavens.

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

Matthew 19:25 Having heard and the disciples, were amazed exceedingly, saying: Who then is able to be saved?

Matthew 19:26 Looking but the Jesus said to him: With man this impossible is; with but God all possible.

Matthew 19:27 Then answering the Peter said to him: Lo, we left all, and followed thee; what then shall be to us?

Matthew 19:28 The and Jesus said to them: Indeed I say to you, that you the having followed me, in the new birth day when may sit the son of the man upon a throne of glory of him, shall sit also you upon twelve thrones, judging the twelve tribes of the Israel.

Matthew 19:29 And all who left houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on account of the name of me, a hundred fold shall receive, and life age-lasting shall inherit.

Matthew 19:30 Many but shall be first, last and last first.

Diaglott, Matthew 20

Matthew 20:1 Like for is the kingdom of the heavens to a man a householder, who went out with morning to hire laborers into the vineyard of him.

Matthew 20:2 Having agreed and with the laborers for a denarius the day, he sent him into the vineyard of him.

Matthew 20:3 And going out about third hour, he saw others standing in the market-place idle;

Matthew 20:4 and to them he said: Go and you into the vineyard; and whatever may be just, I will give you. They and went away.

Matthew 20:5 Again going out about sixth and ninth hour, he did in like manner.

Matthew 20:6 About and the eleventh hour going out, he found others standing, and he says to them: Why here stood you all the day idle?

Matthew 20:7 They say to him: Because no one us hired. He says to them: Go also you into the vineyard; and whatever maybe just, you shall receive.

Matthew 20:8 Evening and having come on, says the lord of the vineyard to the steward of him: Call the laborers, and give to them the hire, beginning from the last, till the first.

Matthew 20:9 And having come those about the eleventh hour, received each a denarius.

Matthew 20:10 Having then those first, supposed, that more they shall receive; and received also they each a denarius.

Matthew 20:11 Having received but they murmured against the householder,

Matthew 20:12 saying: That these the last one hour worked, and equal to us them thou hast made, to the having endured the burden of the day, and the burning heat.

Matthew 20:13 He but answering said to one of them: Friend, not I wrong thee; not of a denarius didst thou agree to me?

Matthew 20:14 Take thee thine and go, I wish and to this the last to give as also of thee.

Matthew 20:15 Or not is it lawful to me to do what I will with the my own? or the eye of thee evil is, because I good am?

Matthew 20:16 Thus shall be the last, first; and the first, last. Many for are called, few but chosen.

Matthew 20:17 And going up the Jesus to Jerusalem, he took the twelve disciples privately in the way, and said to them:

Matthew 20:18 Lo, we go up to Jerusalem, and the son of the man will be delivered up to the high-priests and scribes; and they will condemn him to death,

Matthew 20:19 and they will deliver up him to the Gentiles for the to mock, and to scourge, and to crucify; and in the third day he will stand up.

Matthew 20:20 Then came to him the mother of the sons of Zebedee, with the sons of her, prostrating, and asking something from him.

Matthew 20:21 He and said to her: What wilt thou? She says to him: Say that may sit these the two sons of me, one at right of thee, and one at left of thee, in the kingdom of thee.

Matthew 20:22 Answering but the Jesus said: Not you know, what you ask. Are you able to drink the cup, which I am about to drink? They say to him: We are able.

Matthew 20:23 And he says to them: The indeed cup of me you shall drink; the but to sit at right of me and at left of me, not is mine to give, but to whom it has been prepared by the Father of me.

Matthew 20:24 And having heard the ten, were angry on account of the two brothers.

Matthew 20:25 The but Jesus, having called them, said: You know, that the rulers of the nations domineer over them. Not thus great exercise authority over them.

Matthew 20:26 Not thus it shall be among you; but whoever may wish among you great to become, let him be of you servant;

Matthew 20:27 and whoever may wish among you to be first, let him be of you a slave;

Matthew 20:28 even as the son of the man not came to be served but to serve, and to give the life of him a ransom for many.

Matthew 20:29 And departing of them from Jericho, followed him a crowd great.

Matthew 20:30 And lo, two blind men, sitting by the way, hearing that Jesus passes by, cried out, saying: Pity us, O lord, son of David.

Matthew 20:31 The and crowd reprov'd them, that they might be silent. They but more did cry out, saying: Pity us, O lord, son of David.

Matthew 20:32 And having stopped the Jesus he called them, and said: What do you wish I should do to you?

Matthew 20:33 They say to him: O lord, that may be opened of us the eyes.

Matthew 20:34 Being moved with pity and the Jesus, he touched the eyes of them; and immediately saw again of them the eyes; and they followed him.

Diaglott, Matthew 21

Matthew 21:1 And when they were nigh to Jerusalem, and had come to Bethphage by the mountain of the olive-trees, then the Jesus sent away two disciples, saying to them:

Matthew 21:2 You may go to the village the over against you, and immediately you will find an ass having been bound, and a foal with her; having loosed bring to me.

Matthew 21:3 And if any (one) to you should say any (thing), you shall say: That the lord of them need has; immediately and he will need them.

Matthew 21:4 This and all has been done, that might be fulfilled the word spoken through the prophets, saying:

Matthew 21:5 Say to the daughter of Zion: Lo, the king of thee comes to thee meek, and having been set on an ass, even a foal a son of a beast of burden.

Matthew 21:6 Having gone and the disciples, and having done as commanded to them the Jesus,

Matthew 21:7 they led the ass and the foal, and they placed upon them the mantles of them; and they caused to sit on (one) of them.

Matthew 21:8 The and greater crowd spread of themselves the mantles in the way; others and cut off branches from the trees, and scattered in the way.

Matthew 21:9 The and crowds those going before and those following did cry, saying: Hosanna to the son of David; worthy of blessing he coming in name of Lord; hosanna in the highest.

Matthew 21:10 And having entered of them into Jerusalem, was moved all the city, saying: Who is this?

Matthew 21:11 The and crowds said: This is Jesus the prophet, that from Nazareth of the Galilee.

Matthew 21:12 And entered the Jesus into the temple of the God, and cast out all the selling and buying in the temple, and the tables of the money changers overturned, and the seats of the selling the doves;

Matthew 21:13 and he says to them: It is written The house of me, a house of prayer shall be called; you but it have made a den of robbers.

Matthew 21:14 And came to him blind and lame in the temple, and he healed them.

Matthew 21:15 Having seen but the high-priests and the scribes the wonders, which he did, and the boys crying in the temple, and saying: Hosanna to the son of David; they were angry,

Matthew 21:16 and said to him: Hearest thou what these are saying? The and Jesus says them: Yes; Never have you read: That out of mouth of babes and of suckling (ones) thou has perfected praise?

Matthew 21:17 And having left them, he went out of the city into Bethany, and he lodged there

Matthew 21:18 Early but, returning into the city, he was hungry.

Matthew 21:19 And seeing a fig-tree one by the way, he came to her, and nothing found in her except leaves alone; and he says to her: No more by thee fruit may be produced to the age. And withered immediately the fig-tree.

Matthew 21:20 And seeing the disciples wondered, saying: How soon withered the fig-tree?

Matthew 21:21 Answering and the Jesus said to them: Indeed I say to you, if you may have faith, and not should doubt, not only the (miracle) of the fig-tree you shall do, but also if to the mountain this you should say: Be thou lifted up, and be cast into the sea; it shall be done.

Matthew 21:22 And all, whatever you shall ask in the prayer, believing you shall receive.

Matthew 21:23 And having come to him into the temple, came to him teaching the high-priests and the elders of the people, saying: By what authority these (things) doest thou? and who to thee gave the authority this?

Matthew 21:24 Answering and the Jesus said to them: I will ask you also I word one; which if you may say to me, also I to you will tell, by what authority these (things) I do;

Matthew 21:25 the dipping of John whence was? from heaven, or from men? They and reasoned among themselves, saying: If we should say, from heaven; he will say to us: Why then not did you believe to him?

Matthew 21:26 if but we should say from men; we fear the crowd; all for hold the John as a prophet.

Matthew 21:27 And they answering to the Jesus said: Not we know. Said to them and he: Neither I say to you by what authority these (things) I do.

Matthew 21:28 What but to you seems right? A man had children two; and coming to the first, he said: Son, go, to-day work in the vineyard of me.

Matthew 21:29 He and answering said: Not I will; afterward but having changed his mind, he went.

Matthew 21:30 And coming to the other, he said just the same. He and answering said: I lord, and not went.

Matthew 21:31 Who of the two did the will of the father? They say to him: The first. Says to them the Jesus: Indeed I say to you, that the tax-gatherers and the harlots go before you in the kingdom of the God.

Matthew 21:32 Came for to you John in a way of righteousness, and not you believed him; the but tax-gatherers and the harlots believed him; you and seeing not repented afterwards, of the to believe him.

Matthew 21:33 Another parable hear you; a man was a householder, who planted a vineyard, and a hedge to it placed around, and digged in it a wine-press, and built a tower; and let out it to husbandmen, and went abroad.

Matthew 21:34 When and drew near the time of the fruits, he sent the slaves of him, to the husbandmen, to receive the fruits of it.

Matthew 21:35 And having taken the husbandmen the slaves of him, him indeed they flayed, him and they killed, him and they pelted with stones.

Matthew 21:36 Again he sent other slaves, greater the first; and they did to them in like manner.

Matthew 21:37 Afterwards and he sent to them the son of him, saying: They will regard the son of me.

Matthew 21:38 The but husbandmen, seeing the son, said among themselves: This is the heir; come, we may kill him, and may retain the inheritance of him.

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

Matthew 21:40 When therefore may come the lord of the vineyard, what will he do to the husbandmen to those?

Matthew 21:41 They say to him: Wretches wretchedly destroy them; and the vineyard will let out to other husbandmen, who will render to him the fruits in the seasons of them.

Matthew 21:42 He says to them the Jesus: Never have you read in the writings: A stone which rejected they building, the same was made into a head of a corner; from Lord was this, and it is wonderful in eyes of us?

Matthew 21:43 On account of this I say to you, that shall be taken from you the kingdom of the God, and shall be given to a nation making the fruits of her.

Matthew 21:44 And he falling on the stone this, shall be broken; on whom but it shall fall, it will crush to pieces him.

Matthew 21:45 And having heard the high-priests and the Pharisees the parables of him, knew, that about them he says.

Matthew 21:46 And seeking him to seize, they feared the crowds; since as a prophet him they held.

Diaglott, Matthew 22

Matthew 22:1 And answering the Jesus again said to them in parables, saying:

Matthew 22:2 Has been likened the kingdom of the heavens to a man a king, who made marriage-feasts to the son of him,

Matthew 22:3 and he sent the slaves of him, to call the having been invited to the marriage-feasts; and not they would to come.

Matthew 22:4 Again he sent other slaves, saying: Say to the having been called; Lo, the dinner of me I prepared; the bullocks of me and the fatlings having been killed, and all (things) ready, come to the marriage-feasts.

Matthew 22:5 They but neglecting went away; he indeed to the own field, he and to the traffic of him.

Matthew 22:6 The and remainder having seized the slaves of him, insulted and killed.

Matthew 22:7 Having heard and the king, was wroth; and having sent the armies of him, destroyed the murderers those, and the city of them burned.

Matthew 22:8 Then he says to the slaves of him; the indeed marriage-feast ready is, they but having been called not were worthy.

Matthew 22:9 Go you therefore to the outlets of the ways, and whoever you may find, call you to the marriage-feasts.

Matthew 22:10 And having gone forth the slaves those into the ways, they brought together all, as many as they found, bad ones both and good ones; and was filled the marriage-feast of reclining ones.

Matthew 22:11 Having entered and the king to see the reclining ones, saw there a man not having been clothed a garment of marriage;

Matthew 22:12 and he says to him: Friend, how didst thou enter here, not having a garment of marriage? He but was struck speechless.

Matthew 22:13 Then said the king to the servants: Having bound of him feet and hands, take him, and cast into the darkness the outer; there shall be the weeping and the gnashing of the teeth.

Matthew 22:14 Many for are called, few but picked out.

Matthew 22:15 Then having gone the Pharisees counsel took, how him they might insnare in word.

Matthew 22:16 And they sent away to him the disciples of them with the Herodians, saying: O teacher, we know, that true thou art, and the way of the God in truth thou teachest, and not there is care to thee about no one; not for thou lookest into face of men.

Matthew 22:17 Say therefore to us, what to thee seems right? is it lawful to give tribute to Caesar, or not?

Matthew 22:18 Knowing but the Jesus the wickedness of them, said: Why me tempt you hypocrites?

Matthew 22:19 Show you to me the coin of the tribute. They and brought to him a denarius.

Matthew 22:20 And he says to them: Of whom the likeness this and the inscription?

Matthew 22:21 They say to him: Of Caesar. Then he says to them: Give you back then the (things) of Caesar to Caesar; and the (things) of the God to the God.

Matthew 22:22 And having heard they wondered: and leaving him they departed.

Matthew 22:23 In that the day came to him Sadducees, they saying, not to be a resurrection; and they asked him,

Matthew 22:24 saying: O teacher, Moses said: If any one should die not having children, shall marry the brother of him the wife of him, and shall raise seed to the brother of him.

Matthew 22:25 There were now with us seven brothers; and the first having married, died; and not having seed, left the wife of him to the brother of him.

Matthew 22:26 Likewise also the second, and the third till the seven.

Matthew 22:27 After and of all died also the woman.

Matthew 22:28 In the therefore resurrection, of whom of the seven shall be a wife? all for had her.

Matthew 22:29 Answering and the Jesus said to them: You go astray, not knowing the writings, neither the power of the God.

Matthew 22:30 In for the resurrection neither they marry, nor are given in marriage, but as messengers of the God in heaven are.

Matthew 22:31 About but the resurrection of the dead (ones) not have you read that having been spoken to you by the God, saying:

Matthew 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? Not is the God, a God of dead (ones), but of living (ones).

Matthew 22:33 And having heard the crowds, were astonished at the teaching of him.

Matthew 22:34 The and Pharisees, hearing that he silenced the Sadducees, were assembled on the same;

Matthew 22:35 and asked one out of them, a lawyer, tempting him and saying:

Matthew 22:36 O teacher, which commandment great in the law?

Matthew 22:37 The and Jesus said to him: Thou shalt love Lord the God of thee, in whole the heart of thee, and in whole the soul of thee, and in whole the mind of thee.

Matthew 22:38 This first and great commandment.

Matthew 22:39 Second and like to it; Thou shalt love the neighbor of thee, as thyself.

Matthew 22:40 In these the two commandments whole the law and the prophets are hung.

Matthew 22:41 Having been assembled and of the Pharisees, asked them the Jesus,

Matthew 22:42 saying: What to you thinks about the Anointed? of whom a son is he? They say to him: Of the David.

Matthew 22:43 He says to them: How then David in spirit Lord of him calls? saying:

Matthew 22:44 Said the Lord to the lord of me; Sit thou at right of me, till I may place the enemies of thee a footstool of the feet of thee.

Matthew 22:45 If then David calls him lord, how a son of him is he?

Matthew 22:46 And no one was able to him to answer a word; nor dared any one from that the day to ask him any more.

Diaglott, Matthew 23

Matthew 23:1 Then the Jesus spoke to the crowds and to the disciples of him,

Matthew 23:2 saying: Upon the Moses seat sit the scribes and the Pharisees.

Matthew 23:3 All therefore, whatever they say to you to observe observe you and do you; according to but the works of them not do you; They say for, and not they do.

Matthew 23:4 They bind for burdens heavy and oppressive, and place upon the shoulders of the men; of the and finger of them not they will to move them.

Matthew 23:5 All but the works of them they do to the to be seen to the men. They widen and the phylacteries of them, and they enlarge the tufts of the mantles of them;

Matthew 23:6 they love and the upper couch in the feasts, and the first seats in the synagogues,

Matthew 23:7 and the salutations in the markets, and to be called by the men rabbi, rabbi;

Matthew 23:8 You but not may be called rabbi; one for is of you the leader; all but you brethren are.

Matthew 23:9 And father not you may call of you on the earth; one for is the Father of you, he in the heavens.

Matthew 23:10 Neither be ye called leaders; one for of you is the leader, the Anointed.

Matthew 23:11 The but greater of you, shall be of you a servant.

Matthew 23:12 Who and shall exalt himself, shall be humbled; and who shall humble himself, shall be exalted.

Matthew 23:13 Woe but to you, scribes and Pharisees, hypocrites; because you devour the houses of the widows, and for a show long are praying; through this you shall receive heavier judgment.

Matthew 23:14 Woe to you, scribes, and Pharisees, hypocrites; because you shut the kingdom of the heavens in presence of the men; you for not enter, nor the entering you permit to enter.

Matthew 23:15 Woe to you, scribes and Pharisees hypocrites; because you go about the sea and the dry, to make one proselyte; and when he becomes, you make him a son of Gehenna double of you.

Matthew 23:16 Woe to you guides blind, the saying: Whoever may swear by the temple, nothing it is; who but ever may swear by the gold of the temple, he is bound.

Matthew 23:17 O fools and blind; which for greater is? the gold, or the temple, that sanctifying the gold?

Matthew 23:18 Also; Whoever may swear by altar, nothing it is; who but ever may swear by the gift that upon it, he is bound.

Matthew 23:19 O fools and blind; which for greater? the gift, or the altar, that sanctifying the gift?

Matthew 23:20 He then answering by the altar swears by it and by all the (things) upon it;

Matthew 23:21 and the swearing by the temple, swears by it and by the (one) having inhabited it;

Matthew 23:22 and he swearing by the heaven, swears by the throne of the God and by the (one) sitting upon it.

Matthew 23:23 Woe to you, scribes and Pharisees, hypocrites; because you tithe the mint, and the dill, and the cummin; and pass by the weightier (things) of the law, the justice, and mercy, and the faith. These but it is binding to do, and those not to omit.

Matthew 23:24 Guides blind; the straining out the gnat the but camel swallowing down.

Matthew 23:25 Woe to you, scribes and Pharisees, hypocrites; because you cleanse the outside of the cup and of the dish, within but they are full of rapine and injustice.

Matthew 23:26 O Pharisee blind, cleanse first the inside of the cup and of the dish, that may become also the outside of them clean.

Matthew 23:27 Woe to you, scribes and Pharisees, hypocrites; because you are like to tombs having been whitened, which without indeed appear beautiful, within but are full of bones of dead and of all uncleanness.

Matthew 23:28 So and you without indeed appear to the men just, within but full are of hypocrisy and of lawlessness.

Matthew 23:29 Woe to you, scribes and Pharisees, hypocrites; because you build the tombs of the prophets, and adorn the monuments of the just,

Matthew 23:30 and say: If we had been in the days of the fathers of us, not we had been partakers of them in the blood of the prophets.

Matthew 23:31 So that you testify to yourselves, that sons you are of the having killed the prophets.

Matthew 23:32 And you fill you the measure of the fathers of you.

Matthew 23:33 O serpents, O broods of vipers; how can you flee from the judgment of the Gehenna?

Matthew 23:34 Because of this, lo, I send to you prophets, and wise men, and scribes; and out of them you will kill and will crucify, and out of them you will scourge in the synagogues of you and pursue from city to city;

Matthew 23:35 so that may come upon you all blood righteous, being shed upon the earth from the blood of Abel the just to the blood of Zecharias a son of Barachias, whom you killed between the temple and the altar.

Matthew 23:36 Indeed I say to you, that shall come these (things) all upon the generation this.

Matthew 23:37 Jerusalem, Jerusalem, the killing the prophets, and stoning the having been sent to her; how often I desired to gather the children of thee, what manner gathers a bird the brood of herself under the wings? and not you were willing.

Matthew 23:38 Lo, is left to you the house of you a desert.

Matthew 23:39 I say for to you: Not not me you may see from now, till you may say: Having been blessed he coming in name of Lord.

Diaglott, Matthew 24

Matthew 24:1 And being come out the Jesus was going from the temple; and came the disciples of him to point out to him the buildings of the temple.

Matthew 24:2 The and Jesus said to them: Not you see all these? Indeed I say to you, not not should be left here a stone upon stone, which not shall be thrown down.

Matthew 24:3 Sitting and of him upon the mountain of the olive tree, came to him the disciples privately saying: Tell to us, when these (things) shall be? and what the sign of the thy presence and of the end of the age?

Matthew 24:4 And answering the Jesus said to them: Take heed, not any one you may deceive.

Matthew 24:5 Many for shall come in the name of me, saying: I am the Anointed; and many they shall deceive.

Matthew 24:6 You shall be about and to hear wars, and reports of wars; see, not you be disturbed; it behooves for all to take place; but not yet is the end.

Matthew 24:7 Shall be raised up for nation against nation, and kingdom against kingdom; and there shall be famines, and plagues, and earthquakes in places.

Matthew 24:8 All but these a beginning of sorrows.

Matthew 24:9 Then they shall deliver up you to affliction, and shall kill you; and you shall be being hated by all of the nations on account of the name of me.

Matthew 24:10 And then shall be caused to stumble many; and each other shall deliver up, and shall hate each other.

Matthew 24:11 And many false-prophets shall be raised up, and shall deceive many;

Matthew 24:12 and because of the to be increased the lawlessness, shall be cooled the love of the many.

Matthew 24:13 He but holding out the end, the same shall be saved.

Matthew 24:14 And shall be published this the glad tidings of the kingdom in whole the habitable, for a testimony to all the nations; and then shall come the end.

Matthew 24:15 When therefore you may see the abomination of the desolation, the word having been spoken through Daniel the prophet, having stood in place holy; (he reading let him think;)

Matthew 24:16 then they in the Judea, let them flee to the mountains;

Matthew 24:17 he upon the roof, not let him go down, to take the out of the house of him;

Matthew 24:18 and he in the field, not let him turn back, to take the mantle of him.

Matthew 24:19 Woe and to the in womb having and to the giving suck in those the days.

Matthew 24:20 Pray you and, that not may be the flight of you of winter, nor in sabbath.

Matthew 24:21 Shall be for then affliction great, such as not has been from a beginning of world till the now, nor not not may be.

Matthew 24:22 And except were shortened the days those, not should be saved all flesh; on account of but the chosen shall be shortened the days those.

Matthew 24:23 Then if any to you should say: Lo, here the Anointed, or here; not you believe.

Matthew 24:24 Shall be raised for false anointed ones and false prophets, and shall give signs great and wonders, so as to deceive, if possible even the chosen.

Matthew 24:25 Lo, I have foretold to you.

Matthew 24:26 If then they should say to you: Lo, in the desert he is; not you should go out; Lo, in the retired places; not you should believe;

Matthew 24:27 As for the lightning comes out from east, and shines to west, so shall be also the presence of the son of the man.

Matthew 24:28 Where for ever may be the carcass, there will be gathered the eagles.

Matthew 24:29 Immediately but after the affliction of the days those, the sun shall be darkened, and the moon not shall give the light of her, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken.

Matthew 24:30 And then shall appear the sign of the son of the man in the heaven; and then shall lament all the tribes of the earth, and they shall see the son of the man coming upon the clouds of the heaven, with power and glory much;

Matthew 24:31 and he will send the messengers of him with of trumpet a voice great; and they shall gather the chosen (ones) of him from the four winds, from extremities of heavens to extremities of them.

Matthew 24:32 From but the fig-tree learn you the parable; when already the branch of her may be tender, and the leaves may put forth, you know, that near the summer;

Matthew 24:33 So also you, when you may see all these, know you, that near it is at doors.

Matthew 24:34 Indeed I say to you, not not may pass away the generation this, till all these may be done.

Matthew 24:35 The heaven and the earth shall pass away; the but words of me not not may pass away.

Matthew 24:36 About and the day that and hour no one knows, nor the messengers of the heavens, except the Father alone.

Matthew 24:37 As and the days of the Noah, even so will be also the presence of the son of the man.

Matthew 24:38 As for they were in the days the before the flood eating and drinking, marrying and giving in marriage, till of which day entered Noah into the ark,

Matthew 24:39 and not they knew, till came the flood and took away all; even so will be also the presence of the son of the man.

Matthew 24:40 Then two shall be in the field; the one is taken away and the one is left.

Matthew 24:41 Two grinding in the mill; one is taken away, and one is left.

Matthew 24:42 Watch you therefore, because not you know, in what hour the lord of you comes.

Matthew 24:43 This but know you, that if had known the householder in what watch the thief comes, he would have watched, and not would have allowed to be dug-through the house of him.

Matthew 24:44 On account of this also you be ready; because in which hour not you think, the son of the man comes.

Matthew 24:45 Who then is the faithful slave and prudent, whom placed the lord of him over the domestics of him, of the to give to them the food in season?

Matthew 24:46 Blessed the slave that, whom coming the lord of him shall find doing so.

Matthew 24:47 Indeed I say to you, that over all the possessions of him he will place him.

Matthew 24:48 If but should say the bad slave that in the heart of him: Delays the lord of me to come;

Matthew 24:49 and should begin to strike the fellow-slaves, may eat and also may drink with those getting drunk;

Matthew 24:50 shall come the lord of the slave that in a day, in which not he expects, and in an hour, in which not he knows;

Matthew 24:51 and shall cut asunder him, and the part of him with the hypocrites will place; there will be the weeping and the gnashing of the teeth.

Diaglott, Matthew 25

Matthew 25:1 Then will be compared the kingdom of the heavens ten virgins, who having taken the lamps of them, went out to a meeting of the bridegroom.

Matthew 25:2 Five and were of them prudent, and five foolish.

Matthew 25:3 Who foolish, having taken the lamps of them, not took with themselves oil.

Matthew 25:4 The but prudent took oil in the vessels of them with the lamps of them.

Matthew 25:5 Delaying and the bridegroom, nodded all, and did sleep.

Matthew 25:6 Of middle and night a cry was raised; Lo, the bridegroom comes; go out to a meeting of him.

Matthew 25:7 Then arose all the virgins those, and put in order the lamps of them.

Matthew 25:8 The but foolish to the prudent said: Give to us out of the oil of you, because the lamps of us are extinguished.

Matthew 25:9 Answered but the prudent, saying: Lest not it might suffice to us and to you; go you rather to the selling, and buy to yourselves.

Matthew 25:10 Going away and of them to buy, came the bridegroom; and the prepared ones entered with him into the nuptial-feasts; and was closed the door.

Matthew 25:11 Afterwards and came also the remaining virgins, saying: O lord, O lord, open to us.

Matthew 25:12 The but answering said: Indeed I say to you, not know you.

Matthew 25:13 Watch you therefore, because not you know the day, nor the hour.

Matthew 25:14 Like for a man going abroad called the own slaves, and delivered to them the goods of him.

Matthew 25:15 and to him indeed he gave five talents, to him and two, to him and one; to each according to the own power; and went abroad immediately.

Matthew 25:16 Going and he the five talents having received, traded with them, and made other five talents.

Matthew 25:17 Likewise also he the two, gained also he other two.

Matthew 25:18 He but the one having received having retired digged in the earth, and hid the silver of the lord of him.

Matthew 25:19 After but time much comes the lord of the slaves those, and adjusts with them an account.

Matthew 25:20 And coming he the five talents having received, brought other five talents, saying: O lord, five talents to me thou delivered; see, other five talents I gained upon them.

Matthew 25:21 Said to him the lord of him: Well, O slave good and faithful; over a few (things) thou wast faithful, over many thee I will place; enter into the joy of the lord of thee.

Matthew 25:22 Coming and also he the two talents having received, said: O lord, two talents to me thou deliveredst; lo, other two talents I gained upon them;

Matthew 25:23 Said to him the lord of him: Well, O slave good and faithful; over a few (things) thou wast faithful, over many thee I will place; enter into the joy of the lord of thee.

Matthew 25:24 Coming and also he the one talent having taken, said: O lord, I knew thee, that hard thou art a man, reaping where not thou sowed, and gathering whence not thou scatteredst;

Matthew 25:25 and being afraid, going away I hid the talent of thee in the earth; lo, thou hast the thine.

Matthew 25:26 Answering and the lord of him said to him: O wicked slave and slothful, didst thou know, that I reap where not I sowed, and gather whence not I scattered?

Matthew 25:27 It behooved then thee cast the silver of me to the bankers; and coming I might have received the mine with interest.

Matthew 25:28 Take you therefore from him the talent, and give to him having the ten talents.

Matthew 25:29 To the for having all shall be given, and he shall abound; from but the not having, even what he has, shall be taken away from him.

Matthew 25:30 And the useless slave cast you into the darkness the outer; there shall be the weeping and the gnashing of the teeth.

Matthew 25:31 When and may come the son of the man in the glory of him, and all the messengers with him, then shall be sit on a throne of glory of him,

Matthew 25:32 and will be gathered in presence of him all the nations; and he will separate them from each other, as the shepherd separates the sheep from the goats;

Matthew 25:33 and and he will place the indeed sheep by right of him, the and goats by left.

Matthew 25:34 Then will say the king to the by right of him: Come the having been blessed of the Father of me,
inherit the having been prepared to you kingdom from a foundation of world.

Matthew 25:35 I hungered for, and you gave to me to eat; I thirsted, and you gave drink to me; a stranger I was, and you entertained me;

Matthew 25:36 naked, and you clothed me; I was sick, and you visited me; in prison I was, and you came to me.

Matthew 25:37 Then shall answer to him the just one, saying: O lord, when thee we saw hungering, and nourished? or thirsting, and we gave drink?

Matthew 25:38 When and thee we saw a stranger, and we entertained? or naked, and we clothed?

Matthew 25:39 When and thee we saw sick, or in prison, and we came to thee?

Matthew 25:40 And answering the king will say to them: Indeed I say to you, in whatever you did, to one of these of the brothers of me of the least, to me you did.

Matthew 25:41 Then he will say also to the of left: Go from me the having been cursed into the fire the everlasting, that having been prepared to the accuser and to the messengers of him.

Matthew 25:42 I hungered for, and not you gave to me to eat; I thirsted, and not you gave drink to me;

Matthew 25:43 a stranger I was, and not you entertained me; naked, and not you clothed me; sick, and in prison, and not you visited me.

Matthew 25:44 Then will answer and they, saying: O lord, when thee we saw hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and not we served thee?

Matthew 25:45 Then he will answer them, saying: Indeed I say to you, in as much not you did to one of these of the least, neither to me you did.

Matthew 25:46 And shall go away these into a cutting-off age-lasting; the and just ones into life age-lasting.

Diaglott, Matthew 26

Matthew 26:1 And it happened, when had finished the Jesus all the words these, he said to the disciples of him:

Matthew 26:2 You know, that after two days the passover comes on; and the son of the man is delivered into the to be crucified.

Matthew 26:3 Then were assembled the high-priests, and the scribes, and the elders of the people, into the court of the high-priest, that being called Caiaphas;

Matthew 26:4 and they consulted, that the Jesus with deceit they might seize and might kill.

Matthew 26:5 They said but: Not in the feast, that not a tumult there should be among the people.

Matthew 26:6 The and Jesus having arrived in Bethany, in a house of Simon the leper,

Matthew 26:7 came to him a woman, an alabaster box of balsam having great value, and she poured upon the head of him being reclined.

Matthew 26:8 Seeing and the disciples of him, were displeased, saying: On account of what the loss this?

Matthew 26:9 She was able for this to have sold of much, and to have given to poor.

Matthew 26:10 Knowing and the Jesus said to them: Why troubles present you the woman? a work for good she was wrought for me.

Matthew 26:11 Always for the poor you have with yourselves; me but not always you have.

Matthew 26:12 Having cast for she the balsam this upon the body of me, to the to prepare for burial me she did.

Matthew 26:13 Indeed I say to you, wherever may be published the glad tidings this, in whole the world, shall be spoken also what did she, for a memorial of her.

Matthew 26:14 Then going one of the twelve he being named Judas Iscariot, to the high-priests,

Matthew 26:15 said: What are you willing to me to give, and I to you will deliver up him? They and paid to him thirty pieces of silver.

Matthew 26:16 And from then he did seek opportunity, that him he might deliver up.

Matthew 26:17 The and first of the feasts of unleavened bread came the disciples of the Jesus, saying to him: Where wilt thou we make ready to thee to eat the passover?

Matthew 26:18 He and said: Go you into the city to the certain one, and say to him: The teacher says: The season of me nigh is; to thee I will make the passover with the disciples of me.

Matthew 26:19 And did the disciples as commanded to them the Jesus; and they prepared the passover.

Matthew 26:20 Of evening and being come he reclined with the twelve.

Matthew 26:21 And of eating of them, he said: Indeed I say to you, that one of you will deliver up me.

Matthew 26:22 And being grieved exceedingly, they began to say to him each one of them: Not I am, O lord?

Matthew 26:23 He but answering said: He dipping with me in the bowl the hand, this me, will deliver up.

Matthew 26:24 The indeed son of the man goes as it has been written about him; Woe but to the man that, through whom the son of the man is delivered up; good it was to him, if not was born the man that.

Matthew 26:25 Answering and Judas, he delivering up him, said: Not I am, rabbi? He says to him: Thou hast said.

Matthew 26:26 Eating and of them, having taken the Jesus the loaf and having blessed, broke, and did give to the disciples, and said: Take you, eat you; This is the body of me.

Matthew 26:27 And having taken the cup, and having given thanks, he gave to them, saying: Drink you out of it all;

Matthew 26:28 this for is the blood of me, that of the new covenant, that about many being shed for forgiveness of sins.

Matthew 26:29 I say but to you, that not not I will drink from now of this the product of the vine, till the day that, when it I drink with you new in the kingdom of the Father of me.

Matthew 26:30 And having sung a hymn, they departed to the mountain of the olive-trees.

Matthew 26:31 Then he says to them the Jesus: All you will be stumbled at me in the night this; it is written for: I will smite the shepherd, and will be scattered the sheep of the fold.

Matthew 26:32 After but the to be raised me, I will go before you to the Galilee.

Matthew 26:33 Answering and the Peter said to him: If all shall be stumbled at thee, I never will be stumbled.

Matthew 26:34 Said to him the Jesus: Indeed I say to thee, that in this the night, before a cock to have crowed, thrice thou wilt deny me.

Matthew 26:35 Says to him the Peter: And if it may behoove me with thee to die, not not thee I will deny. In like manner also all the disciples said.

Matthew 26:36 Then comes with them the Jesus into a place being called Gethsemane, and says to the disciples: Sit you here, while going away I shall pray there.

Matthew 26:37 And having taken the Peter and the two sons of Zebedee, he began to be sorrowful and to be in anguish.

Matthew 26:38 Then he says to them: Extremely sorrowful is the soul of me to death; remain you here and watch you with me.

Matthew 26:39 And going forward a little, he fell on face of him, praying, and saying: O Father of me, if possible it is, let pass from me the cup this; but not as I will, but as thou.

Matthew 26:40 And he comes to the disciples, and finds them sleeping, and he says to the Peter: So not could you one hour to watch with me?

Matthew 26:41 Watch you and pray you, that not you enter into temptations; and indeed spirit ready, the but flesh weak.

Matthew 26:42 Again, a second time going away, he prayed, saying: O Father of me, if not it is possible this, the cup to pass from me, except it I drink, be done the will of thee.

Matthew 26:43 And coming he finds them again sleeping; (were for of them the eyes weighed down;)

Matthew 26:44 and leaving them, going away again, he prayed a third time, the same word speaking.

Matthew 26:45 Then he comes to the disciples of him, and says to them: Sleep you the remainder and rest you? lo, has come nigh the hour, and the son of man is delivered up into hands of sinners.

Matthew 26:46 Arise, let us go; lo, has come nigh he delivering up me.

Matthew 26:47 And while of him speaking, lo, Judas, one of the twelve, came, and with him a crowd great with swords and clubs, from the high-priests and elders of the people.

Matthew 26:48 He and delivering up him, gave to them a sign, saying: Who ever I may kiss, he it is; seize him.

Matthew 26:49 And immediately approaching to the Jesus, he said to him: Hail rabbi; and kissed him.

Matthew 26:50 The but Jesus said to him: Companion, for what art thou present? Then coming they laid the hands on the Jesus, and they seized him.

Matthew 26:51 And lo, one of the with Jesus, stretching the hand, drew out the sword of him; and striking the slave of the high-priest, cut off of him the ear.

Matthew 26:52 Then says to him the Jesus: Return thee the sword into the place of her; all for the taking a sword, by a sword shall perish.

Matthew 26:53 Or thinkest thou, that not I am able now to entreat the Father of me, and will furnish to me more then twelve legions of messengers?

Matthew 26:54 How then should be fulfilled the writings, that thus it must be done.

Matthew 26:55 In that the hour said the Jesus to the crowds: As upon a robber came you out with swords and clubs, to take me; every day with you I did sit teaching in the temple, and not you seized me.

Matthew 26:56 This but all has been done, that might be fulfilled the writings of the prophets. Then the disciples all, leaving him, they fled.

Matthew 26:57 They and seizing the Jesus, they led to Caiaphas the high-priest, where the scribes and the elders were assembled.

Matthew 26:58 The but Peter followed him at a distance, to the palace of the high-priest; and having gone in, sat with the attendants, to see the end.

Matthew 26:59 The and high-priests and the elders and the high-council whole sought false testimony against the Jesus, so that him they might deliver to death.

Matthew 26:60 And not they found, many false-witnesses having come. Afterwards but coming two false-witnesses

Matthew 26:61 said: This affirmed; I am able to destroy the temple of the God, and in three days to build it.

Matthew 26:62 And rising up the high-priest said to him: Nothing answerest thou? what these of thee testify against?

Matthew 26:63 The but Jesus was silent. And answering the high-priest said to him: I adjure thee by the God of the living, that to us thou tell, if thou art the Anointed, the son of the God.

Matthew 26:64 Says to him the Jesus: Thou has said. Besides I say to you, from now you shall see the son of the man sitting at right of the power, and coming upon the clouds of the heaven.

Matthew 26:65 Then the high-priest rent the clothes of him, saying: That he blasphemeth; what further need have we of witnesses? see, now you heard the blasphemy of him.

Matthew 26:66 What to you thinks? they and answering said: Liable to death he is.

Matthew 26:67 Then they spat into the face of him, and beat with the fist him: they and struck with palms of their hands,

Matthew 26:68 saying: Prophecy to us, O Anointed, who is he striking thee?

Matthew 26:69 The and Peter without sat in the courtyard. And came to him one maid-servant, saying: Also thou wast with Jesus of the Galilee.

Matthew 26:70 He but denied in presence of them all, saying: Not I know what thou sayest.

Matthew 26:71 Going out and he into the portico, saw him another, and says to those there; also this was with Jesus of the Nazareth.

Matthew 26:72 And again he denied with an oath; That not I know the man.

Matthew 26:73 After a little and approaching those having stood by, said to the Peter: Certainly also thou of them art; even for the speech of thee manifest thee makes.

Matthew 26:74 Then he began to curse, and to swear. That not I know the man. And instantly a cock crew.

Matthew 26:75 And remembered the Peter of the word of the Jesus, declaring to him; That before a cock crows, thrice thou wilt deny me. And going out, he wept bitterly.

Diaglott, Matthew 27

Matthew 27:1 Morning and having come, a council held all the high-priests and the elders of the people against the Jesus, so us to deliver to death him.

Matthew 27:2 And binding him, they led, and delivered up him to Pontius Pilate the governor.

Matthew 27:3 Then seeing Judas, that betraying him, that he was condemned, repenting he returned the thirty pieces of silver to the high-priests and the elders,

Matthew 27:4 saying: I sinned, having delivered up blood innocent. They but said: What to us? Thou wilt see.

Matthew 27:5 And hurling the pieces of silver in the temple, he withdrew; and having gone forth strangled himself.

Matthew 27:6 The and high-priests, taking the pieces of silver, said: Not it is lawful to put them into the treasury, since price of blood it is.

Matthew 27:7 Counsel and taking, they bought with them the field of the potter, to bury the strangers.

Matthew 27:8 Therefore is called the field that, a field of blood, to the day.

Matthew 27:9 Then was fulfilled the word spoken through Jeremiah the prophet, saying: And I took the thirty pieces of silver, the price of the having been valued, whom they valued from sons of Israel,

Matthew 27:10 and gave them for the field of the potter; even as directed me a Lord.

Matthew 27:11 The and Jesus stood in presence of the governor; and asked him the governor, saying: Thou art the king of the Jews? The and Jesus said to him: Thou sayest.

Matthew 27:12 And in the to be accused him by the high-priests and the elders, nothing he answered.

Matthew 27:13 Then says to him the Pilate: Not thou hearest, how many things of thee they bear witness against?

Matthew 27:14 And not he answered him to not even one word; so as to astonish the governor greatly.

Matthew 27:15 At and a feast was accustomed the governor to release one to the crowd prisoner, whom they wished.

Matthew 27:16 They had and then a prisoner noted, being called Barabbas.

Matthew 27:17 Having being assembled then of them, said to them the Pilate: Which wish you I release to you? Barabbas or Jesus, the being called Anointed?

Matthew 27:18 He knew for, that through envy they had delivered up him.

Matthew 27:19 Being seated and of him upon the tribunal, sent to him the wife of him, saying: Nothing to thee and to the just one that; many things for I suffered this day in a dream because of him.

Matthew 27:20 The but high-priests and the elders persuaded the crowds, that they should ask the Barabbas, the and Jesus they might destroy.

Matthew 27:21 Answering and the governor said to them: Which wish you of the two I shall release to you? They and said: Barabbas.

Matthew 27:22 He says to them the Pilate: What then shall I do Jesus, the being called Anointed? They say to him all: Let him be crucified.

Matthew 27:23 The and governor said: What for evil has he done? They but vehemently cried, saying: Let him be crucified.

Matthew 27:24 Seeing and the Pilate that nothing profits, but rather a tumult is made, taking water, he washed the hands before the crowd, saying: Innocent I am from the blood of the just of this; you shall see.

Matthew 27:25 And answering all the people said: The blood of him upon us, and upon the children of us.

Matthew 27:26 Then he released to them the Barabbas, the and Jesus having scourged he delivered up, that he might be crucified.

Matthew 27:27 Then the soldiers of the governor taking the Jesus into the judgment hall, they gathered together to him whole the company.

Matthew 27:28 And having stripped him, they put on to him a soldier's cloak scarlet.

Matthew 27:29 And braiding a crown of thorns, placed upon the head of him, and a reed of the right of him; and bending the knee in presence of him, mocked him, saying: Hail, the king of the Jews.

Matthew 27:30 And spitting on him, they took the reed, and struck on the head of him.

Matthew 27:31 And when they had mocked him, they took off him the soldier's cloak, and put on him the garments of him; and led away him into the to be crucified.

Matthew 27:32 Going out and, they met a man a Cyrenian, by name Simon; him they compelled, that he might carry the cross of him.

Matthew 27:33 And coming into a place being called Golgotha, which is being called of a skull a place,

Matthew 27:34 they gave to him to drink vinegar with gall having been mixed; and having tasted, not he would drink.

Matthew 27:35 Crucifying and him, they divided the garments of him, casting a lot.

Matthew 27:36 And being seated they watched him there.

Matthew 27:37 And they placed above the head of him the accusation of him having been written: This is Jesus the king of the Jews.

Matthew 27:38 Then were crucified with him two robbers; one by right, and one by left.

Matthew 27:39 Those and passing along reviled him, shaking the heads of them,

Matthew 27:40 and saying: He overthrowing the temple, and in three days building, save thyself; if a son thou art of the God, come down from the cross.

Matthew 27:41 Likewise and also the high-priests, mocking with the scribes and elders, said:

Matthew 27:42 Others he saved, himself not is able to save; if a king of Israel he is, let him come down now from the cross, and we will give credit to him.

Matthew 27:43 He trusted in the God; let him rescue now him, if he wishes him; he said for: That of God I am a son.

Matthew 27:44 That through it also the robbers, those being crucified with him, reproached him.

Matthew 27:45 From now sixth hour darkness was on all the land, till hour ninth.

Matthew 27:46 About and the ninth hour cried out the Jesus with a voice great, saying: Eli, Eli; lama sabachthani? that is: O God of me, O God of me; why me hast thou forsaken?

Matthew 27:47 Some and of those there standing, having heard, said: For Elias he cries this.

Matthew 27:48 And immediately running one of them, and taking a sponge, filling and of vinegar, and attaching to a reed, gave to drink him.

Matthew 27:49 The but others said: Leave alone; we may see, if comes Elias, will be saving him.

Matthew 27:50 The then Jesus, again crying with a voice great, resigned the breath.

Matthew 27:51 And lo, the curtain of the temple was rent into two, from above to below; and the earth was shaken, and the rocks were rent,

Matthew 27:52 and the tombs were opened; and many bodies of the having been asleep holy ones were raised,

Matthew 27:53 and coming forth from the tombs, after the resurrection of him went into the holy city, and appeared to many.

Matthew 27:54 The and centurion and those with him watching the Jesus, seeing the earthquake and the things being done, they were afraid much, saying: Truly of God a son was this.

Matthew 27:55 Were and there women many from a distance beholding; who followed the Jesus from the Galilee, ministering to him;

Matthew 27:56 among whom was Mary the Magdalene, and Mary the of the James and Joses mother, and the mother of the sons of Zebedee.

Matthew 27:57 Evening and being come, came a man rich from Arimathea, by name Joseph, who also himself was discipled to the Jesus.

Matthew 27:58 He coming to the Pilate requested the body of the Jesus. Then the Pilate ordered to be given the body.

Matthew 27:59 And taking the body the Joseph, wrapped it fine linen cloth clean;

Matthew 27:60 and laid it in the new of himself tomb, which he had hewn in the rock; and having rolled a stone great of the door of the tomb he went away.

Matthew 27:61 Was and there Mary the Magdalene, and the other Mary, sitting over against the sepulchre.

Matthew 27:62 The now next day, which is after the preparation, were assembled the high-priests and the Pharisees to the Pilate,

Matthew 27:63 saying: O sir, we remember, that that the deceiver said while living: After three days I will arise.

Matthew 27:64 Do thou command therefore to be made fast the tomb till the third day lest coming the disciples of him, might steal him, and might say to the people: He has been raised from the dead; and will be the last fraud worse of the first.

Matthew 27:65 Said to them the Pilate: You have a guard; go you, make fast as you know.

Matthew 27:66 They and going made fast the tomb, having sealed the stone, with the guard.

Diaglott, Matthew 28

Matthew 28:1 After now sabbath, to the dawning into first of week, came Mary the Magdalene, and the other Mary, to see the tomb.

Matthew 28:2 And lo, a shaking occurred great; a messenger for of a Lord, descending from heaven, approaching rolled away the stone from the door, and sat upon it.

Matthew 28:3 Was and the aspect of him like lightning, and the garments of him white as snow.

Matthew 28:4 From and the fear of him shook the keepers, and became as dead (men).

Matthew 28:5 Answering and the messenger said to the women: Not be afraid you; I know for, that Jesus that having been crucified you seek.

Matthew 28:6 Not he is here; he has been raised for, even as he said. Come see the place, where lay the Lord.

Matthew 28:7 And quickly going tell the disciples of him, that he has been raised from the dead; and lo, he goes before you into the Galilee; there him you will see; lo, I told you.

Matthew 28:8 And coming out quickly from the tomb with fear and joy great, they ran to inform the disciples of him.

Matthew 28:9 As and they went to inform the disciples of him, and lo, the Jesus met them, saying: Hail you. They and having approached laid hold of him the feet, and prostrated to him.

Matthew 28:10 Then says to them the Jesus: Not be afraid; go you, inform to the brethren of me, so that they may go into the Galilee, and there me they shall see.

Matthew 28:11 Going away and of them, lo, some of the keepers, coming into the city, told to the high-priests all the (things) having been done.

Matthew 28:12 And being assembled with the elders, counsel and taking, pieces of silver sufficient they gave to the soldiers, saying:

Matthew 28:13 Say you, That the disciples of him, by night coming, stole him, of us being asleep.

Matthew 28:14 And if should be reported this to the Governor, we will persuade him, and you free from care we will make.

Matthew 28:15 They and having received the pieces of silver, did as they were taught. And is spread abroad the word this among Jews till the day.

Matthew 28:16 The and eleven disciples went to the Galilee, to the mountain, where had appointed them the Jesus.

Matthew 28:17 And seeing him, they prostrated to him; they but doubted.

Matthew 28:18 And approaching the Jesus, spoke to them, saying: Has been given to me all authority in heaven and on earth.

Matthew 28:19 Going forth disciple you all the nations, immersing them into the name of the Father and of the Son and of the holy spirit;

Matthew 28:20 teaching them to observe all, whatever I have charged you. And lo, I with you am all the days, till the end of the age.

Diaglott, Mark 1

Mark 1:1 A beginning of the glad tidings of Jesus Anointed, a son of the God.

Mark 1:2 As it is written in Esaias the prophet: Lo, I send the messenger of me before face of thee, who will prepare the way of thee.

Mark 1:3 A voice crying out in the desert; Make you ready the way of a lord, straight make you the beaten ways of him.

Mark 1:4 Was John dipping in the desert, and publishing a dipping of reformation into forgiveness of sins.

Mark 1:5 And went out to him all the Judea country, and the Jerusalem all; and were dipped in the Jordan river by him, confessing the sins of them.

Mark 1:6 Was now John having been clothed hairs of a camel, and a belt made of skin around the loins of him, and eating locusts and honey wild.

Mark 1:7 And he cried out saying: Comes the mightier of me after me, of whom not I am worthy bowed down to loose the string of the sandals of him.

Mark 1:8 I indeed dipped you in water; he but will dip you in spirit holy.

Mark 1:9 And it came to pass in those the days, came Jesus from Nazareth of the Galilee, and was dipped by John into the Jordan.

Mark 1:10 And immediately ascending from the water, he saw rending the heavens, and the spirit, as a dove, descending upon him.

Mark 1:11 And a voice came out of the heavens: Thou art the son of me the beloved in whom I delight.

Mark 1:12 And immediately the spirit him casts into the desert.

Mark 1:13 And he was in the desert days forty, being tempted by the adversary, and was with the wild beasts; and the messengers ministered to him.

Mark 1:14 After now the to be delivered up the John, came the Jesus into the Galilee, preaching the glad tidings of the kingdom of the God,

Mark 1:15 and saying: That has been fulfilled the season, and has come nigh the majesty of the God; reform you, and believe you in the good message.

Mark 1:16 Walking and by the sea of the Galilee, he saw Simon and Andrew the brother of him, casting a fishing net in the sea; they were for fishers.

Mark 1:17 And said to them the Jesus: Come after me, and I will make you to be fishers of men.

Mark 1:18 And immediately leaving the nets of them, they followed him.

Mark 1:19 And going thence a little, he saw James the of the Zebedee, and John the brother of him, and themselves in the ship were mending the nets;

Mark 1:20 and immediately he called them. And leaving the father of them Zebedee in the ship with the hirelings, they went after him.

Mark 1:21 And they went into Capernaum; and immediately to the sabbath going into the synagogue, he taught.

Mark 1:22 And they were amazed at the teaching of him; he was for teaching them as authority having, and not as the scribes.

Mark 1:23 And was in the synagogue of them a man in spirit unclean, and he cried out,

Mark 1:24 saying: Let alone, what to us and to thee, Jesus O Nazarene, comest thou to destroy us? I know thee who thou art, the holy of the God.

Mark 1:25 And rebuked him the Jesus, saying: Be silent, and come out of him.

Mark 1:26 And convulsing him the spirit the unclean, and crying a voice great, came out of him.

Mark 1:27 And they were astonished all, so as to reason among themselves, saying: What is this? what the teaching the new this? that with authority even to the spirits to the unclean he enjoins and they harken to him.

Mark 1:28 Went out and the report of him forthwith into whole the country of the Galilee.

Mark 1:29 And instantly, out of the synagogue being come, he went into the house of Simon and Andrew, with James and John.

Mark 1:30 The and mother-in-law of Simon was laid down having a fever; and immediately they spoke to him about her.

Mark 1:31 And coming he raised her, having laid hold of the hand of her; and left her the fever immediately; and ministered to them.

Mark 1:32 Evening and being come, when set the sun, they brought to him all those sickness having, and those being demonized;

Mark 1:33 and the city whole having been assembled was at the door.

Mark 1:34 And he healed many sick having various diseases; and demons many cast out, and not allowed to speak the demons, because they knew him.

Mark 1:35 And early, night much, having arisen he went out, and depart into a desert place, and there prayed.

Mark 1:36 And eagerly followed him the Simon and those with him.

Mark 1:37 And having found him, they say to him: That all seek thee.

Mark 1:38 And he says to them: We must go into the neighboring towns, that also there I may preach; for this because I have come out.

Mark 1:39 And he was proclaiming in the synagogues of the, in whole the Galilee, and the demons casting out.

Mark 1:40 And comes to a leper, beseeching him and kneeling him, and saying to him: That if thou wilt, thou art able me to cleanse.

Mark 1:41 The and Jesus being moved with pity, stretching out the hand, touched of him, and says to him; I will, be thou cleansed.

Mark 1:42 And having said of him, immediately departed from him the leprosy, and he was cleansed.

Mark 1:43 And having strictly charged him, immediately he sent forth him,

Mark 1:44 and says to him: See, to no one anything thou tell; but go, thyself show to the priest, and offer for the purification of thee what enjoined Moses, for a witness to them.

Mark 1:45 He but going out began to publish many (things) and spread abroad the word, so as no longer him to be able publicly into a city to enter; but without in desert place he was, and they went to him from all parts.

Diaglott, Mark 2

Mark 2:1 And again he went into Capernaum after days; and it was reported, that into a house he is.

Mark 2:2 And immediately were gathered together many, so as no longer to contain not even the places near the door; and he spake to them the word.

Mark 2:3 And they come to him a paralytic bringing, being carried by four.

Mark 2:4 And not being able to come nigh to him through the crowd, they uncovered the roof, where he was; and having dug through they let down the bed upon which the paralytic was laid.

Mark 2:5 Seeing and the Jesus the faith of them, says to the paralytic: Son, are forgiven of thee the sins.

Mark 2:6 Were but some of the scribes there sitting and reasoning in the hearts of them:

Mark 2:7 Why this thus speaks blasphemy? Who is able to forgive sins, if not one the God?

Mark 2:8 And immediately knowing the Jesus to the spirit of himself, that thus they reasoned among themselves, said to them: Why these (things) reason you in the hearts of you?

Mark 2:9 Which is easier? to say to the paralytic: Are forgiven of thee the sins? or to say: Arise, take up of thee the bed, and walk?

Mark 2:10 That but you may know, that authority has the son of the man on the earth to forgive sins; (he says to the paralytic:)

Mark 2:11 To thee I say: Arise, take up the bed of thee, and go into the house of thee.

Mark 2:12 And he was raised immediately, and taking up the bed, went out in presence of all; so as to astonish all, and to glorify the God, saying: That never thus we saw.

Mark 2:13 And he went out again by the sea; and all the crowds came to him, and he taught them.

Mark 2:14 And passing on he saw Levi the of the Alpheus, sitting at the custom house, and says to him: Follow me. And arising up he followed him.

Mark 2:15 And it happened in the to recline at table him in the house of him, and many publicans and sinners reclined with the Jesus and the disciples of him; they were for many, and they followed him.

Mark 2:16 And the scribes and the Pharisees seeing him eating with the publicans and sinners, said to the disciples of him: Why that with of the publicans and sinners he eats and drinks?

Mark 2:17 And hearing the Jesus says to them: No need have those being well of a physician, but those sick being. Not I came to call just (ones) but sinners.

Mark 2:18 And were the disciples of John and the Pharisees fasting; and they come, and they say to him: Why the disciples of John and those of the Pharisees fast; those but to thee disciples not fast?

Mark 2:19 And said to them the Jesus: Not are able the sons of the bride-chamber, in which the bridegroom with them is, to fast? so long a time with themselves they have the bridegroom, not are able to fast.

Mark 2:20 Will come but days, when may be taken away from them the bridegroom, and then they will fast in that the day.

Mark 2:21 No one a patch of cloth unfulled sews on to a mantle old; if but not, takes away the patch of itself the new of the old, and worse a rent becomes.

Mark 2:22 And no one puts wine new into bottles old; if but not, bursts the wine the new the bottles, and the wine is spilled, and the bottles are lost; but wine new into bottles new must be put.

Mark 2:23 And it came to pass to go him in the sabbath through the corn-fields, and began the disciples of him a way to make plucking the ears of corn.

Mark 2:24 And the Pharisees said to him: See, why do they in the sabbath, what not is lawful?

Mark 2:25 And he said to them: Never have you known, what did David, when need he had, and was hungry, he and those with him?

Mark 2:26 How he went into the house of the God, to Abiathar of the high-priest, and the loaves of the presence did eat, which not is lawful to eat if not the priests, and he gave also to those with him being?

Mark 2:27 And he said to them: The sabbath because of the man was made, not the man because of the sabbath.

Mark 2:28 So that a lord is the son of the man even of the sabbath.

Diaglott, Mark 3

Mark 3:1 And he entered again into the synagogue; and was there man having been withered having the hand,

Mark 3:2 and they closely watched him, if to the sabbath he will heal him, that they might accuse him.

Mark 3:3 And he says to the man to that having been withered having the hand: Arise in the midst.

Mark 3:4 And he says to them: Is it lawful to the sabbath to do good or to do evil? a life to save, or to destroy? They but were silent.

Mark 3:5 And looking round them with anger, being grieved at the hardness of the hearts of them, he says to the man: Stretch out the hand of thee. And he stretched it out; and was restored the hand of him.

Mark 3:6 And coming out the Pharisees, immediately with the Herodians a council held against him, how him they might destroy.

Mark 3:7 And the Jesus with the disciples of him withdrew to the sea; and a great multitude from the Galilee followed him; and from the Judea, and from Jerusalem,

Mark 3:8 and from the Idumea, and beyond the Jordan, and those about Tyre and Sidon, a multitude great, having heard what things he did, came to him.

Mark 3:9 And he spake to the disciples of him, that a small vessel should attend him, because of the crowd, that not they might throng him.

Mark 3:10 Many for he cured, so as to rush to him, that him they might touch, as many as had scourges.

Mark 3:11 And the spirits the unclean, when him gazing on, fell before him, and cried, saying: That thou art the son of the God.

Mark 3:12 And many times he charged them, that not known him they should make.

Mark 3:13 And he goes up into the mountain, and calls whom would he; and they came to him.

Mark 3:14 And he appointed twelve, that they should be with him, and that he might send them to preach,

Mark 3:15 and to have authority to cure the diseases, and to cast out the demons.

Mark 3:16 And he put on to the Simon a name Peter;

Mark 3:17 and James that of the Zebedee, and John the brother of the James; and he put on them names Boanerges, that is, sons of thunder;

Mark 3:18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James that of the Alpheus, and Thaddeus, and the Simon the Canaanite,

Mark 3:19 and Judas Iscariot, who even delivered up him.

Mark 3:20 And they come into a house. And came together again a crowd, so as not to be able them not even bread to eat.

Mark 3:21 And having heard those with him, went out to restrain him; they said for: That he is out of place.

Mark 3:22 And the scribes, those from Jerusalem having come down, said: That Beelzebul he has; also; That by the chief of the demons he casts out the demons.

Mark 3:23 And having called them, in parables he said to them: How is able an adversary and adversary to cast out?

Mark 3:24 And if a kingdom against herself should be divided, not able to stand the kingdom that;

Mark 3:25 and if a house against herself should be divided, not able to stand the house that;

Mark 3:26 and if the adversary has risen up against himself and has been divided, not able to stand, but an end he has.

Mark 3:27 No one is able the household goods of the strong man, entering into the house of him, to plunder, if not first the strong man he should bind; and then the house of him he will plunder.

Mark 3:28 Indeed I say to you, that all will be forgiven to the sons of the men the sins, and the evil speakings, whatever they may revile;

Mark 3:29 who but ever may speak evil to the spirit the holy, not has forgiveness to the age, but liable is of age-lasting judgment.

Mark 3:30 Because they said: A spirit unclean he has.

Mark 3:31 Comes then the mother of him and the brothers of him; and without standing they sent to him, calling him.

Mark 3:32 And sat a crowd about him; said and to him: Lo, the mother of thee and the brothers of thee without are seeking thee.

Mark 3:33 And he answered to them, saying: Who is the mother of me, or the brothers of me?

Mark 3:34 And looking about round those about him sitting, he says: Lo the mother of me, and the brothers of me.

Mark 3:35 Who for ever may do the will of the God, this a brother of me, and a sister of me and a mother is.

Diaglott, Mark 4

Mark 4:1 And again he began to teach by the sea; and was assembled to him a crowd great, so as him entering into the ship, to sit in the sea; and all the crowd by the sea on the land was.

Mark 4:2 And he taught them in parables many, and said to them in the teaching of him:

Mark 4:3 Hear you: Lo, went out the sower of the (seed) to sow.

Mark 4:4 And it happened in the sowing, this indeed fell on the path; and came the birds, and ate it.

Mark 4:5 Another and fell on the rocky ground, where not it had earth much; and immediately it sprung up, through the not to have a depth of earth.

Mark 4:6 Sun and having arisen, it was scorched, and through the not to have a root, was dried up.

Mark 4:7 And another fell into thorns; and sprung up the thorns, and choked it, and fruit not it gave.

Mark 4:8 And another fell into the ground the good; and it bore fruit springing up and increasing; and bore one thirty, and one sixty, and one a hundred.

Mark 4:9 And he said: He having ear to hear, let him hear.

Mark 4:10 When and he was alone, asked him those about him, with the twelve, the parables.

Mark 4:11 And he said to them: To you it is given to know the secret of the kingdom of the God; to them but to those without in parables the all (things) are done;

Mark 4:12 that seeing they may see, and not they may see; and hearing they may hear, and not they may hear; lest they should turn, and should be forgiven to them the sins.

Mark 4:13 And he says to them: Nat know you the parable this? and how all the parables will you know?

Mark 4:14 He sowing, the word sows.

Mark 4:15 These and are they by the path, where is sown the word, and when they may hear, immediately comes the adversary, and takes the word that having been sown in the hearts of them.

Mark 4:16 And these are like those on the rocky ground being sown, who, when they may hear the word, immediately with joy they receive it;

Mark 4:17 and not they have a root in themselves, but for a reason they are; then occurring trial or persecution through the word, immediately they are offended.

Mark 4:18 And others are those into the thorns, being sown; these are those the word hearing,

Mark 4:19 and the cares of the age, and the delusion of the wealth, and the about the other (things) strong desires entering in choke the word; and unfruitful it becomes.

Mark 4:20 And these are those upon the ground the good being sown, who hear the word, and accept; and bear fruit, one thirty, and one sixty, and one a hundred.

Mark 4:21 And he said to them: Neither the lamp comes, that under the measure it may be placed, or under the couch? not that on the lamp-stand it may be placed?

Mark 4:22 Not for is any thing hidden, which if not it may be disclosed; nor was stored away, but that into light it may come.

Mark 4:23 If any one has ears to hear, let him hear.

Mark 4:24 And he said to them: Consider you, what you hear. In what measure you measure, it shall be measured to you.

Mark 4:25 Who for ever may have, it shall be given to him; and who not has, even what he has will be taken from him.

Mark 4:26 And he said: Thus is the kingdom of the God, as if a man should cast the seed on the earth,

Mark 4:27 and should sleep and wake night and day, and the seed should germinate and grow up, as not knows he.

Mark 4:28 Of its own accord for the earth bears fruit, first, a plant, then an ear, then full grain in the ear.

Mark 4:29 When but may be ripe the fruit, immediately he sends the sickle, for is ready the harvest.

Mark 4:30 And he said: To what may be compare the kingdom of the God? or by what parable may we compare her?

Mark 4:31 As a grain of mustard, which, when it may be sown on the earth, less of all of the seeds it is of those on the earth;

Mark 4:32 and when it may be shown, it springs up and becomes of all herbs greater, and produces branches great, so as to be under the shadow of it the birds of the heaven to build nests.

Mark 4:33 And such like parables many he spoke to them the word, even they were able to hear.

Mark 4:34 Without but a parable not he spoke to them; privately but to the disciples of himself he explained all.

Mark 4:35 And he says to them in that the day, evening being come: We may pass over to the other side.

Mark 4:36 And having left the crowd they took him, as he was in the ship; also other and ships was with him.

Mark 4:37 And arose a squall of wind great; the and waves dashed into the ship, so as it was now to fill.

Mark 4:38 And was he in the stern, on the pillow sleeping; and they awoke him, and they said to him: O teacher, not it concerns thee, that we perish?

Mark 4:39 And having arisen he rebuked the wind, and said to the sea: Be silent, be still. And ceased the wind, and was a calm great.

Mark 4:40 And he said to them: Why timid are you so? how not you have faith?

Mark 4:41 And they feared a fear great, and said to one another: Who then this is, for even the wind and the sea hearken to him.

Diaglott, Mark 5

Mark 5:1 And they came to the other side of the sea, into the country of the Gadarenes.

Mark 5:2 And having come to him out of the ship, immediately met him out of the tombs a man in spirit unclean,

Mark 5:3 who the dwelling had in the tomb; and not even with chains no one was able him to bind,

Mark 5:4 for the him many times with fetters and chains to have been bound, and to have been hurt by him the chains, and the fetters to have been broken; and no one him was able to tame;

Mark 5:5 and always, night and day, in the tombs and in mountains he was crying out, and cutting himself with stones.

Mark 5:6 Seeing and the Jesus from a distance, he ran, and prostrated to him;

Mark 5:7 and crying out with voice great, said: what to me and to thee, Jesus, O son of the God of the highest? I will adjure thee the God, not me thou mayest torment.

Mark 5:8 (He had said for to him: Come out the spirit the unclean out of the man.)

Mark 5:9 And he asked him: What thy name? and he says to him: Legion name to me; for many we are.

Mark 5:10 And he besought him many times, that not them he would send out of the country.

Mark 5:11 Was and there near to the mountain a herd of swine great feeding.

Mark 5:12 And besought him the demons, saying: Dismiss us into the swine, that into them we may go.

Mark 5:13 And gave leave to them immediately the Jesus. And having come out the spirits the unclean entered into the swine; and rushed the herd down the precipice into the sea; they were and about two thousand; and were choked in the sea.

Mark 5:14 Those and feeding them fled, and reported to the city, and to the villages. And they came out to see, what is that having been done.

Mark 5:15 And they come to the Jesus, and they behold the being demonized sitting and having been clothed, and being of sane mind, and having been possessed by the legion; and they were afraid.

Mark 5:16 And related to them those having seen, how it happened to the one being demonized, and about the swine.

Mark 5:17 And they began to entreat him to depart from the coasts of them.

Mark 5:18 And entering of him into the ship, besought him he having been demonized, that he might be with him.

Mark 5:19 And not he suffered him, but he says to him: Go into the house of thee to the friends, and relate to them, how much to thee the Lord has done, and has pitied thee.

Mark 5:20 And he went, and began to publish in the Decapolis, how much had done to him the Jesus; and all were astonished.

Mark 5:21 And having passed over the Jesus in the ship again to the other side, were gathered a crowd great to him; and he was by the sea.

Mark 5:22 And lo, comes one of the synagogue-rulers, by name Jairus; and seeing him, he fell to the feet of him,

Mark 5:23 and besought him much, saying: That the little-daughter of me last end is; that coming thou mayest put to her the hands, so that she may be saved; and she shall live.

Mark 5:24 And he went with him; and followed him a crowd great, and pressed on him.

Mark 5:25 And a woman certain being in a flow of blood years twelve,

Mark 5:26 and many things having suffered under many physicians, and having spent the things of her all, and nothing having seen benefited, but rather into the worse state having come,

Mark 5:27 having heard about Jesus, having come in the crowd behind, touched the mantle of him.

Mark 5:28 (She said for: That even if the cloths of him I may touch, I shall be saved.)

Mark 5:29 And immediately was dried up the source of the blood of her; and knew to the body, that was saved from the scourge.

Mark 5:30 And immediately the Jesus knowing in himself the out of himself power having gone out, having turned round in the crowd, said: Who of me touched the clothes?

Mark 5:31 And said to him the disciples of him: Thou seest the crowd pressing on thee; and sayest thou: Who me touched?

Mark 5:32 And he was looking round to see the (woman) this having done.

Mark 5:33 The but woman, fearing and trembling, having known what was done on her, came and fell down to him, and told to him all the truth.

Mark 5:34 He but said to her: Daughter, the faith of thee has saved thee; go in peace, and be thou well from the scourge of thee.

Mark 5:35 While of him speaking, they came from the synagogue-ruler's, saying: That the daughter of thee is dead; why yet troubled thou the teacher?

Mark 5:36 The but Jesus immediately, having heard the word being spoken, says to the synagogue-ruler: Not fear, only believe thou.

Mark 5:37 And not he suffered no one him to follow, except Peter, and James, and John the brother of James.

Mark 5:38 And he comes into the house of the synagogue-ruler, and he sees a tumult, and weeping and wailing much.

Mark 5:39 And having entered he says to them: Why are you troubled and do you weep? the child not is dead, but sleeps.

Mark 5:40 And they derided him. He but, having sent out all he takes the father of the child, and the mother and those with him, and goes in, where was the child.

Mark 5:41 And having grasped the hand of the child, he says to her: Talitha, cumi; which is being translated: The girl, to thee I say, arise.

Mark 5:42 And immediately arose the girl, and walked about; she was for years twelve. And they were astonished with an astonishment great.

Mark 5:43 And he charged them much, that no one might know this; and spake to have given to her to eat.

Diaglott, Mark 6

Mark 6:1 And he went out thence, and came into the country of himself; and follow him the disciples of him.

Mark 6:2 And being come sabbath, he began in the synagogue to teach. And many hearing were astonished, saying: Whence to this these things? and what the wisdom that being given to him? and miracles so great through the hands of him are done.

Mark 6:3 Not this is the carpenter, the son of Mary, brother and of James, and Joses, Juda, and Simon? and not are the sisters of him here with us? And they were stumbled in him.

Mark 6:4 Said but to them the Jesus: That not is a prophet without honor, except in the country of himself, and among the relatives, and in the house of himself.

Mark 6:5 And not was able there no one miracle to do, except a few sick having put on the hands, were cured.

Mark 6:6 And he wondered because of the unbelief of them. And he went out round the villages round about, teaching.

Mark 6:7 And he calls the twelve, and he began them to send two two; and he gave to them authority of the spirits of the unclean,

Mark 6:8 and he charged them, that nothing they should take for a way, except a staff only; no bag, no bread, not into the belt copper money;

Mark 6:9 but having been shod sandals; and not you may put on two coats.

Mark 6:10 And he said to them: Whence if you may enter into a house, there remain till you may go away from thence.

Mark 6:11 And whoever not may receive you, nor hear you, going away from thence, shake out the dust that under the feet of you, for a witness to them.

Mark 6:12 And having gone out they published, that they should reform;

Mark 6:13 and demons many they cast out, and anointed with oil many sick ones, and they were cured.

Mark 6:14 And heard the king Herod, (well-known for was the name of him,) and well-known for was the name of him,) and he said: That John he dipping out of dead has been raised, and through the work the mighty powers in him.

Mark 6:15 Others said: That Elias he is. Others and said: That a prophet he is, like one of the prophets.

Mark 6:16 Having heard for the Herod, said: That whom I beheaded John, he is raised from dead.

Mark 6:17 Himself for the Herod, sending seized the John, and bound him in prison, through Herodias, the wife of Philip of the brother of himself, for her he had married.

Mark 6:18 Said for the John to the Herod: That not it is lawful to thee to have the wife of the brother of thee.

Mark 6:19 The and Herodias had a grudge against him and wished him to destroy; and not was able.

Mark 6:20 The for Herod feared the John, knowing him a man just and holy; and protected him; and hearing him, many things he did, and gladly him he heard.

Mark 6:21 And having come a day convenient, when Herod to the birthday of himself a feast he made to the nobles of himself, and to the commanders, and to the chiefs of the Galilee;

Mark 6:22 and having entered of the daughter of her of the Herodias, and dancing, and having pleased the Herod and those reclining at table, said the king to the little girl: Ask me, whatever thou wilt, and I will give to thee.

Mark 6:23 And he swore to her: That whatever me thou mayst ask, I will give to thee, till half of the kingdom of me.

Mark 6:24 The and going out, said to the mother of herself: What shall I ask? She and said: The head of John the dipper.

Mark 6:25 And coming in immediately with haste to the king, she asked, saying: I will that to me thou wouldst give instantly on a plate the head of John the dipper.

Mark 6:26 And very sorry having become the king, because of the oaths and those reclining at table not he would her reject.

Mark 6:27 And immediately sending the king a guardsman, he ordered to be brought the head of him. He and going forth cut off the head of him in the prison;

Mark 6:28 and brought the head of him on a plate, and gave her to the little girl; and the little girl gave her to the mother of herself.

Mark 6:29 And having heard the disciples of him, came, and took the dead body of him, and placed it in a tomb.

Mark 6:30 And were assembled the apostles to the Jesus, and reported to him all, and what they did, and what they taught.

Mark 6:31 And he said to them: Come you yourselves privately into a desert place, and rest you a little. Were for those coming and those going many; and not even to eat they had leisure.

Mark 6:32 And they went into a desert place to the ship privately.

Mark 6:33 And they saw them going away; and knew many; and on foot from all of the cities they ran together there.

Mark 6:34 And coming out he saw great a crowd, and was moved with pity towards them, for they were as sheep, not having a shepherd; and he began to teach them many things.

Mark 6:35 And already time much having gone, coming to him the disciples of him, they say: That a desert is the place, and already time much;

Mark 6:36 dismiss them, that going into the surrounding country and villages, they may buy themselves loaves; any for they might eat not they have.

Mark 6:37 He but answering said to them: Give to them you to eat. And they say to him: Going may we buy denarii two hundred loaves, and give to them to eat?

Mark 6:38 He but says to them: How many loaves have you? go you and see you. And having ascertained, they say: Five and two fishes.

Mark 6:39 And he ordered them to make recline all, company company, on the green grass.

Mark 6:40 And they reclined squares squares, by a hundred, and by fifty.

Mark 6:41 And taking the five loaves and the two fishes, looking up to the heaven, he gave praise, and broke the loaves, and gave to the disciples of him, that they might set before them; and the two fishes he divided to all.

Mark 6:42 And they ate all, and were filled.

Mark 6:43 And they took up of fragments twelve baskets full, and of the fishes.

Mark 6:44 And were those having eaten the loaves, five thousand men.

Mark 6:45 And immediately he urged the disciples of himself to step into the ship, and to go before to the other side to Bethsaida, while he should dismiss the crowd.

Mark 6:46 And having sent away them, he went into the mountain to pray.

Mark 6:47 And evening having come, was the ship in middle of the sea; and he alone upon the land.

Mark 6:48 And he saw them tormented in the rowing; was for the wind opposite to them. And about fourth watch of the night comes towards them, walking on the sea; and wished to pass them.

Mark 6:49 They but, seeing him walking on the sea, they thought a phantom to be, and they cried out.

Mark 6:50 All for him saw, and were terrified. And immediately he spoke with them, and says to them: Take courage; I am, not be afraid.

Mark 6:51 And he went up to them into the boat; and ceased the wind. And greatly out of measure in themselves they were amazed and wondered.

Mark 6:52 Not for they understood about the loaves; was for the heart of them having been stupified.

Mark 6:53 And having passed over they came to the land Gennesaret; and drew to the shore.

Mark 6:54 And coming out of them out of the ship, immediately knowing him,

Mark 6:55 running about whole the adjacent country that, they began on the couches those sickness having to carry out, where they heard, that there he is.

Mark 6:56 And wherever he entered into towns, or cities, or villages, in the markets they placed those being sick, and they besought him, that if even the tuft of the mantle of him they might touch; and whoever touched him, were saved.

Diaglott, Mark 7

Mark 7:1 And were gathered to him the Pharisees, and some of the scribes, having come from Jerusalem;

Mark 7:2 and seeing some of the disciples of him with common hands, that is unwashed, eating loaves;

Mark 7:3 (the for Pharisees and all the Jews, if not with fist they may wash the hands, not they eat, holding the tradition of the elders;

Mark 7:4 and from a market, if not they might dip, not they eat; and other many things is, which they received to hold, dippings of cup, and of pots, and of copper vessels, and of couches);

Mark 7:5 then asked him the Pharisees and the scribes: Why the disciples of thee not walk according to the tradition of the elders, but with common hands they eat the loaf?

Mark 7:6 He but answering said to them: That well prophesied Esaias about you the hypocrites, as it is written: This the people with the lips me honor, the but heart of them far off is removed from me.

Mark 7:7 In vain but they worship me, teaching teachings, commandments of men.

Mark 7:8 Leaving for the commandment of the God, you hold the tradition of the men, dippings of pots and of cups; and other similar such like many things you do.

Mark 7:9 And he said to them: Well you set aside the commandment of the God, that the tradition of you you may keep.

Mark 7:10 Moses for said: Honor the father of thee and the mother of thee; and: He cursing father or mother, a death let him die.

Mark 7:11 You but say: If should say man to the father or the mother, Corban (which is, a gift), whatever out of me thou mightest be profited;

Mark 7:12 and no more you suffer him any thing to do for the father of himself, or for the mother of himself

Mark 7:13 making void the word of the God for the tradition of you, which you delivered; and similar such like many things you do.

Mark 7:14 And having called all the crowd, he said to them: Hear me all, and be instructed.

Mark 7:15 Nothing is outside of the man, entering into him, which is able him to make common; but the things proceeding from him, those is the things making common the man.

Mark 7:16 If any one has ears to hear, let him hear.

Mark 7:17 And when he entered into a house from the crowd, asked him the disciples of him concerning the parable.

Mark 7:18 And he says to them: Thus also you without understanding are? Not know you, that all that without, entering into the man, not is able him to make common?

Mark 7:19 that not goes of it into the heart, but into the belly; and into the privy goes out, cleansing all the foods.

Mark 7:20 He said and: That the out of the man, proceeding forth, that makes common the man.

Mark 7:21 Within for out of the heart of the men the purposes the evil proceeds; adulteries, fornications, murders,

Mark 7:22 thefts, covetousnesses, villianies, deceit, intemperance, eye evil, evil speaking, pride, folly;

Mark 7:23 all these the things evil within comes forth, and makes common the man.

Mark 7:24 And thence arising, he went into the borders of Tyre and Sidon; and entering into the house, no one he wished to know; and not he was able to be concealed.

Mark 7:25 Having heard for a woman about him, of whom had the little daughter of herself a spirit unclean, having come fell down to the feet of him;

Mark 7:26 (was now the woman a Greek, a Syrophenician to the birth;) and she besought him, that the demon he would cast out of the daughter of herself.

Mark 7:27 The but Jesus said to her: Let alone first to be filled the children; not for good it is, to take the bread of the children, and to cast to the dogs.

Mark 7:28 She but answered, and says to him: Yes, sir; even for the dogs under the table eatest from of the crumbs of the children.

Mark 7:29 And he said to her: Through this the word go; has come out the demon from the daughter of thee.

Mark 7:30 And having gone into the house of her, she found the demon having gone out, and the daughter having been laid upon the bed.

Mark 7:31 And again coming out from the borders of Tyre and Sidon, he came to the sea of the Galilee, through midst of the borders of Decapolis.

Mark 7:32 And they bring to him a deaf man a stammerer, and they entreat him that he might place to him the hand.

Mark 7:33 And having taken him from the crowd privately, he put the fingers of himself into the ears of him, and spitting he touched the tongue of him;

Mark 7:34 and looking up to the heaven, he groaned, and says to him: Ephphatha, that is, be opened.

Mark 7:35 And immediately were opened of him the ears; and was loosed the bond of the tongue of him, and he spoke plainly.

Mark 7:36 And he charged them, that no one they should tell; what but he to them charged, more abundantly they published.

Mark 7:37 And beyond measure they were astonished, saying: Well all (things) he has done; and the deaf ones he makes to hear, and the dumb ones to speak.

Diaglott, Mark 8

Mark 8:1 In those the days, very great crowd being, and not having any thing they could eat, having called the disciples of himself he says to them:

Mark 8:2 I have pity on the crowd; because now days three, they continue with me and not they have any thing they can eat.

Mark 8:3 And if I dismiss them fasting into house of themselves, they will faint on the way; come for of them a great distance have come.

Mark 8:4 And answered to him the disciples of him: Whence these will be able any one here to satisfy of loaves in a desert place?

Mark 8:5 And he asked them: How many have you loaves? They and say: Seven.

Mark 8:6 And he gave orders to the crowd to recline upon the ground; and taking the seven loaves, giving thanks he broke, and gave to the disciples of himself, that they might set before; and they set before the crowd.

Mark 8:7 And they had small fishes a few; and giving praise, he said: Place before also them.

Mark 8:8 They ate and, and were filled; and they took up over and above of fragments, seven large baskets.

Mark 8:9 Were and those having eaten, about four thousand; and he dismissed them.

Mark 8:10 And immediately entering into the ship with the disciples of himself, he came into the parts of Dalmanutha.

Mark 8:11 And came forth the Pharisees, and began to argue with him, seeking of him a sign from the heaven, tempting him.

Mark 8:12 And groaning deeply to the spirit; of himself, he says: Why the generation this a sign seeks? Indeed I say to you, if shall be given to the generation this a sign.

Mark 8:13 And leaving them, entering again into the ship, he departed to the other side.

Mark 8:14 And they forgot to take loaves, and except one loaf not they had with themselves in the ship.

Mark 8:15 And he charged them saying: Look you, beware you of the leaven of the Pharisees, and of the leaven of Herod.

Mark 8:16 And they reasoned with one another saying: Because loaves not we have.

Mark 8:17 And knowing the Jesus he says to them: Why reason you, because loaves not you have? Not yet perceive you, neither understand you? Yet having been stupified have you the heart of you?

Mark 8:18 Eyes having not see you? and ears having not hear you? and not remember you?

Mark 8:19 When the five loaves I broke to the five thousand, how many baskets full of fragments took you up? They say to him: Twelve.

Mark 8:20 When and the seven to the four thousand, how many large baskets full of fragments took you up? They and said: Seven.

Mark 8:21 And he said to them: How is it not you understand?

Mark 8:22 And he comes to Bethsaida. And they bring to him a blind man and beseech him, that him he would touch.

Mark 8:23 And having taken the hand of the blind man, he led him outside of the village; and having spit into the eyes of him, having placed the hands to him, he asked him, if any thing he sees.

Mark 8:24 And looking up he says: I see the men, like trees, walking.

Mark 8:25 Then again he placed the hands upon the eyes of him, and he made him look up and was restored, and he saw plainly every one.

Mark 8:26 And he sent him to house of him saying: Neither into the village mayest thou enter, nor mayest thou tell any one in the village.

Mark 8:27 And departed the Jesus and the disciples of him into the villages of Caesarea of the Philip. And on the way he asked the disciples of himself, saying to them: Who me they say the men to be?

Mark 8:28 They and answered: John the dipper; and others, Elias; others and, one of the prophets.

Mark 8:29 And he says to them: You but who me you say to be? Answering and the Peter says to him: Thou art the Anointed.

Mark 8:30 And he strictly charged them, that no one they should tell about him.

Mark 8:31 And he began to teach them, that must the son of the man many things to suffer, and to be rejected of the elders and of the high-priests and of the scribes, and to be killed, and after three days to stand up;

Mark 8:32 and plainly the word he spoke. And taking aside him the Peter, he began to rebuke him.

Mark 8:33 He but turning round, and seeing the disciples of himself, he rebuked the Peter, saying: Go thou behind me, adversary; because not thou thinkest the things of the God, but the things of the men.

Mark 8:34 And having called the crowd with the disciples of himself, he said to them: Whoever wishes after me to follow, let him deny himself, and let him bear the cross of himself, and let him follow me.

Mark 8:35 Who for ever may wish the life of himself to save, shall loose her. Who but ever may lose the of himself life on account of me and of the glad tidings shall save her.

Mark 8:36 (What for will it profit a man, if he should win the world whole, and he should forfeit the life of himself?

Mark 8:37 or what shall give a man in exchange for the life of himself?)

Mark 8:38 Who for ever may be ashamed me and the my words in the generation this the adulterous and sinful, also the son of the man will be ashamed him, when he may come in the glory of the Father of himself with the messengers of the holy ones.

Diaglott, Mark 9

Mark 9:1 And he said to them: Indeed I say to you, that are some of those here having stood, who not not shall taste of death, till they may see the royal majesty of the God having come in power.

Mark 9:2 And after days six takes the Jesus the Peter, and the James and John, and leads up them into a mountain high privately alone; and he was transfigured in the presence of them

Mark 9:3 And the garments of him became glittering, white extremely as snow, such as a fuller upon the earth not is able to make white.

Mark 9:4 And appeared to them Elias with Moses; and were talking with the Jesus.

Mark 9:5 And answering the Peter says to the Jesus: Rabbi, good it is us here to be; and we may make tents three, to thee one, and Moses one, and Elias one.

Mark 9:6 Not for he knew any thing he might say; there were for terrified.

Mark 9:7 And there came a cloud overshadowing them; and came a voice out of the cloud: This is the son of me the beloved; him hear you.

Mark 9:8 And suddenly looking round, no longer no one they saw, but the Jesus alone with themselves.

Mark 9:9 Coming down and of them from the mountain, he charged them, that to no one they should relate what they saw, except when the son of the man out of dead ones should be raised.

Mark 9:10 And the word they kept to themselves, arguing, what is that out of dead ones to be raised.

Mark 9:11 And they asked him, saying: That say the scribes, that Elias must to come first?

Mark 9:12 He and answering said to them: Elias indeed coming first; restores all things, and how it is written about the son of the man, that many things he should suffer, and should be despised.

Mark 9:13 But I say to you, that both Elias has come, and they have done to him whatever they wished, even as it is written about him.

Mark 9:14 And coming to the disciples, he saw a crowd great about them, and scribes disputing with them.

Mark 9:15 And immediately all the crowd, seeing him, were awe-struck, and running to saluted him.

Mark 9:16 And he asked them: What dispute you wish with them?

Mark 9:17 And answering one out of the crowd said: O teacher, I brought the son of me to thee, having a spirit dumb.

Mark 9:18 And wherever him it may seize, it convulses him; and he foams, and grinds the teeth of him, and pines away. And I spoke to the disciples of thee, that it they might cast out, and not they had power.

Mark 9:19 He and answering to them says: O generation without faith, till when you shall I be? till when shall I bear you? Bring you him to me.

Mark 9:20 And they brought him to him. And seeing him, immediately the spirit convulsed him; and falling upon the ground, he rolled, foaming.

Mark 9:21 And he asked the father of him: How long a time is it, since this happened to him? He and said: From a child;

Mark 9:22 and often him both into fire has cast and into waters, that it might destroy him; but if any thing thou canst do, give aid to us, having pity on us.

Mark 9:23 The and Jesus said to him: That, if thou art able to believe; all things are possible to the believing.

Mark 9:24 And immediately crying out the father of the child, with tears he said: I believe help thou of me the unbelief.

Mark 9:25 Seeing and the Jesus, that runs together a crowd, he rebuked the spirit the unclean, saying to it: The spirit the dumb and deaf, I to thee command; Come out of him, and no more enter into him.

Mark 9:26 And crying out, and many times convulsing, it came out. And he became as dead, so that many to say, that he is dead.

Mark 9:27 The but Jesus taking him of the hand, raised up him; and he stood up.

Mark 9:28 And having come him into a house, the disciples of him asked him privately: That we not were able to cast out it?

Mark 9:29 And he said to them: This the kind by nothing is able to go out, if not in prayer and fasting.

Mark 9:30 And thence departing, he passed through the Galilee; and not was willing, that any one should know.

Mark 9:31 He taught for the disciples of himself, and said to them: That the son of the man is delivered up into hands of men, and they will kill him; and having been killed, the third day he will rise.

Mark 9:32 They but did not understand the word, and were afraid him to ask.

Mark 9:33 And he came to Capernaum; and in the house being, he asked them: What in the way among yourselves were you disputing?

Mark 9:34 but were silent; with one another for they had disputed on the way, who greater.

Mark 9:35 And sitting down, he called the twelve, and says to them: If any one desires first to be, he will be of all last, and of all a servant.

Mark 9:36 And taking a little child, he placed it in midst of them, and embracing in his arms it, he said to them:

Mark 9:37 Whoever one of the such little children may receive in the name of me, me receives; and whoever me may receive, not me receives, but the having sent me.

Mark 9:38 Answered and to him John, saying: O teacher, I saw one to the name of thee casting out demons; and we forbade him, because not he follows us.

Mark 9:39 He but Jesus said: Not do you forbid him. No one for is, who will do a mighty work in the name of me, and will be able readily to speak evil of me.

Mark 9:40 Who for not is against you, for you is.

Mark 9:41 Who for ever may give drink to you a cup of water, in name, because of Anointed you are, indeed I say to you, not not he may lose the reward of himself.

Mark 9:42 And whoever may insnare one of the little ones, of the believing into me, good it is to him rather, if hangs a stone of a mill around the neck of him, and has been cast into the sea.

Mark 9:43 And if may insnare thee the hand of thee, cut thou off her; good to thee it is crippled into the life to enter, than the two hands having to go into the Gehenna, into the fire the inextinguishable,

Mark 9:44 where the worm of them not dies, and the fire not is quenched.

Mark 9:45 And if the foot of thee may insnare thee, cut thou off him; good it is to thee to enter into the life lame, than the two feet having to be cast into the Gehenna, into the fire the inextinguishable,

Mark 9:46 where the worm of them not dies, and the fire not is quenched.

Mark 9:47 And if the eye of thee may insnare thee, cast thou out him; good to thee it is one-eyed to enter into the kingdom of the God, than two eyes having to be cast into the Gehenna of the fire,

Mark 9:48 where the worm of them not dies, and the fire not is quenched.

Mark 9:49 Every one for with fire shall be salted; and every sacrifice with salt shall be salted.

Mark 9:50 Good the salt; if but the salt without taste may become, with what it will you season? Have you in yourselves salt, and be you at peace with one another.

Diaglott, Mark 10

Mark 10:1 And from thence arising he comes into the borders of the Judea, by the other side if the Jordan; and come together again crowds he taught them.

Mark 10:2 And approaching Pharisees asked him: If it is lawful for a man a wife to release? trying him.

Mark 10:3 He and answering said to them: What to you did enjoin Moses?

Mark 10:4 They and said: Moses allowed a scroll of separation to be written, and to release.

Mark 10:5 And answering the Jesus said to them: For the hardness of heart of you he wrote to you the commandment this.

Mark 10:6 From but a beginning of creation a male and a female he made them the God

Mark 10:7 On account of this shall leave a man the father of himself and the mother, and shall be closely united to the wife of himself.

Mark 10:8 And shall be the two into flesh one. So that no longer they are two, but one flesh.

Mark 10:9 What then the God has joined together, a man not disunites.

Mark 10:10 And in the house again the disciples of him concerning of the him asked him.

Mark 10:11 And he says to them: Whoever may release the wife of himself, and may marry another, commits adultery with her.

Mark 10:12 And if a woman may release the husband of herself, and may be married to another, commits adultery.

Mark 10:13 And they brought to him little children, that he might touch them; the but disciples rebuked those bringing.

Mark 10:14 Seeing but the Jesus was displeased, and said to them: Allow the little children to come to me, not hinder them; of the for such like is the kingdom of the God.

Mark 10:15 Indeed I say to you, whoever not may receive the kingdom of the God like a little child, not not may enter into her.

Mark 10:16 And embracing in his arms them, having placed the hands upon them, he blessed them.

Mark 10:17 And going out of him into a way, running up one, and kneeling before him, he asked him: O teacher good, what must I do, that life age-lasting I may inherit?

Mark 10:18 The and Jesus said to him: Why me callest thou good? no one good, if not one, the God.

Mark 10:19 The commandments thou knowest: Not thou must commit adultery; Not thou must kill; Not thou must steal; Not thou must testify falsely; Not thou must defraud; Honor the father of thee, and the mother.

Mark 10:20 He but answering said to him: O teacher, these all I kept from childhood of me.

Mark 10:21 He but Jesus looking on him, loved him, and said to him: One to thee lacks; go, whatever thou hast sell, and give to the poor; and thou shalt have treasure in heaven; and hither, follow me, take up the cross.

Mark 10:22 He but looking sad at the word, went away sorrowing; he was for having possessions many.

Mark 10:23 And looking round the Jesus, says to the disciples of himself: How hardly those the riches having into the kingdom of the God shall enter.

Mark 10:24 They and disciples were astonished at the words of him. The but Jesus again answering says to them: Children, how difficult it is those having confidence in the riches, into the kingdom of the God to enter.

Mark 10:25 Easier it is a camel through the hole of the needle to pass, than a rich man into the kingdom of the God to enter.

Mark 10:26 They and greatly were amazed, saying among themselves: And who is able to be saved?

Mark 10:27 Looking on and to them the Jesus says: With men impossible but not with the God; all for possible is with the God.

Mark 10:28 Began the Peter to say to him: Lo, we left all, and followed thee.

Mark 10:29 Answering the Jesus said: Indeed I say to you, no one is, who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on account of me and on account of the glad tidings,

Mark 10:30 if not he may receive a hundred fold, now in the season this, houses, and brothers, and sisters, and mothers, and children, and fields, with persecutions, and in the age to come life age-lasting.

Mark 10:31 Many but shall be first, last; and last, first.

Mark 10:32 They were and in the way going up to Jerusalem; and was going before them the Jesus; and they were amazed, and following they were afraid. And taking aside again the twelve, he began to them to tell the things being about to him to happen:

Mark 10:33 For lo, we go up to Jerusalem, and the son of the man will be delivered up to the high-priests and to the scribes; and they will condemn him to death, and they will deliver up him to the Gentiles,

Mark 10:34 and they will mock him, and they will scourge him, and they will spit upon him, and they will kill him; and the third day he will stand up.

Mark 10:35 And come to him James and John, the sons of Zebedee, saying: O teacher, we wish, that whatever we may ask, thou mayst do for us.

Mark 10:36 He but said to them: What do you wish to do me for you?

Mark 10:37 They and said to him: Give to us, that one at right of thee, and one at left of thee we may sit in the glory of thee.

Mark 10:38 The and Jesus said to them: Not you know what you ask. Are you able to drink the cup, which I drink, and the dipping, which I am dipped, to be dipped?

Mark 10:39 They and said to him: We are able. The and Jesus said to them: The indeed cup, which I drink, you will drink; and the dipping, which I am dipped, you will be dipped;

Mark 10:40 the but to sit at right of me and at left, not is mine to give, but to whom it has been prepared.

Mark 10:41 And having heard the ten, they began to be angry about James and John.

Mark 10:42 The but Jesus having called them, he says to them: You know, that those presuming to rule the nations, lord it over them, and the great of them exercise authority over them.

Mark 10:43 Not so but it shall be among you; but whoever may wish to become great among you, shall be of you a servant;

Mark 10:44 and whoever may wish of you to become first, shall be of all a slave.

Mark 10:45 And for the son of the man not came to be served, but to serve, and to give the life of himself a ransom for many.

Mark 10:46 And they come into Jericho; and going out of him from Jericho, and the disciples of him, and a crowd great, a son of Timeus, Bartimeus the blind, sat by the way begging.

Mark 10:47 And hearing, that Jesus the Nazarene it is, he began to cry out and to say: The son of David, Jesus, have pity on me.

Mark 10:48 And rebuked him many, so that he might be silent; he but much more cried out: O son of David, have pity on me.

Mark 10:49 And stopping the Jesus, said him to be called; and they called the blind, saying; to him: Take courage, rise up; he calls thee.

Mark 10:50 He and throwing off the mantle of himself, arising came to the Jesus.

Mark 10:51 And answering says to him the Jesus: What dost thou wish I may do to thee? The and blind said to him: Rabboni, that i may see again.

Mark 10:52 The and Jesus said to him: Go; the faith of thee has saved thee. And immediately he saw again, and followed him in the way.

Diaglott, Mark 11

Mark 11:1 And when they drew near to Jerusalem, to Bethphage and Bethany, to the mountain of the olive trees, he sends two of the disciples of himself, and says to them:

Mark 11:2 Go you into the town that opposite you; and immediately entering into her, you will find a colt having been tied, upon which no one of men has sat; having loosed him lead you.

Mark 11:3 And if any one to you should say: Why do you this? say you: That the master of him need has; and immediately him he will send here.

Mark 11:4 They went and, and found a colt having been tied near the door without in the street; and they loosen him.

Mark 11:5 And some of those there standing said to them: What do you loosing the colt?

Mark 11:6 They and said to them even as commanded the Jesus; and they suffered them.

Mark 11:7 And they led the colt to the Jesus, and they threw upon him the mantles of themselves; and he sat upon him.

Mark 11:8 Many and the mantles of themselves spread in the way; others and branches cut off from the trees, and scattered in the way.

Mark 11:9 And those going before and those following did cry, saying: Hosanna; worthy of blessing be coming in name of Lord;

Mark 11:10 worthy of blessing the coming kingdom of the father of us David; Hosanna in the highest.

Mark 11:11 And entered into Jerusalem the Jesus, and into the temple; and having looked round on all, evening now being the hour, he went out to Bethany with the twelve.

Mark 11:12 And the next day coming out of them from Bethany, he was hungry;

Mark 11:13 and seeing a fig tree at a distance, having leavens, he went, if perhaps he will find any thing on her; and coming to her, nothing he found except leaves; not for it was season of figs.

Mark 11:14 And answering he said to her: No more of thee to the age no one fruit may eat. And heard the disciples of him.

Mark 11:15 And they come to Jerusalem; and going into temple he began to cast out those selling and buying in the temple; and the tables the money-changers, and the seats of those selling the doves he overturned;

Mark 11:16 and not suffered, that any one should carry an article through the temple.

Mark 11:17 And he taught, saying to them: Not is it written: That the house of me, a house of prayer shall be called for all the nations? you but have made it a den of robbers.

Mark 11:18 And heard the scribes and the high-priests, and they sought how him they might destroy; they feared for him, because all the crowd was amazed at the teaching of him.

Mark 11:19 And when evening it became, he went out of the city.

Mark 11:20 And in the morning passing along, they saw the fig-tree having been withered from roots;

Mark 11:21 And remembering the Peter, says to him: Rabbi, lo, the fig-tree, which thou didst curse, has been withered.

Mark 11:22 And answering the Jesus says to them: Have you faith of God.

Mark 11:23 Indeed for I say to you, that whoever may say to the mountain this: Be lifted up, and cast into the sea; and not should doubt in the heart of himself, but should believe that what he says comes to pass; it shall be to him whatever he may say.

Mark 11:24 Through this I say to you, all things whatever praying you desire, believe you that you receive, and it shall be to you.

Mark 11:25 And when you stand praying, forgive, if any thing you have against any one; that also the Father of you, that in the heavens, may forgive you the faults of you.

Mark 11:26 If but you not forgive, neither the Father of you, that in the heavens, will forgive the faults of you.

Mark 11:27 And they come again to Jerusalem. And in the temple walking of him, come to him the high-priests and the scribes and the elders,

Mark 11:28 and they say to him: By what authority these things doest thou? and who to thee the authority this gave, that these things thou mayest do?

Mark 11:29 The but Jesus answering said to them: I will ask you also I one word; and answer you to me, and I will tell to you, by what authority these things I do.

Mark 11:30 The dipping of John from heaven was or from men? answer you to me.

Mark 11:31 And they reasoned among themselves, saying: If we should say: From heaven, he will say: Why then not did you believe him?

Mark 11:32 But if we should say: From men; they feared the people; all for held the John, that really a prophet was.

Mark 11:33 And answering they say to the Jesus. Not we know. And the Jesus answering says to them: Neither I say to you, by what authority these things I do.

Diaglott, Mark 12

Mark 12:1 And he began to them in parables to talk: A vineyard planted a man, and placed around a hedge, and dug a wine-vat, and built a tower; and let out it to husbandmen, and went abroad.

Mark 12:2 And he sent to the husbandmen in the season a slave, that from the husbandmen, he might receive of the fruit of the vineyard.

Mark 12:3 They but taking him, they flayed, and sent away empty.

Mark 12:4 And again he sent to them another slave; and this pelting with stones they wounded of the head, and sent away having dishonored.

Mark 12:5 And another he sent; and this they killed; and many others, some indeed flaying, some but killing.

Mark 12:6 Yet therefore one son having, beloved of himself he sent and him to them last, saying: That they will regard the son of me.

Mark 12:7 Those but the husbandmen said to themselves: That this is the heir; come, we may kill him, and of us shall be the inheritance.

Mark 12:8 And having taken him, they killed, and cast out of the vineyard.

Mark 12:9 What therefore will do the lord of the vineyard? He will come and destroy the husbandmen, and will give the vineyard to others.

Mark 12:10 Not even the writing this have you read: A stone which rejected those building, this was made into a head of a corner;

Mark 12:11 by a Lord was done this, and it is wonderful in eyes of us?

Mark 12:12 And they sought him to seize, but they feared the crowd; they knew for, that to them the parable he spoke. And leaving him, they went away.

Mark 12:13 And they send to him some of the Pharisees and of the Herodians, that him they might catch in word.

Mark 12:14 They having come they say to him: O teacher, we know, that true thou art, and not cares thee about no one; not for thou lookest into face of men, but in truth the way of the God thou teachest; is it lawful tribute to Caesar to give, or not? should we give, or not should we give?

Mark 12:15 He but knowing of them the hypocrisy, said to them: Why me do you tempt? bring you to me a denarius, that I may see.

Mark 12:16 They and brought. And he says to them: Of whom the likeness this, and the inscription? They and said to him: Of Caesar.

Mark 12:17 And answering the Jesus said to them: Give you back the things of Caesar to Caesar, and the things of the God, to the God. And they wondered at him.

Mark 12:18 And come Sadducees to him, who say a resurrection not to be; and they asked him, saying:

Mark 12:19 O teacher, Moses wrote for us, that if any brother should die, and should leave behind a wife, and children not should leave, that should take the brother of him the wife of him, and should raise up seed, to the brother of himself.

Mark 12:20 Seven brothers were; and the first took a wife, and dying not left seed.

Mark 12:21 And the second took her, and died, and neither he left seed; and the third in like manner.

Mark 12:22 And took her the seven, and not left seed. Last of all died also the woman.

Mark 12:23 In the therefore resurrection when they shall rise, of whom of them shall be a wife? the for seven had her a wife.

Mark 12:24 And answering the Jesus said to them: Not through this do you err, not knowing the writings, neither the power of the God?

Mark 12:25 When for out of dead (ones) they may rise, neither they marry, nor are given in marriage, but are as messengers in the heavens.

Mark 12:26 Concerning but the dead (ones), that they rise, not have you read in the book of Moses, at the bush as said to him the God, saying: I the God of Abraham, and the God of Isaac, and the God of Jacob?

Mark 12:27 Not is the God of dead (ones), but of living (ones). You therefore greatly err.

Mark 12:28 And approaching one of the scribes, having heard them disputing, knowing that well to them he answered, asked him: Which is first of all commandment?

Mark 12:29 The and Jesus replied to him: That first of all commandment; Hear you Israel, a Lord, the God of us, Lord one is;

Mark 12:30 and thou shalt love a Lord the God of thee out of whole of the heart of thee, and out of whole of the soul of thee, and out of whole of the mind of thee, and out of whole of the strength of thee. This first commandment.

Mark 12:31 And second like, this: Thou shalt love the neighbor of thee as thyself. Greater of these another commandment not is.

Mark 12:32 And said to him the scribe: Well, O teacher, in truth thou speakest, that one he is and not is another besides him;

Mark 12:33 and the to love him out of whole of the heart, and out of whole of the understanding, and out of whole the soul, and out of whole of the strength, and the to love the neighbor as himself, more is of all of the whole burnt offerings and sacrifices.

Mark 12:34 And the Jesus, seeing him, that discreetly he answered, said to him: Not far thou art from the kingdom of the God. And no one no longer presumed him to ask.

Mark 12:35 And answering the Jesus said, teaching in the temple: How say the scribes, that the Anointed a son is a David?

Mark 12:36 Himself for the David said by spirit holy: Says the Lord to the lord of me: Sit thou at right of me, till I may place the enemies of thee a footstool of the feet of thee.

Mark 12:37 himself therefore David calls him lord; and whence a son is he? And the great crowd heard him gladly.

Mark 12:38 And he said to them in the teaching of himself: Beware you of the scribes, those desiring in long robes to walk about, and salutations in the markets,

Mark 12:39 and first seats in the synagogues, and upper couches at the feasts;

Mark 12:40 those devouring the houses of the widows, and for a show long are praying; these will receive heavier judgment.

Mark 12:41 And sitting the Jesus over against the treasury, he beheld how the crowd casts copper into the treasury. And many rich cast much.

Mark 12:42 And coming one widow poor, cast mites two, which is a farthing.

Mark 12:43 And having called the disciples of himself, he said to them: Indeed I say to you, that the widow this the poor more of all has cast of those casting into the treasury.

Mark 12:44 All for out of the abounding fulness to them have cast; this but out of the poverty of herself all as much as she had cast, whole the living of herself.

Diaglott, Mark 13

Mark 13:1 And departing of him out of the temple, says to him one of the disciples of him: O teacher, see, what stones and what buildings.

Mark 13:2 And the Jesus answering said to him: Seest thou these the great buildings? not not may be left a stone upon stone, which not not may be thrown down.

Mark 13:3 And sitting of him on the mountain of the olive trees, over against the temple, asked him privately Peter, and James, and John, and Andrew;

Mark 13:4 Say to us, when these things shall be, and what the sign, when are about all these things to be ended?

Mark 13:5 The and Jesus answering them began to say: Take heed not any one you may deceive.

Mark 13:6 Many for shall come in the name of me, saying: That I am; and many they will deceive.

Mark 13:7 When and ye all hear wars and reports of wars, not be disturbed; it behooves for to take place; but not yet the end.

Mark 13:8 Shall be raised up for nation against nation, and kingdom against kingdom; and shall be earthquakes in places, and shall be famines and commotions. Beginnings of sorrow these.

Mark 13:9 Take heed but you yourselves; they will deliver up for you to sanhedrims, and to synagogues you will be beaten, and before governors and kings you will stand, on account of me, for a testimony to them.

Mark 13:10 And among all the nations it behooves, first, to be published the glad tidings.

Mark 13:11 When but they may lead you deliver up, not be anxious beforehand what you should speak, nor be concerned; but whatever may be given to you in that the hour, this speak you; not for are you the speaking, but the spirit the holy.

Mark 13:12 Will deliver up and a brother a brother to death and father a child; and they shall rise up children against parents, and deliver to death them.

Mark 13:13 And you will be being hated by all through the name of me. He but persevering to end, this will be saved.

Mark 13:14 When but you may see the abomination of the desolation having stood where not it ought; (he reading let him think); then those in the Judea, let them flee to the mountains;

Mark 13:15 he and on the roof, not let him go down into the house, nor enter, to take any thing out of the house of himself;

Mark 13:16 and he in the field being, not let him turn into the back, to take the mantle of him.

Mark 13:17 Woe but to the in womb having and to the giving suck in those the days.

Mark 13:18 Pray you but, that not may be the flight of you of winter.

Mark 13:19 Shall be for the days those affliction, such as not has been go great from a beginning of creation, which created the God, till the now, and not not may be.

Mark 13:20 And if not a Lord shortened the days, not should be saved all flesh; but on account of the chosen (ones), whom he has chosen, he has shortened the days.

Mark 13:21 And then if any one to you should say: Lo, here the Anointed; or, Lo, there; not believe you.

Mark 13:22 Shall be raised for false anointed ones and false prophets, and shall give signs and wonders, to the to deceive, if possible, even the chosen.

Mark 13:23 You but take heed; lo, I have foretold to you all.

Mark 13:24 But in those the days, after the affliction that, the sun shall be darkened, and the moon not shall give the light of herself;

Mark 13:25 and the stars of the heaven shall be falling, and the powers, those in the heavens, shall be shaken.

Mark 13:26 And then they shall see the son of the man coming on clouds, with power much and glory.

Mark 13:27 And then he will send the messengers of himself, and he will gather the chosen (ones) of himself from the four winds, from an extremity of earth to an extremity of heaven.

Mark 13:28 From but the fig-tree learn you the parable; when of her now the branch tender may become, and may put forth the leaves, you know, that near the summer is.

Mark 13:29 So also you, when these things you may see coming to pass, know you, that near he is at doors.

Mark 13:30 Indeed I say to you, that not not may pass away the generation this, till of whom all these may be done.

Mark 13:31 The heaven and the earth shall pass away; the nut words of me not not may pass away.

Mark 13:32 Concerning but the day that or the hour no one knows, nor the messengers, those in heaven, nor the son, if not the Father.

Mark 13:33 Take heed, watch you and pray you; not you know for when the season is.

Mark 13:34 As a man going abroad leaving the house of himself, and having given to the slaves of himself the authority, and to each one the work of himself and to the porter he commanded that he should watch.

Mark 13:35 Watch you therefore; not you know for, when the lord of the house comes, evening, or midnight, or cock-crowing, or morning;

Mark 13:36 lest coming suddenly, he may find you sleeping.

Mark 13:37 What and to you I say, to all I say: Watch you.

Diaglott, Mark 14

Mark 14:1 Was now the passover and the unleavened cakes after two days; and sought the high-priests and the scribes, how him by deceit seizing they might kill.

Mark 14:2 They said but: Not in the feast, lest a tumult shall be of the people.

Mark 14:3 And being of him in Bethany in the house of Simon the leper, reclining of him, came a woman having an alabaster box of balsam, of spikenard genuine very costly; and breaking the alabaster box, she poured of it down on the head.

Mark 14:4 Were and some being angry to themselves, and saying: For what the loss this of the balsam has been made?

Mark 14:5 Could for this of the balsam to be sold more three hundred denarii, and to be given to the poor. And they censured her.

Mark 14:6 The but Jesus said: Let alone her; why to her troubles present you? good a work she has wrought in me.

Mark 14:7 Always for the poor you have with yourselves, and, when you will, you can them good to do; me but not always you have.

Mark 14:8 The having this, she has done; beforehand to anoint of me the body for the burial.

Mark 14:9 Indeed I say to you, wherever may be published the glad tidings this in whole the world, also what she did this shall be spoken, for a memorial of her.

Mark 14:10 And the Judas the Iscariot, one of the twelve, went to the high-priests, that he might deliver up him to them.

Mark 14:11 They and hearing were glad; and promised him silver to give. And he sought, how conveniently him he might deliver up.

Mark 14:12 And the first day of the unleavened cakes, when the paschal lamb was sacrificed, they say to him the disciples of him: Where wilt thou having gone we make ready, that thou mayest eat the passover?

Mark 14:13 And he sends two of the disciples of himself, and he says to them: Go you into the city; and will meet you a man a pitcher of water carrying; follow him;

Mark 14:14 and wherever he may enter, say to the householder: That the teacher says: Where is the guest-chamber, where the passover with the disciples of me I may eat?

Mark 14:15 And he to you will show an upper room large having been furnished ready; there prepare you for for us.

Mark 14:16 And went forth the disciples of him, and came into the city, and found even as he said to them; and they prepared the passover.

Mark 14:17 And evening being come, he comes with the twelve.

Mark 14:18 And reclining of them and eating, said the Jesus: Indeed I say to you, that one of you will deliver up me, who is eating with me.

Mark 14:19 They and began to be sorrowful, and to say to him one by one: Not I? and another: Not I?

Mark 14:20 He but answering said to them: One of the twelve, that dipping in with me into the bowl.

Mark 14:21 The indeed son of the man goes away, even as it has been written concerning him; woe but to the man that, through whom the son of the man is delivered up; good it was to him, if not was born the man that.

Mark 14:22 And eating of them, taking the Jesus a loaf, having blessed he broke and gave to them, and said: Take; this is the body of me.

Mark 14:23 And taking the cup, having given thanks he gave to them; and they drank out of it all.

Mark 14:24 And he said to them: This is the blood of me, that of the new covenant, that concerning many being shed.

Mark 14:25 Indeed I say to you, that no more not not I will drink of the product the vine till the day that, when it I drink new in the kingdom of the God.

Mark 14:26 And having sung a hymn, they departed to the mountain of the olive trees.

Mark 14:27 And says to them the Jesus: That all will be stumbled at me in the night this; for it written: I will smite the shepherd, and will be scattered the sheep.

Mark 14:28 But after the to be raised me, I will go before you into the Galilee.

Mark 14:29 The but Peter said to him: Even if all shall be stumbled, yet not I.

Mark 14:30 And says to him the Jesus: Indeed I say to thee, that thou this-day in the night this, before twice a cock to have crowed, thrice thou wilt deny me.

Mark 14:31 He but with vehemence spoke more: If me must to die with thee, not not thee I will deny. In like manner and also all they said.

Mark 14:32 And they came to a place, of which the name Gethsemane; and he says to the disciples of himself: Sit you here, till I shall pray.

Mark 14:33 And he takes the Peter and James and John with himself; and began to be greatly amazed and to be in anguish.

Mark 14:34 And he says to them: Extremely sorrowful is the soul of me even to death; remain you here, and watch.

Mark 14:35 And going forward a little, he fell on the ground; and prayed, that, if possible it is, might pass from him the hour.

Mark 14:36 And he said: Abba the Father, all (things) possible to thee; take the cup from me this. But not, what I will, but what thou.

Mark 14:37 And he comes, and finds them sleeping; and he says to the Peter: Simon, sleepest thou? not couldst thou one hour to watch?

Mark 14:38 Watch you and pray you, that not you enter into temptation; the indeed spirit ready, the but flesh weak.

Mark 14:39 And again going away he prayed, the same word saying.

Mark 14:40 And having returned, he found them again sleeping; were for the eyes of them weighed down and not they knew, what to him they might answer.

Mark 14:41 And he comes the third, and he says to them: Do you sleep the now and rest you? it is enough, is come the hour; lo, is delivered up the son of the man into the hands of the sinners.

Mark 14:42 Arise, let us go, lo, he delivering up me has come near.

Mark 14:43 And immediately, while of him speaking, comes Judas, one being of the twelve, and with him crowd great with swords and clubs, from the high-priests and the scribes and the elders.

Mark 14:44 Had given and he delivering up him a signal to them, saying: Whoever I may kiss, he it is; seize him and lead away safely.

Mark 14:45 And coming, immediately approaching to him, he says: Rabbi, rabbi; and kissed him.

Mark 14:46 They then laid on him the hands of them, and seized him.

Mark 14:47 One and a certain of those standing, drawing the sword, struck the slave of the high-priest, and cut off of him the ear.

Mark 14:48 And answering the Jesus said to them: As upon a robber came you out with swords and clubs, to take me.

Mark 14:49 Every day I was with you in the temple teaching, and not you seized me; but that must be fulfilled the writings.

Mark 14:50 And leaving him all they fled.

Mark 14:51 And one a certain young man followed him, wrapped about a linen cloth on naked; and they seized him the young men.

Mark 14:52 He but leaving the linen cloth, naked he fled from them.

Mark 14:53 And they led the Jesus to the high-priest; and came together to him all the high-priests, and the elders, and the scribes.

Mark 14:54 And the Peter at a distance followed him even to into the place of the high-priest; and was sitting in company with the attendants, and warming himself to the light.

Mark 14:55 The and high-priests and whole the high council sought against the Jesus testimony for the to put to death him; and not they found.

Mark 14:56 Many for testified falsely against him, but consistent the testimonies not were.

Mark 14:57 And some having stood up, testified falsely against him, saying:

Mark 14:58 That we heard him saying: That I will destroy the temple this the made with hands, and in three days another made without hands I will build.

Mark 14:59 And not even thus consistent was the testimony of them.

Mark 14:60 And arising the high-priest in midst, he asked the Jesus, saying: Not answerest thou nothing? what these of thee testify against?

Mark 14:61 He but was silent and nothing he answered. Again the high-priest asked him and says to him: Thou art the Anointed, the son of the Blessed?

Mark 14:62 The and Jesus said: I am; and you shall see the son of the man at right sitting of the power, and coming with the clouds of the heaven.

Mark 14:63 The and high-priest, having rent the clothes of himself, says: What further need we have of witnesses?

Mark 14:64 You have heard the blasphemy; what to you appears? They but all condemned him to be deserving of death.

Mark 14:65 And began some to spit upon him, and to cover the face of him, and to beat with the fist him, and to say to him: Prophecy. And the attendants with open hands him beat.

Mark 14:66 And being the Peter in the court-yard below, comes one of the maid-servants of the high-priest;

Mark 14:67 and seeing the Peter warming himself, she looking to him says: And thou with the Nazarene Jesus wast.

Mark 14:68 He but denied, saying: Not know, nor comprehend what thou sayest. And he went out into the outer court; and a cock crew.

Mark 14:69 And the maid-servant seeing him again began to say to the having stood by: That this of them is.

Mark 14:70 He and again denied. And after a little again those having stood by said to the Peter: Truly of them thou art; also for a Galilean thou art, and the speech of thee is like.

Mark 14:71 He then began to curse and swear: That not I know the man this, of whom you say.

Mark 14:72 And of second cock crew. And remembered the Peter the word, of which said to him the Jesus: That before a cock to have crowed twice, thou wilt deny me thrice. And reflecting he wept.

Diaglott, Mark 15

Mark 15:1 And immediately on the morning a council having been held the high-priests with the elders and scribes, even whole the sanhedrim, binding the Jesus, carried and delivered up to the Pilate.

Mark 15:2 And asked him the Pilate: Thou art the king of the Jews? He and answering said to him: Thou sayest.

Mark 15:3 And accused him the high-priests many things.

Mark 15:4 The and Pilate again asked him, saying: Not answerest thou nothing? see, how many things of thee they testify against.

Mark 15:5 The but Jesus no longer nothing answered; so as to surprise the Pilate.

Mark 15:6 At now feast he used to release to them one prisoner whomever they asked.

Mark 15:7 Was and he being named Barabbas with the insurgents having been bound, who in the sedition murder had committed.

Mark 15:8 And crying out the crowd began to demand, as always he did to them.

Mark 15:9 The but Pilate answered them saying: Do you wish I shall release to you the King of the Jews?

Mark 15:10 He knew for, that through envy had delivered up him the high-priests.

Mark 15:11 The and high-priests stirred up the crowd, that rather the Barabbas he should release to them.

Mark 15:12 The but Pilate answering again said to them: What then you wish I shall do whom you call a king of the Jews?

Mark 15:13 They but again cried out: Crucify him.

Mark 15:14 The and Pilate said to them: What for evil has he done? They but vehemently cried out: Crucify him.

Mark 15:15 The then Pilate, being willing to the crowd the satisfaction to make, released to them the Barabbas, and delivered up the Jesus, having scourged, that he might be crucified.

Mark 15:16 The and soldiers led away him within the court, which is a judgment hall; and they call together whole the company.

Mark 15:17 And they clothed him purple, and placed it around him braiding an acanthine wreath.

Mark 15:18 And they-began to salute him: Hail the king of the Jews.

Mark 15:19 And they struck of him the head with a reed, and spit upon him, and placing the knees did homage to him.

Mark 15:20 And when they mocked him, they took off him the purple, and put on him the clothes the own; and they led out him, that they might crucify him.

Mark 15:21 And they compel passing by one Simon a Cyrenian, coming from country, (the father of Alexander and Rufus), that he might bear the cross of him.

Mark 15:22 And they bring him to Golgotha place; which is being translated, of a skull a place.

Mark 15:23 And they gave him to drink having been mixed with myrrh wine; he but not received.

Mark 15:24 And crucifying him, they divide the clothes of him, casting lots on them, who what should take.

Mark 15:25 It was and hour third, and they crucified him.

Mark 15:26 And was the inscription of the accusation of him was written over: The king of the Jews.

Mark 15:27 And with him they crucify two robbers; one at right, and one at left of him.

Mark 15:28 And was fulfilled the writing that saying: And with lawlessness he was numbered.

Mark 15:29 And those passing along reviled him, shaking the heads of them, and saying: Ah, he destroying the temple, and in three days building;

Mark 15:30 save thyself, and come down from the cross.

Mark 15:31 In like manner also the high-priests, mocking to one another with the scribes, said: Others he saved, himself not is able to save?

Mark 15:32 The Anointed the king of the Israel, let him descend now from the cross, that we may see and may believe. And those having been crucified with him reproached him.

Mark 15:33 Being come and hour sixth, darkness was on whole the land, till hour ninth.

Mark 15:34 And the hour the ninth cried the Jesus with a voice loud, saying: Eloi, Eloi; lamma sabachthani? which is being translated: The God of me, the God of me; to what me hast thou left?

Mark 15:35 And some of those standing by hearing, said: Lo, Elias he calls.

Mark 15:36 Running and one, and filling a sponge of vinegar, attaching and to a reed, gave to drink him saying: Let alone; we may see, if comes Elias to take down him.

Mark 15:37 The then Jesus uttering a voice loud, breathed out.

Mark 15:38 And the curtain of the temple was rent into two, from above to below.

Mark 15:39 Seeing but the centurion, that having stood by over against him, that thus having cried he breathed out, said: Truly the man this a son was of a god.

Mark 15:40 Were and also women from a distance beholding; among whom was also Mary the Magdalene, and Mary the of the James the little and Joses mother, and Salome;

Mark 15:41 who also when he was in the Galilee, followed him, and served him; and others many, those having come up with him to Jerusalem.

Mark 15:42 And now evening being come (since it was preparation, that is before sabbath),

Mark 15:43 came Joseph that from Arimathea, of rank a senator, who also himself was expecting the kingdom of the God, assuming courage went in to Pilate, and asked for the body of the Jesus.

Mark 15:44 The and Pilate wondered, if already he was dead; and having called the centurion he asked him, if already he had died.

Mark 15:45 And knowing from the centurion, he gave the body to Joseph.

Mark 15:46 And having bought lien, and having taken down him, he wrapped the lien; and laid him in a tomb, which was having been hewn out of a rock; and rolled a stone against the door of the tomb.

Mark 15:47 The but Mary the Magdalene and Mary of Joses beheld, where he was laid.

Diaglott, Mark 16

Mark 16:1 And being past the sabbath, Mary the Magdalene, and Mary that of the James, and Salome bought aromatics, that coming they might anoint him.

Mark 16:2 And very early of the first of week they came to the tomb, having risen the sun.

Mark 16:3 And they said to themselves: Who will roll away for us the stone from the door of the tomb?

Mark 16:4 And looking up they saw, that had been rolled away the stone; it was for great very.

Mark 16:5 And having entered into the tomb, they saw a youth sitting on the right, having been clothed a robe white; and they were awe-struck.

Mark 16:6 He but says to them: Not be you amazed; Jesus you seek the Nazarene, the having been crucified; he has been raised, not he is here; see the place, where they laid him.

Mark 16:7 But go, say to the disciples of him, and to the Peter, that he goes before you into the Galilee; there him you will see, as he said to you.

Mark 16:8 And having gone out, they fled from the tomb; had seized and them trembling and astonishment, and to no one nothing they said; they were afraid for.

Mark 16:9 Having risen and early first of week he appeared first to Mary the Magdalene, from whom he had cast seven demons.

Mark 16:10 She going brought back word to those with him having been, mourning and weeping.

Mark 16:11 And those having heard that he was alive and had been seen by her, they did not believe.

Mark 16:12 After but these things to two of them walking he appeared in another aspect, going into country.

Mark 16:13 And those having gone brought back word to the rest; neither to them did they give credit.

Mark 16:14 Afterwards, reclining with them to the eleven he appeared; and reproached the unbelief of them and hardness of heart, because of those having seen him having been raised not they gave credit.

Mark 16:15 And said to them: Having gone into the world all, publish the glad tidings to all the creation.

Mark 16:16 He having believed and having been dipped, shall be saved; he but not having believed, shall be condemned.

Mark 16:17 Signs and to those having believed these shall attend: In the name of me demons they shall cast out; with tongues they shall speak new;

Mark 16:18 serpents they shall take up; and if deadly thing they may drink, not not them it may hurt; upon sick ones hands they shall place, and well they will be.

Mark 16:19 The indeed then Lord, after the to have spoken to them, he was taken up into the heaven, and sat at right of the God;

Mark 16:20 those and having gone forth published everywhere, the Lord working with and the word ratifying through the accompanying signs.

Diaglott, Luke 1

Luke 1:1 Since many have undertaken to prepare a narrative about those having been fully established among us facts,

Luke 1:2 even as delivered to us those from a beginning eye-witnesses and ministers having been of the word;

Luke 1:3 it seemed right also to me, having traced from the first all accurately, in an orderly manner to thee to write, O most excellent Theophilus,

Luke 1:4 that thou mayest know concerning which thou hast been taught of words the certainly.

Luke 1:5 Was in the days of Herod, the king of the Judea, a priest certain name Zacharias, of course of Abia; and the wife of him of the daughters of Aaron, and the name of her Elisabeth.

Luke 1:6 They were and righteous both in presence of the God, walking in all the commandments and ordinances of the Lord blameless.

Luke 1:7 And not was to them a child, because the Elisabeth was barren, and both having been advanced in the days of them were.

Luke 1:8 It happen now in the to perform sacred rites him in the order of the course of him before of the God,

Luke 1:9 according to the custom of the priesthood it fell to his lot of the to burn incense, entering into the temple of the Lord;

Luke 1:10 and whole the multitude was of the people praying without to the hour of the incense burning.

Luke 1:11 Appeared and to him a messenger of a Lord, standing at right of the altar of the incense.

Luke 1:12 And was troubled Zacharias seeing, and fear fell upon him.

Luke 1:13 Said but to him the messenger: Not fear, Zacharias; because has been heard the prayer of thee, and the wife of thee Elisabeth shall bear a son to thee; and thou shalt call the name of him John.

Luke 1:14 And he shall be a joy to thee and exultation, and many at the birth of him shall be glad.

Luke 1:15 He shall be for great in sight of a Lord; and wine and strong drink not not he may drink; and a spirit of holy shall be filled yet out of womb of mother of himself.

Luke 1:16 And many of the sons of Israel shall he turn to a Lord the God of them.

Luke 1:17 And he shall precede in the sight of him in spirit and power of Elias, to turn hearts of fathers to children, and disobedient by wisdom of just (ones), to make ready for a Lord a people having been prepared.

Luke 1:18 And said Zacharias to the messenger: By what shall I know this? I for am an old man, and the wife of me far advanced in the days of herself.

Luke 1:19 And answering the messenger said to him: I am Gabriel, the having attended in presence of the God; and I am sent to speak to thee, and to tell glad tidings to thee these.

Luke 1:20 And lo, thou shalt be having been dumb, and not being able to speak, till which day may be done these; because of which not thou hast believed the words of me, which shall be fulfilled into the season of them.

Luke 1:21 And was the people waiting for the Zacharias; and wondering in the to delay him in the temple.

Luke 1:22 Coming out but not he was able to speak to them; and they perceived, that a vision he has been in the temple; and he was making signs to them, and remained dumb.

Luke 1:23 And it happened as were filled the days of the ministration of him, he went to the house of himself.

Luke 1:24 After and these the days conceived Elisabeth the wife of him; and hid herself months five, saying:

Luke 1:25 That thus to me has done the Lord in days, which he looked on to take away the reproach of me among men.

Luke 1:26 In now the month the sixth was sent the messenger Gabriel by the God to a city of the Galilee, to which a name Nazareth,

Luke 1:27 to a virgin having been betrothed to a man, to whom a name Joseph, of house of David; and the name of the virgin, Mary.

Luke 1:28 And coming the messenger to her, said: Hail, having been favored; the Lord with thee. having been blessed thou among women.

Luke 1:29 She but at the word was greatly agitated, and pondered, what could be the salutation this.

Luke 1:30 And said the messenger to her: Not fear, Mary; thou hast found for favor with the God.

Luke 1:31 And lo, thou shalt conceive in womb, and shalt bear a son, and thou shalt call the name of him Jesus.

Luke 1:32 This shall be great, and a son of highest he shall be called; and shall give to him a Lord the God the throne of David the father of him;

Luke 1:33 and he shall reign over the house of Jacob to the ages, and of the kingdom of him not shall be and end.

Luke 1:34 Said but Mary to the messenger: How shall be this, since a man not I know?

Luke 1:35 And answering the messenger said to her: A spirit holy shall come upon thee, and a power of highest shall overshadow thee; therefore and the being begotten holy, shall be called a son of God.

Luke 1:36 And lo, Elisabeth the kinswoman of thee, even she having conceived a son in old age of her; and this month sixth is to her the being called barren.

Luke 1:37 For not shall be impossible with the God every word.

Luke 1:38 Said and Mary: Lo, the handmaid of a Lord; may it be done to me according to the word of thee. And went from her the messenger.

Luke 1:39 Arising and Mary in the days those, she went into the hilly country with haste, into a city of Juda.

Luke 1:40 And entered into the house of Zacharias, and saluted the Elisabeth.

Luke 1:41 And it happened, as heard the Elisabeth the salutation of the Mary, leaped the babe in the womb of her; and was filled a spirit of holy the Elisabeth, and she cried out with a voice great and said:

Luke 1:42 Having been blessed thou among women; and having been blessed the fruit of the womb of thee.

Luke 1:43 And whence to me this, that should come the mother of the Lord of me to me?

Luke 1:44 Lo for, as came the voice of the salutation of thee into the ears of me, leaped the babe in exultation in the womb of me.

Luke 1:45 And happy she having believed, that shall be a fulfillment to those having been told to her from a Lord.

Luke 1:46 And said Mary: Magnifies the soul of me the Lord,

Luke 1:47 and has exulted the spirit of me in the God the savior of me;

Luke 1:48 for he looked upon the low state of the handmaid of himself. Lo for, from the now will call happy me all the generations;

Luke 1:49 for has done to me great things the mighty one; and holy the name of him,

Luke 1:50 and the mercy of him to generations of generations to those fearing him.

Luke 1:51 He has showed strength with arm of himself; he has dispersed arrogant ones in thought of hearts of them.

Luke 1:52 He has cast down mighty ones from thrones, and lifted up humble ones.

Luke 1:53 Hungering one he filled of good things, and being rich be sent away empty.

Luke 1:54 He aided Israel a child of himself, to remember mercy.

Luke 1:55 (as he spoke to the fathers of us), to the Abraham and to the seed of him even to an age.

Luke 1:56 Abode and Mary with her about months three; and returned to the house of her.

Luke 1:57 To the now Elisabeth was fulfilled the time of the to bear her; and she brought forth a son.

Luke 1:58 And heard the neighbors and the kindred of her, that had magnified a Lord the mercy of himself towards her; and they rejoiced with her.

Luke 1:59 And it came to pass, in the eight day they came to circumcise the little child; and called it, after the name of the father of him, Zacharias.

Luke 1:60 And answering the mother of him said: No; but he shall be called John.

Luke 1:61 And they said to her: That no one is among the kindred of thee, who is called to the name this.

Luke 1:62 They made signs then to the father of him, the what he would desire to be called him.

Luke 1:63 And having requested a tablet, he wrote, saying: John is the name of him. And they wondered all.

Luke 1:64 Was opened and the mouth of him immediately, and the tongue of him and he spoke blessing the God.

Luke 1:65 And came on all a fear those dwelling around them; and in whole the hilly-country of the Judea talked of through out all the things these.

Luke 1:66 And placed all those having heard in the heart of themselves, saying: What then the child this will be? And hand of Lord was with him.

Luke 1:67 And Zacharias the father of him was filled a spirit of holy, and prophesied, saying:

Luke 1:68 Blessed Lord, the God of the Israel; for he was visited and wrought redemption to the people of himself,

Luke 1:69 and raised up a horn of salvation to us in the house of David the servant of himself

Luke 1:70 (even as he spoke through mouth of the holy ones, of those from age, of prophets of himself);

Luke 1:71 a salvation from enemies of us, and from hand of all those hating us;

Luke 1:72 to perform mercy with the fathers of us, and to remember covenant holy of himself,

Luke 1:73 an oath, which he swore to Abraham the father of us, of the to give to us,

Luke 1:74 without fear, from hand of the enemies of us having been rescued, to worship him

Luke 1:75 in holiness and righteousness in presence of him, all the days of us.

Luke 1:76 And thou, little child, a prophet of highest shalt be called; thou shalt go for before face of a Lord, to prepare ways of him,

Luke 1:77 of the to give knowledge of salvation to the people of him, in forgiveness of sins of them,

Luke 1:78 on account of tender mercies of God of us, by which he has visited us a rising from on high

Luke 1:79 to shine to those in darkness and shade of death sitting, of the to guide the feet of us into a way of peace.

Luke 1:80 The now little child grew, and became strong in spirit; and was in the deserts, till day of manifestation of him to the Israel.

Diaglott, Luke 2

Luke 2:1 It came to pass and in the days those, went forth a decree from Caesar Augustus, to register all the habitable.

Luke 2:2 (This the registry first was made being governor of the Syria Cyrenius.)

Luke 2:3 And they went all to be registered, each into the his own city.

Luke 2:4 Went up and also Joseph from the Galilee, out of city Nazareth, into the Judea, into a city of David, which is called Bethlehem, (because the to be him of house and family of David,)

Luke 2:5 to be registered with Mary the having been espoused to him a wife, being with child.

Luke 2:6 It happened but in the to be them there, were fulfilled the days of the to bear her.

Luke 2:7 And she brought forth the son of her the first-born, and swathed him, and laid him in the manger; because not was to them a place in the guest-chamber.

Luke 2:8 And shepherds were in the country the this abiding in the fields, and keeping watches of the night over the flock of them.

Luke 2:9 And lo, a messenger of a Lord stood near to them, and glory of a Lord shone round them; and they feared a fear great.

Luke 2:10 And said to them the messenger: Not fear you; lo for, I bring glad tidings to you a joy great, which shall be to all the people;

Luke 2:11 that was born to you to-day a savior, who is Anointed, Lord, in a city of David.

Luke 2:12 And this to you the sign: You shall find a babe having been swathed lying in a manger.

Luke 2:13 And suddenly was with the messenger a multitude of host of heaven, praising the God, and saying:

Luke 2:14 Glory in highest heavens to God, and on earth peace; among men good will.

Luke 2:15 And it came to pass, when went from them into the heaven the messengers, and the men, the shepherds, said to one another: We should go now to Bethleem, and see the thing this the having been done, which the Lord has made known to us.

Luke 2:16 And they came having made haste, and they found the both Mary and the Joseph, and the babe lying in the manger.

Luke 2:17 Having seen and, they published around the declaration that having been told to them concerning the little child this.

Luke 2:18 And all those having heard wondered about those having been told by the shepherds to them.

Luke 2:19 The but Mary all kept the words these, pondering in the heart of herself.

Luke 2:20 And returned the shepherds glorifying and praising the God for all which they had heard and seen, even it had been told to them.

Luke 2:21 And when were fulfilled days eight of the to circumcise him, and he was called the name of him Jesus, that being called by the messenger before of the was conceived him in the womb.

Luke 2:22 And when were fulfilled the days of the purification of them, according to the law of Moses, they brought him to Jerusalem, to present to the Lord,

Luke 2:23 (as it is written in law of Lord: That every male opening a womb, holy to the Lord shall be called);

Luke 2:24 and of the offer a sacrifice, according to that having been said in law of Lord: A pair of turtle doves, or two young pigeons.

Luke 2:25 And lo, was a man in Jerusalem, to whom a name of Simeon; and the man this just and pious, waiting for consolation of the Israel. And a spirit was holy upon him,

Luke 2:26 and it was to him having been informed by the spirit of the holy, not to see death, before he should see the Anointed of Lord.

Luke 2:27 And he came by the spirit into the temple; and in the to bring the parents the little child Jesus, of the to do them according to that having been instituted of the law concerning him;

Luke 2:28 also he took it into the arms of himself, and blessed the God, and said:

Luke 2:29 Now dost thou dismiss the servant of thee, O Sovereign, according to the word of thee, in peace;

Luke 2:30 for have seen the eyes of me the salvation of thee,

Luke 2:31 which thou hast prepared before face of all the people;

Luke 2:32 a light for a revelation of nations, and a glory of people of thee Israel.

Luke 2:33 And was the father of him and the mother wondering at those being spoken about him.

Luke 2:34 And blessed them Simeon, and said to Mary the mother of him: Lo, this is placed for a fall and rising of many in the Israel, and for a sign being spoken against;

Luke 2:35 (also of thee and of thyself the soul shall pierce through a sword); so that may be disclosed of many hearts reasonings.

Luke 2:36 And was Anna a prophetess, a daughter of Phanuel, of tribe of Aser; she having been advanced in days many, having lived years with a husband seven from the virginity of herself;

Luke 2:37 also she a widow about years eighty-four, who not withdrew from the temple, fastings and prayers serving night and day.

Luke 2:38 And she, this the hour standing by, acknowledged the Lord, and spoke about him to all those looking for redemption in Jerusalem.

Luke 2:39 And when they finished all the things according to the law of Lord, they returned into the Galilee, into the city of themselves, Nazareth.

Luke 2:40 The and little child grew, and was strengthened in spirit being filled with wisdom; and favor of God was on it.

Luke 2:41 And went the parents of him every year to Jerusalem of the feast of the passover.

Luke 2:42 And when he was years twelve, having gone up of them to Jerusalem according to the custom of the feast;

Luke 2:43 and having ended the days, in the to return them, remained Jesus the boy in Jerusalem; and not knew Joseph and the mother of him.

Luke 2:44 Having supposed and him in the company to be, they went of a day a journey, and they sought him among the kinsmen and the acquaintances.

Luke 2:45 And not finding, they returned to Jerusalem, seeking him.

Luke 2:46 And it happened, after days three they found him in the temple sitting in middle of the teachers, and hearing of them, and asking them.

Luke 2:47 Were amazed and all those hearing him, upon the understanding and the answers of him.

Luke 2:48 And seeing him, they were amazed; and to him the mother of him said: O child, why hast thou done to us thus? lo, the father of thee and I being in distress have sought thee.

Luke 2:49 And he said to them: Why for did you seek me? not know you, that in the of the father of me must to be me?

Luke 2:50 And they not understood the word, which he spoke to them.

Luke 2:51 And he went down with them, and came into Nazareth; and was being subject to them. And the mother of him treasured all the words these in the heart of herself.

Luke 2:52 And Jesus advanced in wisdom, and in vigor, and in favor with God and men.

Diaglott, Luke 3

Luke 3:1 In year now fifteenth of the government of Tiberius Caesar, being governor Pontius Pilate of the Judea, and being tetrarch of the Galilee Herod, Philip and the brother of him being tetrarch of the Ituria and Trachonitis region, and Lysanias of the Abilene being tetrarch,

Luke 3:2 under high-priests Annas and Caiaphas, came a word of God to John, the of Zacharias son, in the desert.

Luke 3:3 And he went into all the country about the Jordan, preaching a dipping of reformation into a forgiveness of sins;

Luke 3:4 as it is written in a book of words of Esaias the prophet, saying: A voice crying in the desert; Make you ready the way of a Lord, straight make you the beaten tracks of him.

Luke 3:5 Every ravine shall be filled up, and every mountain and hill shall be made low; and shall be the crooked into straight; and the rough into ways smooth;

Luke 3:6 and shall see all flesh the salvation of the God.

Luke 3:7 He said then to those coming out of crowds to be dipped by him: O broods of venomous serpents, who pointed out to you to flee from the coming wrath?

Luke 3:8 Bring forth then fruits worthy of the reformation; and not you should begin to say in yourselves: A father we have the Abraham. I say for to you, that is able the God out of the stones of these to rise up children to the Abraham.

Luke 3:9 Now and even the axe to the root of the trees is placed; every therefore tree not bearing fruit good, is cut down, and into the fire is cast.

Luke 3:10 And asked him the crowds, saying: What then should we do?

Luke 3:11 Answering and he says to them: He having two tunics, let him share with the not having; and he having meats, in like manner let him do.

Luke 3:12 Came and also tax-gathers to be dipped, and said to him: O teacher, what should we do?

Luke 3:13 He said to them: Nothing more from that having been appointed to you collect you.

Luke 3:14 Asked and him also soldiers, saying: And we what should we do? And he said to them: No one may you extort from, neither may you accuse wrongfully; and be you content with the wages of you.

Luke 3:15 Expecting and of the people, and reasoning all in the hearts of them about the John, whether he were the Anointed,

Luke 3:16 answered the John to all saying: I indeed in water dip you; comes but the mightier of me, of whom not I am worthy to loose the strap of the sandals of him; he you will dip in spirit holy and fire.

Luke 3:17 Of whom the winnowing shovel in the hand of him, and he will thoroughly cleanse the floor of him; and he will gather the wheat into the storehouse of himself, the but chaff he will burn up in fire inextinguishable.

Luke 3:18 Many indeed then also other things exhorting he preached glad tidings the people.

Luke 3:19 The but Herod the tetrarch, being reprov'd by him about Herodias of the wife of the brother of him, and about all of which had done evils the Herod,

Luke 3:20 added also this to all, and shut up the John in the prison.

Luke 3:21 It occurred and in the to have been dipped all the people, and Jesus having been dipped and praying, to have been opened the heaven,

Luke 3:22 and to descend the spirit the holy in a bodily form, like a dove, upon him, and a voice out of heaven to have come saying Thou art the son of me the beloved in thee I delight.

Luke 3:23 And he was the Jesus about years thirty, beginning, being, as was allowed, a son of Joseph, of the Heli,

Luke 3:24 of the Matthat, of the Levi, of the Melchi, of the Janna, of the Joseph,

Luke 3:25 of the Mattathias, of the Amos, of the Naoum, of the Esli, of the Naggai,

Luke 3:26 of the Maath, of the Mattathias, of the Semei, of the Joseph, of the Juda,

Luke 3:27 of the Joanna, of the Rhesa, of the Zorobabel, of the Salathiel, of the Neri,

Luke 3:28 of the Melchi, of the Addi, of the Cosam, of the Elmodam, of the Er,

Luke 3:29 of the Jose, of the Eliezer, of the Jorem, of the Matthat, of the Levi,

Luke 3:30 of the Simon, of the Juda, of the Joseph, of the Jonan, of the Eliakim,

Luke 3:31 of the Melea, of the Mainan, of the Mattatha, of the Nathan, of the David,

Luke 3:32 of the Jesse, of the Obed, of the Booz, of the Salmon, of the Naasson,

Luke 3:33 of the Aminadab, of the Aram, of the Esrom, of the Phares, of the Juda,

Luke 3:34 of the Jacob, of the Isaac, of the Abraham, of the Thara, of the Nachor,

Luke 3:35 of the Serouch, of the Ragau, of the Phalec, of the Eber, of the Sala,

Luke 3:36 of the Cainan, of the Arphaxad, of the Sem, of the Noah, of the Lamech,

Luke 3:37 of the Mathusala, of the Enoch, of the Jared, of the Malaleel, of the Cainan,

Luke 3:38 of the Enos, of the Seth, of the Adam, of the God.

Diaglott, Luke 4

Luke 4:1 Jesus and spirit of holy full returned from the Jordan; and was led about by the spirit into the desert,

Luke 4:2 days forty being tempted by the accuser. And not he ate nothing in the days those; and being ended of them, afterwards he was hungry.

Luke 4:3 And said to him the accuser: If a son thou art of the God, say to the stone this, that it may become a loaf.

Luke 4:4 And answered Jesus to him, saying: It is written: That not on bread alone shall live the man, but on every word of God.

Luke 4:5 And having led up him the accuser into mountain high, he showed to him all the kingdom of the habitable in a moment of time.

Luke 4:6 And said to him the accuser: To thee I will give the authority this all, and the glory of them; that to me it has been prepared, and to whoever I will, I give her;

Luke 4:7 thou then if thou wilt do homage before me, shall be to thee all.

Luke 4:8 And answering to him said the Jesus: It is written: Thou shalt worship a Lord the God of thee, and to him alone thou shalt render service.

Luke 4:9 And he brought him to Jerusalem, and placed him on the wing of the temple; and said to him: If a son thou art of the God, cast thyself from this place down.

Luke 4:10 It is written for: That to the messengers of himself he will give charge concerning thee, of the to guard thee;

Luke 4:11 and that on hands they shall bear thee, lest thou shouldst strike against a stone the foot of thee.

Luke 4:12 And answering said to him the Jesus: That it is said: Not thou shalt tempt a Lord the God of thee.

Luke 4:13 And having ended every temptation the accuser, departed from him for a season.

Luke 4:14 And returned the Jesus in the power of the spirit into the Galilee; and a report went out through whole the surrounding region about him.

Luke 4:15 And he taught in the synagogues of them, being glorified by all.

Luke 4:16 And he came into the Nazareth, where he was having been brought up; and entered, according to the custom to him in the day of the sabbaths, into the synagogue; and stood up to read.

Luke 4:17 And was delivered to him a roll of Esaias the prophet; and having unrolled the roll, he found the place, where it was having been written:

Luke 4:18 A spirit of a Lord upon me; of which on account of he has anointed me to publish glad tidings to poor ones, he has sent me to publish to captives a deliverance, and to build ones recovery of sight, to sent away those having been crushed in freedom,

Luke 4:19 to publish a year of a Lord acceptable.

Luke 4:20 And having rolled up the roll, having given back to the attendant, he sat down; and of all in the synagogue the eyes were looking steadily to him.

Luke 4:21 He began and to say to them: That to-day is fulfilled that writing this in to the ears of you.

Luke 4:22 And all bore testimony to him, and wondered at the words of the graciousness, those proceeding out of the mouth of him, and said: Not this is the son of Joseph?

Luke 4:23 And he said to them: Surely you will say to me the illustration this: Physician, heal thyself; what things we have heard having been done in Capernaum, do thou also here in the country of thee.

Luke 4:24 He said and: Indeed I say to you, that no one a prophet acceptable is in the country of himself.

Luke 4:25 In truth but I say to you, many widows were in the days of Elias in the Israel, when was shut up the heaven for years three and months six, so that came a famine great over all the land;

Luke 4:26 and to no one of them was sent Elias, if not into Sarepta of the Sidon to a woman a widow.

Luke 4:27 And many lepers were in of Elisha the prophet in the Israel; and no one of them were cleansed, if not Naaman the Syrian.

Luke 4:28 And they were filled all of wrath in the synagogue, having heard these things.

Luke 4:29 And rising up they cast out him outside of the city; and they led him even to a brow of the mountain, on which the city of them was built, so as to cast down him;

Luke 4:30 he but passing through midst of them, went away.

Luke 4:31 And he came down into Capernaum, a city of the Galilee; and he was teaching them in the sabbaths.

Luke 4:32 And they were astonished on the teaching of him; for with authority was the word of him.

Luke 4:33 And in the synagogue was a man having a spirit of a demon unclean, and he cried out with a voice loud,

Luke 4:34 saying: Ah, what to us and to thee, Jesus O Nazarene? comest thou to destroy us; I know thee who thou art, the holy of the God.

Luke 4:35 And rebuked him the Jesus, saying: Be silent, and come out out of him. And having thrown him the demon into midst, came out of him, nothing hurting him.

Luke 4:36 And came amazement on all; and talked to one another, saying: What the word this, for with authority and power he commands the unclean spirits, and they come out?

Luke 4:37 And went forth a report concerning him into every place of the country around.

Luke 4:38 Having risen up and out of the synagogue, he entered into the house of Simon; mother-in-law and of the Simon was seized with fever great; and they asked him about her.

Luke 4:39 And standing above her, he rebuked the fever; and it left her. Forthwith and rising up she served them.

Luke 4:40 Setting and of the sun, all as many as had being afflicted with disease various, brought them to him; he and one by one separately of them the hands having placed, he healed them.

Luke 4:41 Came out and also demons from many, crying out and saying: That thou art the son of the God. And rebuking not he permitted them to say, that they knew the Anointed him to be.

Luke 4:42 Being come and day, coming out he went into a desert place; and the crowds sought him, and came to him, and urged him not to depart from them.

Luke 4:43 He but said to them: That also to the other cities to publish glad tidings me must the kingdom of the God; because for this I have been sent forth.

Luke 4:44 And he was preaching in the synagogue of Galilee.

Diaglott, Luke 5

Luke 5:1 It happened but in to the the crowd to press him of the to hear the word of the God, and he was standing by the lake Gennesaret;

Luke 5:2 and he saw two ships standing by the lake; the but fisherman having gone from them, were washing the nets.

Luke 5:3 Entering and into one of the ships, which was of the Simon; he asked him from the land to put off a little; and sitting down he taught out of the ship the crowds.

Luke 5:4 When and he ceased speaking, he said to the Simon: Put out into the deep, and let down the nets of you for a draught.

Luke 5:5 And answering the Simon said to him: O master, through whole of the night having toiled, nothing we have taken; at but the word of thee I will let down the net.

Luke 5:6 And this having done, they enclosed a multitude of fishes great; was rending and the net of them.

Luke 5:7 And they beckoned to the partners of those in the other ship, of the coming to help them; and they came, and filled both the ships, so as to sink them.

Luke 5:8 Seeing and Simon Peter, fell down to the knees to the Jesus, saying: Depart from me, for a man a sinner I am, O lord.

Luke 5:9 Amazement for seized him and all those with him, at the draught of the fishes, which they had taken.

Luke 5:10 In like manner and also James and John, sons of Zebedee, who were partners with the Simon. And said to the Simon the Jesus: Not fear; from of the now men thou wilt be catching.

Luke 5:11 And having brought the ships to the land, having left all, they followed him.

Luke 5:12 And it happened in to the to be him in one of the cities, and lo, a man full of leprosy; and seeing the Jesus, having fallen on face, entreated him saying: O lord, if thou wilt, thou art able me to cleanse.

Luke 5:13 And stretching out the hand, he touched him, saying: I will, be thou cleansed. And immediately the leprosy departed from him.

Luke 5:14 And he commanded him no one to tell: but going show thyself to the priest, and offer on account of the cleansing of thee, as enjoined Moses, for a witness to them.

Luke 5:15 Spread abroad but more the word concerning him; and came together crowds great to hear, and to be healed by him from the weakness of them;

Luke 5:16 He but was retiring in the deserts, and praying.

Luke 5:17 And it happened in one of the days, and he was teaching; and were sitting Pharisees and teachers of the law, they were having come out of all villages of the Galilee and Judea, and Jerusalem; and power of Lord was into the to heal them.

Luke 5:18 And lo, men bringing on a couch a man, who was having been palsied; and sought him to bring in, and to place in presence of him.

Luke 5:19 And not finding how they might bring in him, through the crowd, having gone up to the roof, through the tiles they let down him with the little bed into the midst in presence of the Jesus.

Luke 5:20 And seeing the faith of them, he said: O man, have been forgiven to thee the sins of thee.

Luke 5:21 And began to reason the scribes and the Pharisees, saying: Who is this who speaks blasphemies? who is able to forgive sins, if not alone the God?

Luke 5:22 Knowing but the Jesus the reasonings of them, answering said to them: Why do you reason in the hearts of you?

Luke 5:23 Which is easier to say: Have been forgiven to thee the sins of thee? or to to say: Arise and walk?

Luke 5:24 That but you may know, that authority has the son of the man on the earth to forgive sins, (he said to the having been palsied:) To thee I say: Arise, and having taken up the little bed of thee, go into the house of thee.

Luke 5:25 And instantly arising in presence of them, having taken up on which he had been laid, went into the house of himself, glorifying the God.

Luke 5:26 And amazement too all, and they glorified the God; and were filled of fear; saying: That we have seen wonderful things to-day.

Luke 5:27 And after these he went out, and saw publican with a name Levi, sitting at the custom-house; and he said to him: Follow me.

Luke 5:28 And forsaking all rising up he followed him.

Luke 5:29 And made a feast great Levi to him in the house of himself; and was a crowd of publicans great, and of others, who were with them reclining.

Luke 5:30 And murmured the scribes of them and the Pharisees to the disciples of him, saying: Why with the publicans and sinners do you eat and drink?

Luke 5:31 And answering the Jesus said to them: No need have those being in health of a physician, but those sick being;

Luke 5:32 not I have come to call just (ones), but sinners to reformation.

Luke 5:33 They and said to him: Why the disciples of John fast often, and prayers make, in like manner and those of the Pharisees; those but to thee eat and drink?

Luke 5:34 He said to them: Not you are able the sons of the bridal-chamber, in which the bridegroom with them is, to make to fast?

Luke 5:35 Will come but days, and when may be taken from them the bridegroom, then they will fast in those the days.

Luke 5:36 He spoke and also a parable to them: That no one a patch of a mantle new sews to a mantle old; if not, and the new it rends and the old not agrees a patch that from the new.

Luke 5:37 And no one puts wine new into skins old; if but not, will burst the new wine the skins, and he will be split, and the skins will be destroyed;

Luke 5:38 but wine new into skins new requires to be put; and both are preserved.

Luke 5:39 And no one having drink old, immediately desires new; he says for: The old better is.

Diaglott, Luke 6

Luke 6:1 It happened and in sabbath second-first to pass him through the grain-fields; and plucked the disciples of him the ears of grain, and ate, rubbing the hands.

Luke 6:2 Some and of the Pharisees said to them: Why do you, which not it is lawful to do in the sabbath?

Luke 6:3 And answering to them said the Jesus: Not even this have you read, what did David, when he was hungry he and those with him being?

Luke 6:4 how he entered into the house of the God, and the loaves of the presence he took, and ate, and gave also to those with him; which not it is lawful to eat, if not alone the priests?

Luke 6:5 And he said to them: That a lord is the son of the man also of the sabbath.

Luke 6:6 It happened and also in another sabbath to enter him into the synagogue, and to teach; and was there a man, and the hand of him the right was withered.

Luke 6:7 Watched and him the scribes and the Pharisees if in the sabbath he will heal, so that they might find an accusation of him.

Luke 6:8 He but knew the purposes of them, and said to the man the withered having the hand: Arise and stand into the midst. He and having arisen stood.

Luke 6:9 Said then the Jesus to them: I will ask you: What is it lawful to the sabbath? to do good or to do evil? a life to save, or to kill?

Luke 6:10 And looking around on all them, he said to him: Stretch out the hand of thee. He and did; and was restored the hand of him as the other.

Luke 6:11 They and were filled madness, and they talked to one another, what they should do to the Jesus.

Luke 6:12 It came to pass and in the days those, he went out into the mountain to pray; and was passing the night in the place of prayer of the God.

Luke 6:13 And when it came day, he called to the disciples of himself; and having chosen from them twelve, whom also apostles he named;

Luke 6:14 (Simon, whom also he named Peter, and Andrew the brother of him, James and John, Philip and Bartholomew,

Luke 6:15 Matthew and Thomas, James the of the Alpheus, and Simon the being called Zelotes,

Luke 6:16 Judas of James and Judas Iscariot, who also became a traitor);

Luke 6:17 and descending with them, he stood on a place level, and a crowd of disciples of him, and a multitude great of the people from all of the Judea, and Jerusalem, and of the sea-coast of Tyre and Sidon, who came to hear him, and to be healed from the diseases of themselves;

Luke 6:18 and those being troubled from spirits unclean; and they were healed.

Luke 6:19 And all the crowd sought to touch him; for a power from him went out, and healed all.

Luke 6:20 And he having lifted up the eyes of himself on the disciples of himself, he said: Blessed the poor; for yours is the kingdom of the God.

Luke 6:21 Blessed the hungering now; for you shall be satisfied. Blessed the weeping now; for you shall laugh.

Luke 6:22 Blessed are you, when may hate you the men, and when they may separate you, and they may revile, and may cast out the name of you as evil, on account of the son of the man.

Luke 6:23 Rejoice you in that the day, and leap you for joy; lo for, the reward of you great in the heaven; according to these for did to the prophets the fathers of them.

Luke 6:24 But woe to you the rich; for you have in full the comfort of you.

Luke 6:25 Woe to you, those having been filled; for you shall hunger. Woe to you, those laughing now; for you shall mourn and you shall weep.

Luke 6:26 Woe, when well you may speak the men; according to these for did to the false-prophets the fathers of them.

Luke 6:27 But to you I say to those hearing: Love you the enemies of you; good do you to those hating you;

Luke 6:28 bless you those cursing you; pray you for those traducing you.

Luke 6:29 To the striking thee on the cheek, offer also the other; and from the taking of thee the mantle, also the tunic not thou mayest hinder.

Luke 6:30 To all and those asking thee give thou; and from the taking what is thine, not demand back.

Luke 6:31 And all you wish, that may do to you the men, also you do you to them in like manner.

Luke 6:32 And if you love those loving you, what to you thanks is it? and for sinners those loving them love.

Luke 6:33 And if you should do good those doing good you, what to you thanks is it? also for the sinners the same do.

Luke 6:34 And if you should lend from whom you hope to receive, what to you thanks is it? also for the sinners to sinners lend, that they may receive the like things.

Luke 6:35 But love you the enemies of you, and do you good and lend you nothing departing; and shall be the reward of you great, and you shall be sons of highest; for he kind is to the unthankful and evil.

Luke 6:36 Be you therefore compassionate, even as also the Father of you compassionate is.

Luke 6:37 And not judge you, and not not you may be judged; not condemn you, and not not you may be condemned; release you, and you shall be released.

Luke 6:38 Give you, and it shall be given to you; measure good having been pressed down and having been shaken and running over shall be given into the bosom of you; by the for same measure, with which you measure, it shall be measured again to you.

Luke 6:39 He spoke and a parable to them: Not is able a blind blind to lead? not both into a pit will fall?

Luke 6:40 Not is a disciple over the teacher of himself; having been fully qualified but every one shall be as the teacher of him.

Luke 6:41 Why and seest thou the splinter that in the eye of the brother of thee, the but beam that in thine own eye not perceivest?

Luke 6:42 or how art thou able to say to the brother of thee: O brother, allow me, I can cast out the splinter that in the eye of thee; thyself the in the eye of thee beam not beholding? O hypocrite, cast out first the beam out of the eye of thee, and then thou wilt see clearly to cast out the splinter that in the eye of the brother of thee.

Luke 6:43 Not for is a tree good, bearing fruit corrupt; nor a tree corrupt, bearing fruit good.

Luke 6:44 Every for tree from the own fruit is know; not fore from thorns do they gather figs, nor from a bramble do they pick a cluster of grapes.

Luke 6:45 The good man out of the good treasure of the heart of himself brings forth the good; and the evil man out of the evil treasure of the heart of himself brings forth the evil; out of for the fulness of the heart speaks the mouth of him.

Luke 6:46 Why and me do you call, O lord, O lord; and not do what I say?

Luke 6:47 All the coming to me, and hearing of me the words, and doing them, I will show to you, to whom he is like.

Luke 6:48 Like he is to a man building a house, who dug and went deep, and laid a foundation on the rock; of a flood and having come, dashed against the stream the house that, and not was able to shake her; it was founded for upon the rock.

Luke 6:49 He but having heard, and not having done, like he is to a man having built a house on the earth without a foundation; to which dashed against the stream; and immediately it fell, and became the ruin of the house that great.

Diaglott, Luke 7

Luke 7:1 When and he had ended all the words of him in the ears of the people, he entered into Capernaum.

Luke 7:2 Of a centurion and certain slave sick being, was about to die, who was to him valuable.

Luke 7:3 Having heard about the Jesus, he sent to him elders of the Jews, asking him, that coming he would save the slave of himself.

Luke 7:4 They and having come to the Jesus, they besought him earnestly, saying: That worthy he is, for whom thou wilt confer this;

Luke 7:5 he loves for the nation of us, and the synagogue he built for us.

Luke 7:6 The and Jesus went with them. Already and of him not far being distant from the house, sent to him the centurion friends, saying to him: O sir, not be thou troubled; not for I am worthy, that under the roof of me thou shouldst enter;

Luke 7:7 therefore not even myself I deemed fit to thee to come; but speak a word, and will be healed the boy of me.

Luke 7:8 Even for I am a man am under authority being set, having under myself soldiers; and I say to this: Go, and he goes; and to another: Come, and he comes; and to the slave of me: Do this, and he does.

Luke 7:9 Hearing and these the Jesus, admired him; and turning, to the following him crowd he said: I say to you, not even in the Israel so great faith I have found.

Luke 7:10 And having returned those having been sent into the house, they found the being sick slave being well.

Luke 7:11 And it happened in the next, he was going to a city being called Nain; and were going with him the disciples of him many and a crowd great.

Luke 7:12 As and he drew near to the gate of the city, and lo, was being carried out a dead man, a son only born to the mother of himself, and she a widow; and a crowd of the city great was with her.

Luke 7:13 And seeing her the Lord, he had compassion of her, and said to her: Not weep.

Luke 7:14 And coming up he touched the bier; and those and bearing stood still. And he said: O young man, to thee I say, rise.

Luke 7:15 And sat up dead, and began to speak; and he gave him to the mother of him.

Luke 7:16 Seized and a fear all, and they glorified the God, saying: That a prophet great has risen among us, and that has visited the God the people of himself.

Luke 7:17 And went out the word this in whole the Judea concerning him, and in all the surrounding country.

Luke 7:18 And told John the disciple of him about all these.

Luke 7:19 And having called two certain of the disciples of himself the John, sent to the Jesus, saying: Thou art the coming one, or another are we to look for?

Luke 7:20 Having come and to him the men they said: John the dipper has sent us to thee, saying: Thou art the coming one, or another are we to look for?

Luke 7:21 In this and the hour he delivered many from diseases and plagues and spirits evil, and to blind ones many he gave the to see.

Luke 7:22 And answering the Jesus said to them: Going away relate to John what you have seen and heard; that blind ones see again, lame ones are walking about, lepers are cleansed, deaf ones are hearing, dead ones are raised up, poor ones are addressed with glad tidings;

Luke 7:23 and blessed is, whoever not may be stumbled in me.

Luke 7:24 Having departed and the messengers of John, he began to say to the crowds concerning John: What have you come out into the desert to see? a reed by wind being shaken?

Luke 7:25 But what have you come out to see? a man in soft garments having been clothed? Lo, those in clothing showy and in luxury living in the royal places are.

Luke 7:26 But what have you come out to see? a prophet? Yes I say to you, and much more of a prophet?

Luke 7:27 This is, concerning whom it is written: Lo, I send the messenger of me before face of thee, who shall prepare the way of thee in presence of thee.

Luke 7:28 I say for to you; a greater among offspring of women prophet of John the dipper not is; the but less in the kingdom of the God, greater of him is.

Luke 7:29 And all the people having heard, and the tax-gatherers, justified the God, having been dipped the dipping of John.

Luke 7:30 The but Pharisees and the lawyers the purpose of the God set aside for themselves, not having been dipped by him.

Luke 7:31 To what then shall I compare the men of the generation this? and to what are they like?

Luke 7:32 Like they are boys those in a market sitting, and calling to one another, and saying: We have played the flute for you and not you have danced; we have mourned for you, and not you have wept.

Luke 7:33 Has come for John the dipper, neither bread eating, nor wine drinking; and you say: A demon he has.

Luke 7:34 Has come the son of the man, eating and drinking; and you say: Lo, a man glutton and wine-drinker, a friend of tax-gatherers and sinners.

Luke 7:35 And is justified the wisdom by the children of herself all.

Luke 7:36 Asked and one him of the Pharisees, that he might eat with him; and entering into the house of the Pharisee, he reclined.

Luke 7:37 And lo, a woman in the city, who was a sinner, knowing that he reclines in the house of the Pharisee, having brought an alabaster box of balsam,

Luke 7:38 and standing behind at the feet of him, weeping, she began to wet the feet of him with the tears; and with the hairs of the head of herself wiped, and kissed the feet of him, and anointed with the balsam.

Luke 7:39 Seeing but the Pharisee that having called him, spoke in himself, saying: This if he was a prophet, would know, who and what the woman, who touches him; that a sinner she is.

Luke 7:40 And answering the Jesus said to him: Simon, I have to thee something to say. He and says: O teacher, say.

Luke 7:41 Two debtors were to a creditor certain; the one owed denarii five hundred, the and other fifty.

Luke 7:42 Not having and of them to pay, both he forgave. Which then of them, say more him will love?

Luke 7:43 Answering and the Simon said: I suppose that to whom the more he forgave. He and said to him: Rightly thou hast judged.

Luke 7:44 And turning to the woman, to the Simon he said: Seest thou this the woman? I came of thee into the house; water for the feet of me not thou gavest; she but with the tears she wet of me the feet, and with the hairs of herself was wiped.

Luke 7:45 A kiss to me not thou gavest; she but from of her came in, not has ceased kissing for me the feet.

Luke 7:46 With oil the head of me not thou didst anoint; she but with balsam anointed the feet of me.

Luke 7:47 Therefore, I say to thee, have been forgiven the sins of her the many, for that she loved much; to whom but little is forgiven, little he loves.

Luke 7:48 He said and to her: Have been forgiven to thee the sins.

Luke 7:49 And began those reclining with to say in themselves: Who this is, who even sins forgives?

Luke 7:50 He said and to the woman: The faith of thee has saved thee; go in peace.

Diaglott, Luke 8

Luke 8:1 And it happened in the afterwards, also he traveled through every city and village, publishing and proclaiming the glad tidings the kingdom of the God; and the twelve with him,

Luke 8:2 and women certain, who were having been healed from spirits evil and infirmities; Mary that being called Magdalene, from whom demons seven has gone out,

Luke 8:3 and Joanna, a wife of Chuza a steward of Herod, and Susanna, and others many, who ministered to him from the possessions of them.

Luke 8:4 Was assembling and a crowd great, and of the every city were coming to him, he said by a parable:

Luke 8:5 Went out the sower of the sow the seed of himself; and in the sowing it, this indeed fell by the path; and it was trodden down, and the birds of the heaven ate it.

Luke 8:6 And another fell on the rock; and having sprung up it dried up, through the not to have moisture.

Luke 8:7 And another fell in midst of the thorns; and having sprung up with the thorns they choked it.

Luke 8:8 And another fell in the ground the good; and having sprung up bore fruit a hundredfold. These things having said, he cried: He having ears to hear, let him hear.

Luke 8:9 Asked and him the disciples of him, saying what may be the parable this.

Luke 8:10 He and said: To you it is given to know the secrets of the kingdom of the God; to the but others in parables; that seeing not they may see, and hearing not they may understand.

Luke 8:11 Is now this the parable: The seed, is the word of the God.

Luke 8:12 Those and by the path, are those hearing; then comes the accuser, and takes away the word from the heart of them, so that not having believed they may be saved.

Luke 8:13 They and on the rock, who, when they may hear, with joy receives the word; and these a root not they have, who for a season will believe, and in a season of temptation fall away.

Luke 8:14 That and into the thorns having fallen, these are they having heard, and by anxious cares and riches and pleasures of the life going forth are choked, and not bear fruit to perfection.

Luke 8:15 That and in the ground, these are, who in heart good and upright having heard the word, retain, and bear fruit with perseverance.

Luke 8:16 No one and a lamp having lighted, covers him with a vessel, or under a couch places; but upon a lamp-stand places, that those entering may see the light.

Luke 8:17 Not for is hidden, which not manifest will become; nor stored away, which not will be known and into light may come.

Luke 8:18 Take heed then, how you hear; who for ever may have, it will be given to him; and whoever not may have, even what he seems to have, will be taken from him.

Luke 8:19 Came and to him the mother and the brothers of him, and not was able to get near him on account of the crowd.

Luke 8:20 And it was told to him, saying: The mother of thee and the brothers of thee stand without to see thee desiring.

Luke 8:21 He and answering said to them: Mother of me and brothers of me these are, who the word of the God hearing and doing.

Luke 8:22 And it happened in one of the days, and he he went into a ship, and the disciples of him; and said to them: We may pass over to the other side of the lake; and they put off.

Luke 8:23 Sailing but of them, he fell asleep. And came down a squall of wind on the lake, and they were filling, and were in danger.

Luke 8:24 Coming to and they awoke him, saying: O master, O master, we are perishing. He and arising rebuked the wind and the raging of the water; and they ceased, and there was a calm.

Luke 8:25 He said and to them: Where is the faith of you? Fearing and they wondered, saying to one another: Who then this is, that even to the winds he gives a charge and to the water, and they hearken to him?

Luke 8:26 And they sailed into the country of the Gadarenes, which is over-against the Galilee.

Luke 8:27 Going out and to him on the land, met him a man certain out of the city, who had demons from times many, and a mantle not he put on, and in a house not he remained, but in the tombs.

Luke 8:28 Seeing and the Jesus, and crying out, he fell down to him, and with a voice loud he said: What to me and to thee, Jesus, O son of the God of the highest? I beseech thee, not me thou mayest torment.

Luke 8:29 (He had commanded for the spirit the unclean to come out from the man; many for times it had seized him; and he was bound with chains and fetters, being guarded; and breaking the bonds, he was driven by the demon into the deserts.)

Luke 8:30 Asked and him the Jesus, saying: What to thee is a name? He and said: Legion; for demons many had entered into him.

Luke 8:31 And he besought him, that not he would command them into the abyss to go.

Luke 8:32 Was and there a herd of swine many feeding in the mountain; and they besought him, that he would permit them into them to enter. And he permitted them.

Luke 8:33 Having gone out and the demons from the man, they entered into the swine; and rushed the herd down the precipice into the lake, and were choked.

Luke 8:34 Seeing and those feeding that having been done, fled and reported in the city and in the villages.

Luke 8:35 They came out and to see that having been done; and came to the Jesus, and found sitting the man, from whom the demons had gone out, having been clothed and being of sane mind, at the feet of the Jesus; and they were afraid.

Luke 8:36 Reported and to them and those having seen, how was saved he having been demonized.

Luke 8:37 And asked him whole the multitude of the surrounding region of the Gadarenes, to go from them; for with a fear great they were seized. He and having gone into the ship, returned.

Luke 8:38 Begged and of him the man, from whom had gone out the demons, to be with him. Sent away but him the Jesus, saying:

Luke 8:39 Return to the house of thee, and relate, how much has done to thee the God. And he went away, through whole the city publishing, how much had done to him the Jesus.

Luke 8:40 It happened and in the to return the Jesus, gladly received him the crowd; they were for all waiting for him.

Luke 8:41 And lo, came a man, to whom a name Jairus, and he a ruler of the synagogue was; and falling at the feet of the Jesus, besought him to come into the house of himself;

Luke 8:42 for a daughter only was to him about years twelve, and she was dying. In and to the to go him, the crowds pressed him.

Luke 8:43 And a woman being in a flow of blood from years twelve, who with physicians having expended whole the living, not had strength by any one to be cured;

Luke 8:44 coming behind, touched the tuft of the mantle of him; and immediately stopped the flow of the blood of her.

Luke 8:45 And said the Jesus: Who the having touched me? Denying and all, said the Peter and those with him: O master, the crowds press on thee and crowd; and sayest thou: Who the having touched me?

Luke 8:46 The and Jesus said: Touched me some one; I for know a power went out from me.

Luke 8:47 Seeing and the woman, that not she was unnoticed trembling came, and falling down to him, through what cause she touched him, related to him in presence of all of the people, and how she was cured immediately.

Luke 8:48 He and said to her: Take courage, O daughter; the faith of thee has saved thee; go in peace.

Luke 8:49 While of him speaking, comes some one from of the synagogue-ruler's, saying to him: That is dead the daughter of thee; not trouble thou the teacher.

Luke 8:50 The but Jesus having heard, answered him, saying: Not fear; only believe you, and she shall be saved.

Luke 8:51 Coming and in to the house, not he suffered to enter no one, except Peter and John and James, and the father of the child and the mother.

Luke 8:52 Was weeping and all, and lamenting her. He but said: Not weep you; not she is dead, but sleeps.

Luke 8:53 And they derided him, knowing that she was dead.

Luke 8:54 He but having put out all, and having grasped the hand of her, called out, saying: The child, arise.

Luke 8:55 And returned the breath of her, and she stood up immediately. And he commanded to her to be given to eat.

Luke 8:56 And were astonished the parents of her. He but charged them no one to tell that having been done.

Diaglott, Luke 9

Luke 9:1 Having called together and the twelve, he gave to them power and authority over all the demons, and diseases to cure.

Luke 9:2 And he sent them to publish the kingdom of the God, and to heal those being sick.

Luke 9:3 And said to them: Nothing take you for the journey, neither a staff, nor a bag, nor bread, nor silver; nor each two coats to have.

Luke 9:4 And into whatever house you may enter, there remain, and thence depart.

Luke 9:5 And whoever not may receive you, coming out from the city that, even the dust from the feet of you shake off, for a testimony against them.

Luke 9:6 Coming forth and they traveled through the villages, publishing glad tidings and healing everywhere.

Luke 9:7 Heard and Herod the tetrarch that being done by him all; and he was perplexed, because the to be said by some, that John has been raised out of dead;

Luke 9:8 by some and, that Elias had appeared; others and, that a prophet one of the ancients has stood up.

Luke 9:9 And said Herod: John I beheaded; who but is this, concerning whom I hear such things? And he sought to see him.

Luke 9:10 And having returned the apostles related to him what things they had done; and taking them he withdrew by himself into a place desert of a city being called Bethsaida.

Luke 9:11 The and crowds having heard, they followed him. And having received them, he spake to them concerning the kingdom of the God, and those need having of healing, he cured.

Luke 9:12 The now day began to decline; coming and the twelve, said to him: Dismiss the crowd, that having gone into the surrounding villages and the farms, they may lodge, and find provisions; for here in a desert place we are.

Luke 9:13 He said but to them: Give to them you to eat. They and said: Not are to us more then five loaves, and fishes two, if not going we may buy for all the people this food.

Luke 9:14 They were for about men five thousand. He said and to the disciples of himself: Make recline them in companies each fifty.

Luke 9:15 And they did so, and they made recline all.

Luke 9:16 Taking and the five loaves and the two fishes, looking up to the heaven, he blessed them; and broke and gave to the disciples, to set before the crowd.

Luke 9:17 And they ate, and were satisfied all; and was taken up that having been left to them of fragments, baskets twelve.

Luke 9:18 And it happened in the to be him praying in private, came to him the disciples; and he asked them, saying: Who me say the crowd to be?

Luke 9:19 They and answering, said: John the dipper; others but, Elias, others and, that a prophet one of the ancients has stood up.

Luke 9:20 He said and to them: You but who me say you to be? Answering and the Peter said: The Anointed of the God.

Luke 9:21 He and having strictly charged them, commanded to no one to tell this,

Luke 9:22 saying: That must the son of the man many things to suffer, and to be rejected by the elders and high-priests and scribes and to be killed, and the third day to be raised.

Luke 9:23 He said and to all: If any one wishes after me to come, let him deny himself, and let him bear the cross of himself every day, and follow me.

Luke 9:24 Who for ever may wish the life of himself to save, shall lose her; who but ever may lose the life of himself on account of me, he shall save her.

Luke 9:25 What for is profited a man having won the world whole, himself and having lost, or having forfeited?

Luke 9:26 Who for ever may be ashamed me and the my words, this the son of the man will be ashamed, when he may come in the glory of himself, and of the Father, and of the holy messengers.

Luke 9:27 I say but to you truly, are some of those here standing, who not not shall taste of death, till they may see the royal majesty of the God.

Luke 9:28 It happened and after the words these, about days eight, and having taken Peter and John and James, he went up into to mountain to pray.

Luke 9:29 And it occurred, in the to pray him, the form of the face of him, different, and the raiment of him whiteness flashing forth.

Luke 9:30 And lo, men two were talking with him, who were Moses and Elias;

Luke 9:31 they appearing in glory, spoke of the departure of him, which he was about to fulfil in Jerusalem.

Luke 9:32 The but Peter and those with him were having been heavy with sleep. Having awakened but they saw the glory of him, and the two men those standing with him.

Luke 9:33 And it happened in the to depart them from him, said the Peter to the Jesus: O master, good it is us here to be; and we may make tents three, one for thee and one for Moses, and one for Elias; not knowing what he says.

Luke 9:34 These and of him saying, came a cloud, and overshadowed them, they feared and in the those to enter into the cloud.

Luke 9:35 And a voice came out of the cloud, saying: This is the son of me the beloved; him hear you.

Luke 9:36 And in the to have been the voice, was found the Jesus alone. And they were silent, and to no one told in those the days nothing of what they had seen.

Luke 9:37 I t happened and in the next day, having come down them from the mountain, met him a crowd great.

Luke 9:38 And lo, a man from the crowd cried loudly, saying: O teacher, I pray thee, to look on the son of me, for only-born he is to me;

Luke 9:39 and lo, a spirit seizes him, and suddenly he cries out, and convulses him with foam, and hardly departs from him, bruising him.

Luke 9:40 And i besought the disciples of thee, that they might expel it; and not they were able.

Luke 9:41 Answering and the Jesus said: O generation without faith and having been perverted; till when shall I be with you, and bear with you? Lead the son of thee here.

Luke 9:42 While and coming to him, dashed down him the demon, and violently convulsed. Rebuked and the Jesus the spirit the unclean, and healed the child, and delivered him to the father of him.

Luke 9:43 Were amazed and all at the majesty of the God. All and were wondering on all which did the Jesus, he said to the disciples of himself:

Luke 9:44 Place you into the ears of you the words these; the for son of the man is about to be delivered into hands of men.

Luke 9:45 They but understood not the word this, and it was having been veiled from them, that not they might perceive it; and they feared to ask him concerning the word this.

Luke 9:46 Arose and a dispute among them, that, which would be greater of them.

Luke 9:47 The Jesus perceiving the thought of the heart of them, having taken a little child, placed it near himself, and said to them:

Luke 9:48 Whoever may receive this the little child in the name of me, me receives; and whoever me may receive, receives the having sent me. He for less among all you being he shall be great.

Luke 9:49 Answering and the John said: O master, we saw one in the name of thee casting out the demons; and we forbade him, because not he follows with us.

Luke 9:50 And said to him the Jesus: Not forbid you; who for not is against you, for you is.

Luke 9:51 It came to pass and in the to be completed the days of the withdrawing of him, and he the face of himself firmly set of the to go to Jerusalem.

Luke 9:52 And he sent messengers before face of himself; and having gone they entered into a village of Samaritans, so as to prepare to him.

Luke 9:53 And not they received him, because the face of him was going to Jerusalem.

Luke 9:54 Seeing and the disciples of him, James and John, said: O Lord, wilt thou we speak fire to come down from the heaven, and to consume them, as even Elias did?

Luke 9:55 Turning and he rebuked them, and said: Not you know, of what spirit are you?

Luke 9:56 And they went to another village.

Luke 9:57 It happened and going of them in the way, said one to him: I will follow thee, whenever thou mayest go, O master.

Luke 9:58 And said to him the Jesus: The foxes dens have, and birds of the heaven roots; the but son of the man not has, where the head he may rest.

Luke 9:59 He said and to another: Follow me. He but said: O master, permit thou me having gone first to bury the father of me.

Luke 9:60 Said and to him the Jesus: Leave the dead ones to bury the of themselves dead ones; thou and having gone publish the kingdom of the God.

Luke 9:61 Said and also another I will follow thee, O master; first but permit thou me to bid farewell to those in the house of me.

Luke 9:62 Said but to him the Jesus: No one having put the hand of himself on a plough, and looking for the things behind, well-disposed is for the kingdom of the God.

Diaglott, Luke 10

Luke 10:1 After but these things appointed the Lord also others seventy, and sent them each two before face of himself into every city and place, where was about he to go.

Luke 10:2 He said then to them: The indeed harvest great, the but laborers few; implore therefore the lord of the harvest, that he would send out laborers into the harvest of himself.

Luke 10:3 Go you; lo, I send you as lambs in midst of wolves.

Luke 10:4 Not carry you a purse, nor a bag nor sandals; and no one by the way salute.

Luke 10:5 Into what and ever house you may enter, first you say: Peace to the house this.

Luke 10:6 And if may be there a son, of peace, shall rest on him the peace of you; if but not, on you it shall return.

Luke 10:7 In this and the house remain, eating and drinking the things with them; worthy for the laborer if the reward of himself is. Not go you from house to house.

Luke 10:8 Also into what and ever city you may enter, and they may receive you, eat you the things being set before you,

Luke 10:9 and cure you those in her sick, and say you to them: Has come nigh to you the kingdom of the God.

Luke 10:10 Into what but ever city you may enter, and not they may receive you, going out into the wide places of her say you:

Luke 10:11 Even the dust, that cleaving to us from the city of you, we wipe off for you; however this know you, that has approached the kingdom of the God.

Luke 10:12 I say to you, that for Sodom in the day that more tolerable it will be than the city that.

Luke 10:13 Woe to thee, Chorazin, woe to thee, Bethsaida; for if in Tyre and Sidon had been done the miracles, those being done in you, long ago would in sackcloth and ashes sitting they have reformed.

Luke 10:14 But for Tyre and Sidon more tolerable it will be in the judgment, than for you.

Luke 10:15 And thou, Capernaum, which even to the heaven art being exalted, even to invisibility down shalt be brought.

Luke 10:16 He hearing you, me hears; and he rejecting you me rejects; he and me rejecting, rejects the one sending me.

Luke 10:17 Having returned and the seventy with joy, saying: O lord, and the demons are subject to us in the name of thee.

Luke 10:18 He said and to them: I beheld the adversary as lightning out of the heaven having fallen.

Luke 10:19 Lo, I give to you the authority of the to tread on serpents and scorpions, and on all the power of the enemy; and nothing you not not may hurt.

Luke 10:20 But in this not rejoice, that the spirits to you are subject; rejoice you but, that the names of you are written in the heavens.

Luke 10:21 In this the hour exulted the spirit the Jesus, and said: I praise thee, O father, O lord of the heaven and the earth, that thou hast hid these things from wise men and discerning men, and thou hast revealed them to babes; yes, the Father, for even so it was good in presence of thee.

Luke 10:22 All to me are given by the Father of me; and no one knows, who is the son if not the Father; and who is the Father, if not the son, and to whom may be willing the son to reveal.

Luke 10:23 And turning to the disciples, privately he said: Blessed the eyes, those seeing, what you see.

Luke 10:24 I say for to you, that many prophets and kings desired to see, what you see, and not saw; and to hear, what you hear, and not heard.

Luke 10:25 And lo, a lawyer certain stood up, tempting him, and saying: O teacher, what shall I do life age-lasting I may inherit?

Luke 10:26 He and said to him: In the law what has been written? how readest thou?

Luke 10:27 He and answering said: Thou shalt love Lord the God of thee out of whole of the heart of thee, and out of whole of the soul of thee, and out of whole of the strength of thee, and out of whole of the mind of thee; and the neighbor of thee as thyself.

Luke 10:28 He said and to him: Rightly thou hast answered; this do, and thou shalt live.

Luke 10:29 He but choosing to justify himself, said to the Jesus: And who is of me a neighbor?

Luke 10:30 Replying and the Jesus said: A man certain was going down from Jerusalem to Jericho, and robbers fell among; who both stripping him and blows having inflicted, they departed, leaving half dead being.

Luke 10:31 By chance and a priest certain was going down in the way that, and seeing him, passed along.

Luke 10:32 In like manner and also a Levite, having come near the place, coming and seeing, passed along.

Luke 10:33 A Samaritan but certain traveling, came near him, and seeing him, he was moved with pity.

Luke 10:34 And having approached he moved the wounds of him, pouring on oil and wine; having set and him on the own beast led him to an inn, and he took care of him.

Luke 10:35 And on the next day having come out, having taken out two denarii he gave to the inn keeper, and said to him: Take care of him; and whatever thou mayest expend more, I, in the return me, I will pay to thee.

Luke 10:36 Which then of them of the three a neighbor seems to thee to have been to the having fallen among the robbers?

Luke 10:37 He and said: He having shown the pity towards him. Said and to him the Jesus: Go, and thou do in like manner.

Luke 10:38 It happened and in the to go them, and he entered into a village certain a woman and certain to a name Martha, received him, into the house of herself.

Luke 10:39 And to her was a sister having been called Mary, who and having sat at the feet of the Jesus, heard the word of him.

Luke 10:40 The but Martha was-over-busied about much serving; having come near and said: O lord, not concerns thee, that the sister of me alone me has left to serve? say then to her, that to me she may give aid.

Luke 10:41 Answering and said to her the Jesus: Martha, Martha, thou art anxious and troubled about many things;

Luke 10:42 of one but is need. Mary and the good part has chosen, which not shall be taken away from her.

Diaglott, Luke 11

Luke 11:1 And it happened in the to be him in a place certain praying, when he ceased, said one of the disciples of him to him: O lord, teach us to pray, as even John taught the disciples of himself.

Luke 11:2 He said and to them: When you pray, say: O Father, be hallowed the name of thee; let come of thee the kingdom;

Luke 11:3 the bread of us the necessary give thou to us the every day;

Luke 11:4 And for give to us the sins of us, even for ourselves forgive all owing us; and not thou mayest lead us into temptation.

Luke 11:5 And he said to them: Which of you shall have a friend, and shall go to him at midnight, and say to him: O friend, lend to me three loaves;

Luke 11:6 because a friend of me has come from way to me, and not I have what I shall set for him.

Luke 11:7 And he from within answering should say: Not to me trouble do thou cause; already the door has been shut, and the children of me with me in the bed are; not I am able having arisen to give to thee.

Luke 11:8 I say to you, if and not will give to him having arisen, because the to be of him a friend, through indeed the importunity of him arising he will give to him as many as he wants.

Luke 11:9 And I to you say: Ask you, and it shall be given to you; seek you, and you shall find; knock you, and it shall be opened to you.

Luke 11:10 All for the asking receives; and the seeking finds; and to the knocking it shall be opened.

Luke 11:11 Which now of you the father shall ask the son bread, not a stone will give to him? or also a fish, not in place of a fish a serpent will give to him?

Luke 11:12 or also if he may ask an egg, not will give to him a scorpion?

Luke 11:13 If then you, evil being, know you gifts good to give to the children of you, how much more the Father that of heaven, will give a spirit holy to those asking him?

Luke 11:14 And he was casting out a demon, and it was dumb; it came to pass and of the demon having come out, spake the dumb; and wondered the crowds.

Luke 11:15 Some but of them said: By Beelzebul, a ruler of the demons, he cast out the demons;

Luke 11:16 other but tempting, a sign from him sought from heaven.

Luke 11:17 He He but knowing of him the thoughts, said to them: Every kingdom, against herself having been divided, is brought to desolation, and house upon house fails.

Luke 11:18 If and also the adversary against himself has been divided, how shall stand the kingdom of him? for you say, by Beelzebul to cast out me the demons.

Luke 11:19 If but I by Beelzebul cast out the demons, the sons of you by whom do they cast out? Through this judges of you they shall be.

Luke 11:20 If but by a finger of God I cast out the demons, then has suddenly come upon you the royal majesty of the God.

Luke 11:21 When the strong one having been armed should he guard the of himself a palace, in peace are the possessions of him;

Luke 11:22 as soon as but the stronger of him having entered should overcome him, the arms of him takes away, in which he had confided, and the spoils of him distributed.

Luke 11:23 He not being with me, against me is; and he not gathering with me, scatters.

Luke 11:24 When the unclean spirit may come out from the man, passes through dry places, seeking a resting place; and not finding, says: I will return into the house of me, whence I came out.

Luke 11:25 And having come it finds having been swept and having been adorned.

Luke 11:26 Then it goes and takes with seven other spirits more evil of itself, and they having entered dwell there; and becomes the last of the man that worse of the first.

Luke 11:27 It happened and in to the to speak him these things, having lifted certain woman a voice out of the crowd, said to him: Blessed the womb that having carried thee, and breasts those thou hast sucked.

Luke 11:28 He but said: Yes rather blessed those hearing the word of the God, and observing.

Luke 11:29 The and crowds gathering together, he began to say: The generation this evil is; a sign it seeks; and a sign not shall be given to her, except the sign of Jonas.

Luke 11:30 Even as for became Jonas a sign to the Ninevites, so will be also the son of the man, to the generation this.

Luke 11:31 A queen of South will be raised in the judgment with the men of the generation this, and will condemn them; because she came from the ends of the earth to hear the wisdom of Solomon; and lo, a greater of Solomon here.

Luke 11:32 Men of Nineveh will stand up in the judgment with the generation this, and will condemn her; because they reformed at the preaching of Jonas; and lo, a greater of Jonas here.

Luke 11:33 No one and a lamp having lighted, into a secret place places, neither under the corn-measure, but on the lamp-stand, that those entering the light may see.

Luke 11:34 The lamp of the body is the eye; when therefore the eye of thee sound may be, also whole the body of thee enlightened is; when but evil may be, also the body of thee darkened.

Luke 11:35 Take heed therefore, not the light that in thee darkness is.

Luke 11:36 If therefore the body of thee whole is enlightened, not having any part dark, will be enlightened whole, as when the lamp by the brightness may enlighten thee.

Luke 11:37 In and the to have spoken, asked him a Pharisee certain that he might dine with him. Having entered and he reclined.

Luke 11:38 The and Pharisee seeing wondered, because not first he was dipped before the dinner.

Luke 11:39 Said and the Lord to him: Now you the Pharisees the outside of the cup and of the platter you cleanse; the but inside of you is full of extortion and of evil.

Luke 11:40 O unwise, not he having made the outside, also the inside made?

Luke 11:41 But the things being within give you alms; and lo, all things clean to you is.

Luke 11:42 But woe to you the Pharisees, for you tithe the mint, and the rue, and every pot-herb; and you pass by the justice and the love of the God. These things you ought to have done, and those not to omit.

Luke 11:43 Woe to you the Pharisees, for you love the first seat in the synagogues, and the salutations in the markets.

Luke 11:44 Woe to you, for you are like the tombs those unseen, and the men, those walking over, not know.

Luke 11:45 Answering and one of the lawyers says to him: O teacher, these things saying also us thou reproachest.

Luke 11:46 He and said: Also to you the lawyers woe, for you load the men burdens oppressive, and yourselves with one of the fingers of you not you touch the burdens.

Luke 11:47 Woe to you, for you build the tombs of the prophets, the and fathers of you killed them.

Luke 11:48 Therefore you testify and you consent to the works of the fathers of you; for they indeed killed them, you and build of them the tombs.

Luke 11:49 Because of this and the wisdom of the God said: I will send to them prophets and apostles, and out of them they will kill and persecute;

Luke 11:50 so that may be required the blood of all of the prophets, that being shed from a laying down of a world, from the generation this;

Luke 11:51 from the blood of Abel to the blood of Zecharias that having perished between the altar and the house. Yes I say to you, it will be required from the generation this.

Luke 11:52 Woe to you the lawyers, for you took away the key of the knowledge; yourselves not you entered, and those entering you hindered.

Luke 11:53 Saying and of him these things to them, began the scribes and the Pharisees greatly to be incensed, and to make speak off-hand him about many things; trying to entrap him, seeking to each something out of the mouth of him, that they might accuse him.

Diaglott, Luke 12

Luke 12:1 In those having been assembled of the myriads of the crowd, so as to tread upon one another, he began to say to the disciples of himself: First take heed to yourselves of the leaven of the Pharisees, which is hypocrisy.

Luke 12:2 Nothing and having been covered is, which not shall be uncovered; and secret, which not shall be known.

Luke 12:3 On which account what in the dark you speak, in the light shall be heard; and what to the ear you spoke in the closets, shall be published on the house-tops.

Luke 12:4 I say and to you the friends of me: Not you be afraid of those killing the body, and after these not having more anything to have done.

Luke 12:5 I will point out and to you, whom you should fear; you should fear the after the to have killed, authority having to cast into the gehenna; yes I say to you, this fear you.

Luke 12:6 Not five sparrows are sold assarii two? and one out of them not is being forgotten in presence of the God.

Luke 12:7 But also the hairs of the head of you all have been numbered. Not therefore fear you; many sparrows you are better.

Luke 12:8 I say and to you: All whoever may confess to me in presence of the men, also the son of the man will confess in him in presence of the messengers of the God.

Luke 12:9 He but having denied me in presence of the men, will be denied in presence of the messengers of the God.

Luke 12:10 And all who shall speak a word against the son of the man, it will be forgiven to him; to the but against the holy spirit having spoken evil not will be forgiven.

Luke 12:11 When and they may bring you to the synagogues and the rulers and the authorities, not be you anxious, how or what you may answer, or what you may say;

Luke 12:12 the for holy spirit will teach you in this the hour, what it is proper to say.

Luke 12:13 Said and one to him out of the crowd: O teacher, speak to the brother of me to divide with me the inheritance.

Luke 12:14 He and said to him: O man, who me appointed a judge or a divider over you?

Luke 12:15 He said and to them: See you and beware you of the covetousness; because not in the to abound any one the life of him is out of the possessions of him.

Luke 12:16 He spoke and a parable to them, saying: A man certain rich yielded plentifully the farm.

Luke 12:17 And he reasoned in himself, saying: What shall i do? because not I have where I will gather the fruits of me.

Luke 12:18 And he said: This will do; I will pull down of me the barns, and greater I will build; and I will collect there all the products of me, and the fruits of me;

Luke 12:19 and I will say to the soul of me: Soul, thou hast many good things being laid up for years many; rest thou, eat, drink, be glad.

Luke 12:20 Said but to him the God: O unwise, this the night the life of thee they require from thee; what and thou hast prepared, for whom shall be?

Luke 12:21 Thus he laying up treasure for himself, and not for God being rich.

Luke 12:22 He said and to the disciples of himself: Through this to you I say, not be you anxious for the life of you, what you may eat; nor for the body, what you may put on.

Luke 12:23 The life greater it is of the food; and the body of the clothing.

Luke 12:24 Observe you the ravens, that not they sow, nor reap; for whom not is a store-house, nor a barn; and the God feeds them. How much more you are valuable of the birds?

Luke 12:25 Which and of you being anxious is able to add to the age of himself span one?

Luke 12:26 If then not even least you are able why about the remaining ones are you anxious?

Luke 12:27 Observe you the lilies, how it grows; not it labors, nor it spins. I say but to you, not even Solomon in all the glory of himself was clothed like one of these.

Luke 12:28 If and the grass in the field, to-day existing and to-morrow into an oven is being cast, the God so clothes, how much more you, O you of weak faith?

Luke 12:29 And you not seek, what you may eat or what you may drink; and not be you in anxiety.

Luke 12:30 These for all the nations of the world seeks; of you and the Father knows, that you have need of these.

Luke 12:31 But seek you the kingdom of the God, and these all shall be superadded to you.

Luke 12:32 Not fear, the little flock; for it has pleased the Father of you to give to you the kingdom.

Luke 12:33 Sell you the possessions of you, and give you alms. Make for yourselves bags not growing old, a treasure exhaustless in the heavens, where a thief not approaches, nor moth destroys.

Luke 12:34 Where for is the treasure of you, there also the heart of you will be.

Luke 12:35 Let be of you the loins having been girded, and the lamps burning;

Luke 12:36 and you like to men looking for the lord of themselves, when he will return from the marriage feasts; that having come and having knocked, immediately it may be opened to him.

Luke 12:37 Blessed the slaves those, whom having come the lord shall find watching; indeed i say to you, that he will grid himself, and will make to recline them, and going forth he will minister to them.

Luke 12:38 And if he may come in the second watch, and in the third watch they come, and may find thus; blessed are the slaves those.

Luke 12:39 This and know you, that, if had known the householder, in what hour the thief comes, he would watch, and not would allow to dig through the house of himself.

Luke 12:40 And you therefore be prepared; because, in the hour not you think, the son of the man comes.

Luke 12:41 Said and to him the Peter: O lord, to us the parable this thou sayest, or also to all?

Luke 12:42 Said and the Lord: Who then is the faithful steward, the wise, whom will appoint the lord over the domestics of himself the to give in season the measure of food?

Luke 12:43 Blessed the slave that, whom coming the lord of him will find doing thus.

Luke 12:44 Truly I say to you, that over all to the belonging of himself he will appoint him.

Luke 12:45 If but should say the slave that in the heart of himself: Delays the lord of me to come; and shall begin to strike the servants and maidens, to eat and also to drink and to be drunken;

Luke 12:46 will come the lord the slave that in a day, to which not he looks, an in an hour which not he knows; and shall cut a sunder him, and the part of him with the unbelievers will place.

Luke 12:47 That and the slave who having known the will of the lord of himself, and not having prepared, neither having done according to the will of him shall be beaten many;

Luke 12:48 he but not having known, having done and deserving of stripes shall be beaten few. To all and to whom is given much, much will be required from him; and to whom they have entrusted much, more they will ask him.

Luke 12:49 Fire i came to throw into the earth; and what do I wish, if already it were kindled.

Luke 12:50 A dipping and i have to be dipped; and how I am pressed, till may be finished.

Luke 12:51 Do you think, that peace I came to give in the earth? No, I say to you, but rather division.

Luke 12:52 Shall be for from the now five in a house one having been divided, three against two, and two against three.

Luke 12:53 Will be divided a father 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 the daughter-in-law of herself, and a daughter-in-law against the mother-in-law of herself.

Luke 12:54 He said and also to the crowd: When you see the cloud rising from west, immediately you say: A shower comes; and it happens so.

Luke 12:55 And when south wind is blowing, you say: That burning heat shall be; and it happens.

Luke 12:56 O hypocrites, the face of the earth and of the heaven you know to discern; the but season this how not do you discern?

Luke 12:57 Why and even of yourselves not judge you the right?

Luke 12:58 When for thou goest with the opponent of thee to a ruler, in the way give thou labor to be set free from him; lest he may drag thee to the judge, and the judge thee may deliver to the officer, and the officer thee may cast into prison.

Luke 12:59 I say to thee, not not thou mayest come out thence, till even the last lepton thou hast paid.

Diaglott, Luke 13

Luke 13:1 Were present and some in to him the season, reporting to him concerning the Galileans, of whom the blood Pilate mingled with the sacrifices of them.

Luke 13:2 And answering the Jesus said to them: Suppose you, that the Galileans these sinners above all the Galileans were, because such things they have suffered?

Luke 13:3 No, I say to you; but except you reform, all in like manner you will perish.

Luke 13:4 Or those the ten and eight, on whom fell the tower in the Siloam, and killed them, suppose you, that they offenders were above all men those dwelling in Jerusalem?

Luke 13:5 No, I say to you; but except you reform, all in like manner you will perish.

Luke 13:6 He spoke and this the parable: A fig-tree had one in the vineyard of himself having been planted; and came seeking fruit on her; and not found.

Luke 13:7 He said and to the vine-dresser: Lo, three years came seeking fruit on the fig-tree this, and not find; cut down her; why and the earth it renders useless?

Luke 13:8 He and answering says to him: O lord, leave her also this the year, till I may dig about her, and I may put dung;

Luke 13:9 and if indeed it may bear fruit; if and not, in the future thou mayest cut down her.

Luke 13:10 He was and teaching in one of the synagogues in the sabbaths.

Luke 13:11 And lo, a woman was a spirit having of infirmity years ten and eight; and was being bent double, and not being able to raise up for the all time.

Luke 13:12 Seeing and her the Jesus, he called to, and said to her: O woman, thou hast been loosed of the infirmity of thee.

Luke 13:13 And he placed to her the hands; and immediately she stood erect, and glorified the God.

Luke 13:14 Answering and the synagogue-ruler, being angry, because in the sabbath healed the Jesus, he said to the crowd: Six days are, in which it is proper to work; in these therefore coming be you healed, and not in the day of the sabbath.

Luke 13:15 Answered therefore to him the Lord, and said: O hypocrites, each one of you in the sabbath not loose the ox of himself or the ass from the stall, and having led he drinks?

Luke 13:16 This and, a daughter of Abraham being, whom bound the adversary lo ten and eight years, not ought to be loosed from the bond this in the day of the sabbath?

Luke 13:17 And these things saying of him, were ashamed all the opponents to him; and all the crowd rejoiced for all the glorious things those being done by him.

Luke 13:18 He said and: To what like is the kingdom of the God? and to what shall I compare her?

Luke 13:19 Like it is a grain of mustard, which having taken a man he cast into a garden of himself; and it grew, and became into a tree great, and the birds of the heaven lodged in the branches of it.

Luke 13:20 And again he said: To what shall I compare the kingdom of the of God?

Luke 13:21 Like it is to leaven, which having taken a woman mixed into of meal measures three, till was leavened whole.

Luke 13:22 And he passed throughout cities and towns, teaching, and went on making for Jerusalem.

Luke 13:23 Said and one to him: O lord, are few those being saved? He and said to them:

Luke 13:24 Agonize you to enter through the strait door; for many, I say to you, will seek to enter, and not will be able.

Luke 13:25 From when may be raised the householder, and may have shut the door, and you may begin without to stand, and to knock the door, saying: O lord, O lord, open thou to us; and answering he will say to you: Not I know you, whence you are.

Luke 13:26 Then you will begin to say: We are in presence of thee and in the wide places of us thou hast taught.

Luke 13:27 And he will say: I say to you, not I know you, whence you are; depart you from me all the workers of the wrong.

Luke 13:28 There will be the weeping and the gnashing of the teeth, when you may see Abraham and Isaac and Jacob and all the prophets in the kingdom of the God, you and being cast outside.

Luke 13:29 And they will come from east and west, and from north and south; and will recline in the kingdom of the God.

Luke 13:30 And lo, they are last, who shall be first; and they are first, who will be last.

Luke 13:31 In this the day approached certain of Pharisees, saying to him: Come out, and go thou hence; for Herod wishes thee to kill.

Luke 13:32 And he said to them: Having gone say you to the fox this: Lo, I cast out demons and cures perform to-day and to-morrow, and in the third I shall have ended.

Luke 13:33 But it behooves me to-day and to-morrow and in the coming to go; for not it is possible a prophet to perish out of Jerusalem.

Luke 13:34 Jerusalem, Jerusalem, the killing the prophets, and stoning those having been sent to her, how often I desired to gather the children of thee, what manner a bird the of herself brood under the wings? and not you were willing.

Luke 13:35 Lo, is left to you the house of you, I say and to you, that not not you may see, till may come when you may say: Having been blessed he coming in name of Lord.

Diaglott, Luke 14

Luke 14:1 And it happened in the to come him into a house of one of the rulers of the Pharisees in a sabbath to eat bread, and they were watching him.

Luke 14:2 And lo, a man certain was dropsical in presence of him.

Luke 14:3 And answering the Jesus said to the lawyers and Pharisees, saying: If it is lawful in the sabbath to cure?

Luke 14:4 They but were silent. And having taken hold he cured him, and dismissed.

Luke 14:5 And answering to them said: Of any one of you an ass or an ox into a pit shall fall, and not immediately will draw out him in the day of the sabbath?

Luke 14:6 And not they were able to reply to him to these things.

Luke 14:7 He spoke and to those having been invited a parable, observing how the first reclining places they were choosing out, saying to them:

Luke 14:8 When thou mayest be invited by any one to marriage-feasts, not thou mayest recline in the first reclining place; least a more honorable of thee may be having been invited by him;

Luke 14:9 and coming he thee and him having invited, shall say to thee: Give thou to this a place; and then thou shouldst begin with shame the farthest place to occupy.

Luke 14:10 But when thou mayest be invited, having gone recline thou in the farthest place, that when may come he having invited thee, may say to thee: O friend, go thou up to a higher place. Then will be to thee glory in presence of those reclining with thee.

Luke 14:11 For every one the exalting himself, shall be humbled; and the humbling himself shall be exalted.

Luke 14:12 He said and also to the (one) having invited him: When thou mayest make a dinner or a supper, not call the friends of thee, nor the brethren of thee, nor the relations of thee, nor neighbors rich; lest also they thee should invite again, and be made to thee a recompense.

Luke 14:13 But when thou mayest make a feast, invite poor ones, maimed ones, lame ones, blind ones;

Luke 14:14 and blessed thou wilt be, because not they have to recompense to thee; it will be recompensed for to thee in the resurrection of the just.

Luke 14:15 Hearing and one of those reclining these, said to him: Blessed, who shall eat bread in the kingdom of the God.

Luke 14:16 He and said to him: A man certain made a supper great, and invited many.

Luke 14:17 And he sent the slave of himself in the hour of the supper to say to those having been invited: Come you, for now ready is all.

Luke 14:18 And they began from one to excuse themselves all. The first said to him: A field I bought, and I have need to go out and to see him; I beseech thee, have me having been excused.

Luke 14:19 And another said: Yokes of oxen I bought five, and I go to try them; I beseech the, have me having been excused.

Luke 14:20 And another said: A wife I married, and because of this not I am able to come.

Luke 14:21 And having come the slave that reported to the lord of himself these. Then being angry the householder said to the slave of himself: Go out quickly into the wide places and streets of the city, and the poor ones and maimed ones and lame ones and blind ones bring in hither.

Luke 14:22 And said the slave: O lord, it is done as thou didst order, and still room is.

Luke 14:23 And said the lord to the slave: Go out into the ways and hedges, and urge to enter, that may be filled the house of me.

Luke 14:24 I say for to you, that no one of the men those the having been invited shall taste of me the supper.

Luke 14:25 Were going and him crowds great; and turning he said to them:

Luke 14:26 If any one comes to me, and not hates the father of himself, and the mother, and the wife, and the children, and the brothers, and the sisters, still more and even the of himself life, not is able of me a disciple to be.

Luke 14:27 And whoever not bears the cross of himself, and comes after me, not is able of me to be a disciple.

Luke 14:28 Who for of you, wishing a tower to build, not first having sat down computes the cost, if he has to finish?

Luke 14:29 that lest having laid of him a foundation, and not being able to finish, all those beholding should begin to deride him,

Luke 14:30 saying: That this the man began to build, and not was able to finish.

Luke 14:31 Or what king going to engage with another king in battle, not having sat down first consult, if able he is with ten thousand to meet the (one) with twenty thousand coming against him?

Luke 14:32 If but not, while of him far off being, and embassy having sent, he asks the to peace.

Luke 14:33 So then all of you, who not bids farewell to all the of himself possessions not is able of me to be a disciple.

Luke 14:34 Good the salt; if but the salt should be tasteless, by what shall it be salted?

Luke 14:35 Neither for land, nor for manure fit it is; out they cast it. He having ears to hear, let him hear.

Diaglott, Luke 15

Luke 15:1 Were and drawing near to him all the tax-gathers and the sinners, to hear him.

Luke 15:2 And murmured the Pharisees and the scribes, saying: That this sinners receives, and eats with them.

Luke 15:3 He said and to them the parable this, saying:

Luke 15:4 What man of you having a hundred sheep, and having lost one of them, not leaves behind the ninety-nine in the desert, and goes after that having been lost, till he may find it?

Luke 15:5 And having found, he lays on the shoulders of himself rejoicing;

Luke 15:6 and coming into the house he calls together the friends and the neighbors, saying to them: Rejoice with me, for I found the sheep of me that having been lost.

Luke 15:7 I say to you, that thus joy will be in the heaven over one sinner reforming, than over ninety-nine just ones, who no need have of reformation.

Luke 15:8 Or what woman, drachmas having ten, if she may lose drachma one, not lights a lamp, and sweeps the house, and seeks carefully, till she finds?

Luke 15:9 And having found she calling together the friends and the neighbors, saying: Rejoice with me, for I found the drachma, which I lost.

Luke 15:10 Thus, I say to you, joy produced in presence of the messengers of the God over one sinner reforming.

Luke 15:11 He said and: A man certain had two sons.

Luke 15:12 And said to younger of them to the father: O father, give to me the falling to part of the property. And he divided to them the living.

Luke 15:13 And after not many days having gathered together all the younger son, went abroad into a country distant; and there wasted the property of himself, living dissolutely.

Luke 15:14 Having expended and of him all, came a famine mighty throughout the country that; and he began to be in want.

Luke 15:15 And having gone he united with one of the citizens of the country that; and he sent him into the fields of himself to feed swine.

Luke 15:16 And he longed to fill the belly of himself from the pods, which were eating the swine; and no one gave to him.

Luke 15:17 To himself and coming, he said: How many hired servants of the father of me have an abundance of bread? I and here with hunger am perishing.

Luke 15:18 Having arisen I will go the father of me, and will say to him: O father, I sinned against the heaven and in presence of thee;

Luke 15:19 no longer I am fit to be called a son of thee; make me as one of the hired servants of thee.

Luke 15:20 And having arisen he went to the father of himself. While but of him at a distance being, saw him the father of him, and was moved with pity; and running he fell on the neck of him and repeatedly kissed him.

Luke 15:21 Said and to him the son: O father, I sinned against the heaven and in presence of thee; and no longer I am fit to be called a son of thee.

Luke 15:22 Said but the father to the slaves of himself: Bring you out the robe the chief, and clothe you him, and give you a finger-ring into the hand of him, and shoes for the feet.

Luke 15:23 And having brought the calf the fatted do you sacrifice; and eating we may be joyful;

Luke 15:24 for this the son of me dead was, and again alive; and having been lost he was, and is found. And they began to be merry.

Luke 15:25 Was and the son of him the elder in a field; and as he was coming near to the house, he heard a sound of music and dancers.

Luke 15:26 And having called to one of the servants, he inquired what may be these things?

Luke 15:27 He and said to him: That the brother of thee is come; and has sacrificed the father of thee the calf the fatted, because safe him he received.

Luke 15:28 He was angry and, and not was disposed to enter. The therefore father of him going out besought him.

Luke 15:29 He and answering said to the father: Lo, so many years do I slave for thee, and never a command of thee I passed by; and to me never thou gavest a kid, that with the friends of me I might be joyful.

Luke 15:30 When and the son of the this, the having devoured of thee the living with harlots, come, thou has sacrificed for him the calf the fatted.

Luke 15:31 He and said to him: O child, thou always with me art, and all the mine thine is.

Luke 15:32 To be joyful but and to be glad it is proper, for the brother of thee this dead was, and again is alive; and having been lost was, and is found.

Diaglott, Luke 16

Luke 16:1 He said and also to the disciples of himself: A man certain was rich, who had a steward; and this was accused to him as wasting the possessions of him.

Luke 16:2 And having called him, he said to him: What this I hear concerning thee? render the account of the stewardship of thee; not for thou wilt be able longer to be steward.

Luke 16:3 Said and in himself the steward: What shall I do, for the lord of me takes the stewardship from me? To dig not I have strength, to beg I am ashamed.

Luke 16:4 I know what i will do, that, when I may be put out of the stewardship, they may receive me into the house of themselves.

Luke 16:5 And having summoned one each of the debtors of the lord of himself, he said to the first: How much owest thou to the lord of me?

Luke 16:6 He and said: A hundred baths of oil. And he said to him: Receive of thee the bill, and sitting down quickly write thou fifty.

Luke 16:7 Then to another he said: Thou and how much owest thou? He and said: A hundred cors of wheat. And he says to him: Receive of thee the bill, and write eighty.

Luke 16:8 And praised the lord the steward the unjust, because prudently he had done; for the sons of the age this more prudent above the sons of the light for the generation that of themselves are.

Luke 16:9 And I to you say: Make you to yourselves friends out of the mammon of the unjust; that, when you may fail, they may receive you into the age-lasting tabernacles.

Luke 16:10 He faithful in least also in much faithful is; and he in least unjust, and in much unjust is.

Luke 16:11 If therefore in the unrighteous mammon faithful not you have been, the true who to you will entrust?

Luke 16:12 and if in the another faithful not you have been, the yours who to you will give?

Luke 16:13 No one domestic is able two lords to serve; either for the one he will hate, and the other he will love; or one he will cling to, and the other he will slight. Not you are able God to serve and mammon.

Luke 16:14 Heard and these all also the Pharisees, money-lovers being; and they mocked him.

Luke 16:15 And he said to them: You are those justifying yourselves in presence of the men; the but God knows the hearts of you; for that by men highly prized, an abomination in presence of the God.

Luke 16:16 The law and the prophets till John; from then the kingdom of the God is preached, and every one into her presses.

Luke 16:17 Easier but it is the heaven and the earth to pass away, than of the law one fine point to fail.

Luke 16:18 Every one who dismissing the wife of himself, and marrying another, commits adultery; and every one who her being divorced from an husband marrying, commits adultery.

Luke 16:19 A man now certain was rich, and was clothed purple and fine linen, feasting every day sumptuously.

Luke 16:20 A poor and certain was named Lazarus, who was laid at the gate of him being covered with sores,

Luke 16:21 and longing to be fed from the crumbs those falling from the table of the rich; but even the dogs coming licked the sores of him.

Luke 16:22 It happened and to die the poor, and to be borne away him by the messengers into the bosom Abraham. Died and also the rich, and was buried.

Luke 16:23 And in the unseen having lifted the eyes of himself, being in torment, sees the Abraham from a distance, and Lazarus in the bosoms of him.

Luke 16:24 And he crying out said: O father Abraham, do thou pity me, and send Lazarus, that he may dip the tip of the finger of himself of water, and may cool the tongue of me; for I am in pain in the flame this.

Luke 16:25 Said and Abraham: O child, remember, that thou didst receive the things good of thee in the life of the, and Lazarus in like manner the things bad; now but this is comforted, thou and art in pain.

Luke 16:26 And besides all these, between of us and of you a chasm great has been fixed, so that those wishing to pass over hence to you, not is able, nor those thence to us cross over.

Luke 16:27 He said then: I beseech then thee, O father, that thou wouldst send him to the house of the father of me;

Luke 16:28 I have for five brothers; that he may testify to them, that not also they may come into the place this of the torment.

Luke 16:29 Says to him Abraham: They have Moses and the prophets; let them hear them.

Luke 16:30 He and said: No, O father, Abraham; but if one from dead ones may go to them, they will reform.

Luke 16:31 He said but to him: If Moses and the prophets not they hear, neither if one out of dead one should rise, will they be convinced.

Diaglott, Luke 17

Luke 17:1 He said and to the disciples: Impossible it is of the not to come the snares; woe but, through whom they come.

Luke 17:2 It is possible for him if a millstone upper was hung about the neck of him and have been thrown into the sea, than he should ensnare one of the little ones these.

Luke 17:3 Take heed to yourselves. If and should sin against thee the brother of thee, rebuke him; and if he should reform, forgive him.

Luke 17:4 And if seven times of the day he should sin against thee, and seven times of the day he should turn, saying: I reform; thou shalt forgive him.

Luke 17:5 And said the apostles to the Lord: Do thou add to us faith.

Luke 17:6 Said and the Lord: If you had faith as a grain of mustard, you might say to the sycamine-tree this: Be thou uprooted, and be thou planted in the sea; and it would obey you.

Luke 17:7 Which but of you a slave having ploughing or feeding cattle, who having come out of the field will say: Immediately going do thou recline?

Luke 17:8 But not will say to him: Make ready what I may sup, and having girded do thou serve me, till I may eat and drink; and after these shalt eat and drink thou?

Luke 17:9 Not favor has the slave that, because he did the things having been commanded? No I think.

Luke 17:10 So also you, when you shall have done all the things having been commanded you, say you: That slaves unprofitable we are; because what we were bound to do, we have done.

Luke 17:11 And it happened in the to go him to Jerusalem, and he passed through midst of Samaria and Galilee.

Luke 17:12 And entering of him into a certain village, met him ten leprous men, who stood far off.

Luke 17:13 And they lifted up a voice, saying: Jesus master pity us.

Luke 17:14 And seeing he said to them: Going show you yourselves to the priests. And it happened in the to go them, they were cleansed.

Luke 17:15 One and of them, saying that he was cured turned back, with a voice loud glorifying the God;

Luke 17:16 and fell on face at the feet of him, giving thanks to him; and he was a Samaritan.

Luke 17:17 Answering and the Jesus said: Not the ten were cleansed? the but nine where?

Luke 17:18 Not they found having returned to give glory to the God, except the foreigner this?

Luke 17:19 And he said to him: Arising go thou; the faith of thee has saved thee.

Luke 17:20 Having been asked and by the Pharisees, when comes the kingdom of the God, he answered them, and said: Not comes the kingdom of the God with careful watching;

Luke 17:21 nor will they say: Lo here, or, or there; lo for, the majesty of the God in the midst of you is.

Luke 17:22 He said and to the disciples: Will come days, when you will desire one of the days of the son of the man to see; and not you will see.

Luke 17:23 And they will say to you: Lo here, or, lo there; not you may go away, nor may you follow.

Luke 17:24 Even as for the lightening, that flashing out of the under heaven, to the under heaven shines; so will be the son of the man in the day of him.

Luke 17:25 First but it behooves him many things to suffer, and to rejected from the generation this.

Luke 17:26 And as it happened in the days of Noah, so it will be also in the days of the son of the man.

Luke 17:27 They ate, they drank, they married, they were given in marriage, till of which day entered Noah into the ark; and came the flood, and destroyed all.

Luke 17:28 In like manner also as it happened in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built;

Luke 17:29 in the but day went out Lot from Sodom, it rained fire and brimstone from heaven, and destroyed all;

Luke 17:30 according to these it will be in the day the son of the man is revealed.

Luke 17:31 In that the day, who will be on the roof, and the goods of him in the house, not let him descend to take them; and he in the field, in like manner not let him turn for the things behind.

Luke 17:32 Remember you of the wife of Lot.

Luke 17:33 Whoever may seek the life of himself to save will lose her; and whoever may lose her, will preserve her.

Luke 17:34 I say to you: In this the night will be two on bed one; one will be taken, and the other will be left.

Luke 17:35 Two will be grinding on the same; the one will be taken, and the other will be left.

Luke 17:36 And answering they said to him: Where, O Lord? He and said to them: Where the body, there will be gathered the eagles.

Diaglott, Luke 18

Luke 18:1 He spoke and also a parable to them, in order that ought always to pray, and not to be weary,

Luke 18:2 saying: A judge certain was in a certain city, the God not fearing, and man not regarding.

Luke 18:3 A widow and was in the city that; and she went to him, saying: Do justice me from the opponent of me.

Luke 18:4 And not he would for a time. Afterwards but these he said in himself: If even the God not I fear, and man not I regard;

Luke 18:5 through the to render to me trouble the window this, I will do justice her; that not to end coming she should pester me.

Luke 18:6 Said and the Lord: Hear you, what the judge the unjust says.

Luke 18:7 The and God not not will do the justice for the chosen ones of himself those crying to him day and night, and bearing long towards them?

Luke 18:8 I say to you, that he will do the justice for them in an instant. But the son of the man coming indeed will he find the faith on the earth?

Luke 18:9 He spoke and also to some those trusting in themselves that they are just ones, and despising the others, the parable this:

Luke 18:10 Men two went up into the temple to pray; the one a Pharisee, and the other a tax-gatherer.

Luke 18:11 The Pharisee, standing by himself, these he prayed: The God, I give thanks to thee, that not I am like the others of the men, plunders, unjust ones, adulterers, or even like this the tax-gatherer.

Luke 18:12 I fast twice of the week, I tithe all what I acquire.

Luke 18:13 And the tax-gather at a distance having been standing not would not even the eyes to the heaven lift up; but he smote on the breast of himself, saying: The God, be propitious to me the sinner.

Luke 18:14 I say to you, went down this having been justified to the house of himself, or for that; for every one the exalting himself, will be humbled; he but humbling himself, will be exalted.

Luke 18:15 They brought and to him also the infants, that them he might touch; seeing and the disciples rebuked them.

Luke 18:16 The but Jesus calling to them, he said: Allow the little children to come to me, and not forbid them; for the because such like is the kingdom of the God.

Luke 18:17 Indeed I say to you, who ever not may receive the kingdom of the God as little child, not not may enter into her.

Luke 18:18 And asked certain him ruler, saying: O teacher good, what shall I do life age-lasting to inherit?

Luke 18:19 Said and to him the Jesus: Why me callest thou good? no one good, if not one, the God.

Luke 18:20 The commandments thou knowest: Not thou mayest commit adultery not thou mayest kill; and not thou mayest steal; not thou mayest bear false testimony; honor the father of thee, and the mother of thee.

Luke 18:21 He and said: These all I observed from youth of me.

Luke 18:22 Having heard and these the Jesus, said to him: Yet one to thee is wanting; all what thou hast sell, and give thou to poor ones, and thou shalt have a treasure in heaven; and come, follow me.

Luke 18:23 Her and having heard these, greatly grieved became; he was for rich exceedingly.

Luke 18:24 Seeing and him the Jesus greatly grieved becoming, said: How with difficulty those the riches having shall enter into the kingdom of the God.

Luke 18:25 Easier for it is, a camel through hole of a needle to enter, than a rich man into the kingdom of the God to enter.

Luke 18:26 Said and those having heard: And who is able to be saved?

Luke 18:27 He but said: The things impossible with men, possible is with the God.

Luke 18:28 Said and the Peter: Lo, we left all and followed thee.

Luke 18:29 He and said to them: Indeed I say to you, that no one is who left house, or parents, or brethren, or wife, or children, on account of the kingdom of the God,

Luke 18:30 who not not may receive many times more in the season this, and in the age the coming life age-lasting.

Luke 18:31 Having taken and the twelve, he said to them: Lo, we go to Jerusalem, and will be finished all the having been written through the prophets in the son of the man.

Luke 18:32 He will be delivered up for to the Gentiles, and will be derided, and will be shamefully treated, and will be spit on;

Luke 18:33 and having been scourged they will kill him; and the day the third he will stand up.

Luke 18:34 And they not one of these understood; and was the thing this having been hidden from them, and not they knew the things being spoken.

Luke 18:35 It happened and in the to draw nigh him to Jericho, a blind man certain sat by the way begging.

Luke 18:36 Hearing and a crowd passing along, he asked, what may be this?

Luke 18:37 They told and him, that Jesus the Nazarene passes by.

Luke 18:38 And he shouted, saying: Jesus, O son of David, pity me.

Luke 18:39 And those going before rebuked him, that he might be silent. He but much more cried out: O son of David, pity me.

Luke 18:40 Stopping and the Jesus commanded him to be led to himself. Having come and of him, he asked him,

Luke 18:41 saying: What for thee desirest I should do? He and said: O lord, that I may see again.

Luke 18:42 And the Jesus said to him: See thou again; the faith of thee has saved thee.

Luke 18:43 And instantly he saw again, and followed him, glorifying the God; and all the people seeing, gave praise to the God.

Diaglott, Luke 19

Luke 19:1 And having entered he passed through the Jericho.

Luke 19:2 And lo, a man for a name being called Zaccheus; and he was a chief tax-gatherer, and this was rich.

Luke 19:3 And he sought to see the Jesus, who he is; and not was able on account of the crowd, for the stature little was.

Luke 19:4 And running before, he went up on a sycamore, that he might see him; for that he was about to pass by.

Luke 19:5 And as he came to the place, having looked the Jesus saw him, and said to him: O Zaccheus, having hastened descend thou; to-day for in the house of thee must me to abide.

Luke 19:6 And having hastened he came down, and he received him rejoicing.

Luke 19:7 And seeing all murmured, saying: That with a sinner a man he went in to lodge.

Luke 19:8 Standing up but Zaccheus said to the Lord: Lo, the half of the possessions of me, O lord, I give to the poor; and if of any one any thing I extorted I give back fourfold.

Luke 19:9 Said and to him the Jesus: That to-day salvation to the house this has come; since also he a son of Abraham is;

Luke 19:10 came for the son of the man to seek and to save that having been lost.

Luke 19:11 Hearing and of them these things proceeding he spoke a parable, because the near him to be Jerusalem, and to think them, that immediately is about the kingdom of the God to appear.

Luke 19:12 He said therefore: A man certain well-born went into a country distant, to receive for himself royal dignity, and to return.

Luke 19:13 Having called and ten slaves of himself, he gave to them ten minas, and he said to them: Do you business till I come.

Luke 19:14 The but citizens of him hated him, and sent an embassy after him, saying: Not we are willing this to reign over us.

Luke 19:15 And it happened in the to return him having received the royal dignity, and ordered to be called to himself the slave those, to whom he gave the silver; that he might know, what each had gained by trading.

Luke 19:16 Came and the first, saying: O lord, the mina of thee has gained ten minas.

Luke 19:17 And he said to him: Well, O good slave; because in least faithful thou hast been, be thou authority having over ten cities.

Luke 19:18 And came the second, saying: O lord, the mina of thee has made five minas.

Luke 19:19 He said and also to this: Also thou be over five cities.

Luke 19:20 And another came saying: O lord, lo the mina of thee, which I had being laid up in a napkin.

Luke 19:21 I feared for thee, because a man harsh thou art; thou takest up, what not thou didst lay down, and thou reapest, what not thou didst sow.

Luke 19:22 He says and to him: Out of the mouth of thee I will judge thee, O evil slave; thou knowest, that I a man harsh am, taking up what not I laid down, and reaping what not I sowed.

Luke 19:23 And why not thou gavest the silver of me on the table, and I coming with interest might have exacted it?

Luke 19:24 And to those having stood by he said: Take you from him the mina, and give you to the the ten minas having.

Luke 19:25 (and they said to him: O lord, he has ten minas.)

Luke 19:26 I say for to you that to every one the having will be given; from but of the not having, even what he has, will be taken from him.

Luke 19:27 But the enemies of me those, the not willing me to reign over them, bring you hither and slay in presence of me.

Luke 19:28 And having said these, he went before, going up to Jerusalem.

Luke 19:29 And it happened as he drew near to Bethphage and Bethany, to the mountain the being called of olive-trees, he sent two of the disciples of himself,

Luke 19:30 saying: Go you into the over-against village; in which entering you will find a colt having tied, on which no one ever of men sat; having loosed him bring you.

Luke 19:31 And if any one you may ask: Why do you loose? thus say you to him: That the lord of him need has.

Luke 19:32 Having gone and those having been sent found, as he said to them.

Luke 19:33 Loosing and of them the colt, said the lords of him to them: Why loose you the colt.

Luke 19:34 They and said: The lord of him need has.

Luke 19:35 And they led him to the Jesus; and having thrown of themselves the mantles on the colt, they set on the Jesus.

Luke 19:36 Going and of him, they spread under the mantles of them in the way.

Luke 19:37 Drawing near and of him now to the descent of the mountain of the olive-trees, began all the multitude of the disciples rejoicing to praise the God with a voice loud for all which they saw mighty works,

Luke 19:38 saying: Worthy of blessing the coming king in name of Lord; peace in heaven, and glory in highest.

Luke 19:39 And some of the Pharisees from the crowd said to him: O teacher, rebuke the disciples of thee.

Luke 19:40 And answering he said to them: I say to you, that if these should be silent, the stones will cry out.

Luke 19:41 And as he drew near, seeing the city, he wept over her, saying:

Luke 19:42 That if thou hadst known even thou, at last in the day of thee this, the things to peace of thee; now but it is hidden from eyes of thee.

Luke 19:43 For will come days on this, and will throw around the enemies of thee a rampart to thee, and will surround thee, and will press thee on every side;

Luke 19:44 and will level with the ground thee, and the children of thee in thee, and not they will leave in thee a stone on a stone; because of which not thou knowest the season of the visitation of thee.

Luke 19:45 And entering into the temple, he began to cast out those selling in it and buying,

Luke 19:46 saying to them: It is written: The house of me a house of prayer is; you but it made a den of robbers.

Luke 19:47 And he was teaching the every-day in the temple; the and high-priests and the scribes sought him to destroy, and the chief ones of the people.

Luke 19:48 And not finding that what they might do; the people for all were very attentive him hearing.

Diaglott, Luke 20

Luke 20:1 And it happened in one of the days those was teaching of him the people in the temple, and preaching glad tidings, stood by the high-priests and the scribes with the elders,

Luke 20:2 and said to him, saying: Say to us, by what authority these things doest you? or who is he having given to thee the authority this?

Luke 20:3 Answering and he said to them: Will ask you also I one word, and say you to me.

Luke 20:4 The dipping of John from heaven was, or from men?

Luke 20:5 They and reasoned among themselves, saying: That if we would say: From heaven he will say: Why then not did you believe him?

Luke 20:6 If and we should say: From men; all the people will stone us; having been persuaded for it is, John a prophet to be.

Luke 20:7 And they answered not to have known whence.

Luke 20:8 And the Jesus said to them: Neither I tell to you, by what authority these I do.

Luke 20:9 He began and to the people to say the parable this: A man planted a vineyard and let out it to husbandmen; and went abroad times many.

Luke 20:10 And in season he sent to the husbandmen a slave, that from of the fruit of the vineyard they might give to him; the but husbandmen, having beaten him, sent away empty.

Luke 20:11 And he proceeded to send another slave; they but also this having beaten and having dishonored, sent away empty.

Luke 20:12 And he proceeded to send a third; they but also this having wounded cast out.

Luke 20:13 Said and the lord of the vineyard: What shall I do? I will send the son of me the beloved; perhaps this seeing they will regard.

Luke 20:14 Seeing but him the husbandmen, they reasoned with themselves, saying: This is the heir; come, we may kill him, that to us may be the inheritance.

Luke 20:15 And casting him out of the vineyard, they killed. What then will do to them the lord of the vineyard?

Luke 20:16 He will come and will destroy these husbandmen those, and give the vineyard to others. Having heard and they said: Not let it be.

Luke 20:17 He but, having looked to them, he said: What then is that having been written this: A stone which rejected of builders, this has been made into a head corner?

Luke 20:18 All the falling upon that the stone, will be bruised; on whom but it may fall, will grind to power him.

Luke 20:19 And sought the high-priests and the scribes to put on him the hands in this the hour; but they feared the people; they knew for, that to them the parable this he spoke.

Luke 20:20 And having watched they sent spies, feigning themselves righteous to be; that they might lay hold of him of a word, in order to the to deliver up him to the rule and to the authority of the governor.

Luke 20:21 And they asked him, saying: O teacher, we know, that rightly thou speakest and thou teachest, and not thou dost accept a countenance, but in truth the way of the God thou teachest.

Luke 20:22 Is it lawful for us to Caesar tax to give, or not?

Luke 20:23 Perceiving but to them the craftiness, he said to them: Why me tempt you?

Luke 20:24 Show you to me a denarius; of whom has it a likeness and inscription? Answering and they said: Of Caesar.

Luke 20:25 He and said to them: Give you back then the things of Caesar, to Caesar; and the things of the God, to the God.

Luke 20:26 And not they were able to take hold of him of a word in presence of the people; and wondering at the answer of him, they were silent.

Luke 20:27 Approaching and some of the Sadducees, those denying a resurrection not to be, asked him,

Luke 20:28 saying: O teacher, Moses wrote for us, If any one a brother should die having a wife, and this childless should die, that should take the brother of him the wife, and should raise up seed to the brother of himself.

Luke 20:29 Seven now brothers were; and the first having taken a wife, died childless.

Luke 20:30 And took the second the wife, and this died childless.

Luke 20:31 And the third took her; in like manner and also the seven; not they left children, and died.

Luke 20:32 Last and of all died also the woman.

Luke 20:33 In the therefore resurrection, of which of them will be a wife? the for seven had her a wife.

Luke 20:34 And answering he said to them the Jesus: The sons of the age this marry and are given marriage;

Luke 20:35 those but having been accounted worthy of the age that to obtain, and of the resurrection that out of dead ones, neither marry, nor are given in marriage;

Luke 20:36 nor for to die more are able; like angels for they are, and sons they are of the God, of the resurrection sons being.

Luke 20:37 That but rise the dead ones, even Moses declared at the bush, when he calls a Lord, the God of Abraham, and the God of Isaac, and the God of Jacob.

Luke 20:38 A God now not he is of dead ones, but of living ones; all for to him live.

Luke 20:39 Answering and some of the scribes said: O teacher, well thou hast spoken.

Luke 20:40 No longer and they presumed to ask him nothing.

Luke 20:41 He said and to them: How say they the Anointed a son of David to be?

Luke 20:42 And yet himself David says in a book of psalms: Said the Lord to the lord of me:

Luke 20:43 Sit thou at right hand of me till I may place the enemies of thee a footstool of the feet of thee.

Luke 20:44 David therefore a lord him calls, and how a son of him is he?

Luke 20:45 Hearing and all of the people, he said to the disciples of himself:

Luke 20:46 Beware of the scribes, those wishing to walk in robes, and loving salutations in the markets, and first seats in the synagogues, and first places in the feasts;

Luke 20:47 they devour the houses of the widows, and for a show long they pray; the so will receive greater judgment.

Diaglott, Luke 21

Luke 21:1 Looking and he saw those casting the gifts of them into the treasury rich ones.

Luke 21:2 He saw and also a certain widow poor casting there two lepta;

Luke 21:3 and he said: Truly I say to you, that the widow that poor this more of all has cast.

Luke 21:4 All for they out of the abundance of them cast into the gifts of the God; she but out of the want of herself all the living, which she had, she cast.

Luke 21:5 And some speaking about the temple that with stones beautiful and offerings it was adorned, he said:

Luke 21:6 These which you behold, will come days in which not will be left a stone upon a stone, which not will be thrown down.

Luke 21:7 They asked and him, saying: O teacher, when then these will be? and what the sign, when may be about these to be done?

Luke 21:8 He but said: Look you, not you may be deceived. Many for will come in the name of me, saying: That I am, and the season has approached. Not therefore go you after them.

Luke 21:9 When and you may hear of wars and commotions, not you may be terrified, must for these come to pass first; but not immediately the end.

Luke 21:10 Then he said to them: Will rise a nation on a nation, and a kingdom on a kingdom;

Luke 21:11 earthquakes and great in many places, and famines, and pestilences will be; fearful sights also and signs from heaven great will be.

Luke 21:12 Before but this all they will lay on you the hands of them, and they will persecute, delivering up to synagogues and prisons, dragging to kings and governors, on account of the name of me.

Luke 21:13 It will turn out and to you for a testimony.

Luke 21:14 Settle therefore in the hearts of you, not to premeditate to make a defence.

Luke 21:15 I for will give to you a mouth and wisdom, which not will be able to gainsay or resist all the opponents to you.

Luke 21:16 You will be delivered up and also by parents, and brothers, and relatives, and friends; and they will put to death of you.

Luke 21:17 And you will be being hated by all through the name of me.

Luke 21:18 And a hair from the head of you not not will perish.

Luke 21:19 In the patient endurance of you preserve you the lives of you.

Luke 21:20 When and you may see surrounded by encampments the Jerusalem, then you may know, that has come near the desolation of her.

Luke 21:21 Then those in the Judea, let them flee to the mountains; and those in midst of her, let them go out; and those in the country places, not let them enter into her.

Luke 21:22 For days of vengeance these are, of the to be fulfilled all the things having been written.

Luke 21:23 Woe but to the in womb holding and to the giving suck in those the days; will be for distress great upon the land, and wrath to the people this;

Luke 21:24 and they will fall by edge of a sword, and they will be led captive into all the nations; and Jerusalem will be trodden down by Gentiles, till may be fulfilled seasons of Gentiles.

Luke 21:25 And will be signs in sun and moon and stars; and on the earth anguish of nations in perplexity of a roar of sea and of tossing;

Luke 21:26 fainting men from fear and expectation of the things coming on the habitable; the for powers of the heavens will be shaken.

Luke 21:27 And then they will see the son of the man coming in a cloud, with power and glory great.

Luke 21:28 Beginning and of these to occur, raise yourselves and lift up the heads of you; because draws near the deliverance of you.

Luke 21:29 And he spoke a parable to them: See you the fig-tree and all the trees;

Luke 21:30 when they shoot forth now, beholding, from of yourselves you know, that now near the summer is.

Luke 21:31 So also you, when you may see these occurring, know you, that near is the kingdom of the God.

Luke 21:32 Indeed I say to you, that not not may pass away the generation this, till all may be done.

Luke 21:33 The heaven and the earth shall pass away; the but words of me not not may pass away.

Luke 21:34 Take heed but to yourselves, lest should be burdened of you the hearts with surfeiting, and drunkenness, and anxieties of life; and suddenly on you may come the day that.

Luke 21:35 As a snare for it will come on all those dwelling on face of all of the earth.

Luke 21:36 Watch you then in every season, praying, that you may be accounted worthy to escape these all the things being about to occur, and to stand in presence of the son of the man.

Luke 21:37 He was and the days in the temple teaching; the and nights going out he lodged in the mountain that being called of olive trees.

Luke 21:38 And all the people came early to him in the temple to hear him.

Diaglott, Luke 22

Luke 22:1 Drew near now the feast of the unleavened cakes, that being called passover;

Luke 22:2 and sought the high-priests and the scribes, the how they might kill him; they feared for the people.

Luke 22:3 Entered and adversary into Judas that being surnamed Iscariot, being of the number of the twelve.

Luke 22:4 And going he talked with the high-priests and the officers, the how him he might deliver up to them.

Luke 22:5 And they were glad; and agreed to him silver to give.

Luke 22:6 And he consented; and he sought opportunity of the to deliver up him to them without of a crowd.

Luke 22:7 Came and the day of the unleavened cakes, in which it is necessary to sacrifice the paschal lamb;

Luke 22:8 and he sent Peter and John, saying: Going prepare you for us the passover, that we may eat.

Luke 22:9 They and said to him: Where wilt thou we make ready?

Luke 22:10 He and said to them: Lo, having entered of you into the city, will meet you a man a pitcher of water carrying; follow you him into the house, where he enters; and say you to the householder of the house:

Luke 22:11 Says to thee the teacher: Where is the great-chamber, where the passover with the disciples of me I may eat?

Luke 22:12 And he to you will show an upper room large having been furnished; there prepare you.

Luke 22:13 Having gone and they found even as he had said to them; and they prepared the passover.

Luke 22:14 And when came the hour, he reclined, and the twelve apostles with him.

Luke 22:15 And he said to them: With desire I have desired this the passover to eat with you, before the me to suffer.

Luke 22:16 I say for to you, that no more not not I may eat it, till it may be fulfilled in the kingdom of the God.

Luke 22:17 And having taken a cup, having given thanks he said: Take you this, and divide you among yourselves.

Luke 22:18 I say for to you, that not not I may drink of the product of the vine, till the kingdom of the God may come.

Luke 22:19 And having taken a loaf, having given thanks he broke, and gave to them, saying: This is the body of me, that in behalf of you being given; this do you in the my remembrance.

Luke 22:20 In like manner also the cup, after the supper, saying: This the cup, the new covenant in the blood of me, that in behalf of you being poured out.

Luke 22:21 But lo, the hand of the delivering up me with mine on the table.

Luke 22:22 And the indeed son of the man goes away according to that having been appointed; but woe to the man that, through whom he is delivered up.

Luke 22:23 And they began to inquire among themselves, the, which then it could be of them the this being about to do.

Luke 22:24 There had been and also a strife among them, the, which of them thinks to be greater.

Luke 22:25 He but said to them: The kings of the nations exercise lordship over them; and those having authority of them; benefactors are called.

Luke 22:26 You but not so; but the greater among you, let him become as the younger; and the governor, as he serving.

Luke 22:27 Which for greater? he reclining, or he serving? not he reclining? I but am in the midst of you as he serving.

Luke 22:28 You but are those having continued with me in the trials of me.

Luke 22:29 And I covenant for you, even as has covenanted for me the Father of me a kingdom,

Luke 22:30 that you may eat and you may drink at the table of me in the kingdom of me; and you may sit on thrones, judging the twelve tribes of the Israel.

Luke 22:31 Said and the Lord: Simon, Simon, lo, the adversary has asked for you, the to sift as the wheat.

Luke 22:32 I but prayed for thee, that not may fail the faith of thee. And thou when having been turned, strengthen the brethren of thee.

Luke 22:33 He and said to him: O lord, with thee ready I am both to prison and to death to go.

Luke 22:34 He but said: I say to thee, O Peter, not not will crow to-day a cock, before thrice thou wilt deny not to have known me.

Luke 22:35 And he said to them: When I sent you without a purse, and a bag, and sandals, not anything wanted you? They and said; Nothing.

Luke 22:36 He said then to them: But now, he having a purse, let him take, in like manner and a bag; and he not having, let him sell the mantle of himself, and let him buy a sword.

Luke 22:37 I say for to you, that yet this the having been written must to be finished in me, that: And with law-breakers he was counted. Also for the things about me an end has.

Luke 22:38 They but said: O lord, lo, swords here two. He and said to them: Enough it is.

Luke 22:39 And going out he went according to the custom to the mountain of the olive-trees; followed and him also the disciples of him.

Luke 22:40 Having come and to the place, he said to them: Pray you not to enter into temptation.

Luke 22:41 And he was withdrawn from them about of a stone throw, and having placed the knees he prayed, saying:

Luke 22:42 O Father if thou art willing to take away the cup this from me; but not the will of me, but the thine be done.

Luke 22:43 Appeared and to him a messenger from heaven, strengthening him.

Luke 22:44 And being in agony, very earnestly he prayed. Was and the sweat of him like clots of blood falling down to the ground.

Luke 22:45 And having stood up from the prayer, coming to the disciples, he found them sleeping from the grief; and he said to them:

Luke 22:46 Why sleep you? having stood up pray you, that not you may enter into temptation.

Luke 22:47 While and of him speaking, lo, a crowd, and he being called Judas, one of the twelve, went before them, and drew near to the Jesus to kiss him.

Luke 22:48 The but Jesus said to him: Judas, with a kiss the son of the man betrayest thou?

Luke 22:49 Seeing and those about him the was going to be, said to him: O lord, if shall we strike with a sword?

Luke 22:50 And struck one a certain of them the slave of the high-priest, and cut off of him the ear the right.

Luke 22:51 Answering and the Jesus said: Let you be till this. And touching the ear of him, he healed him.

Luke 22:52 Said and the Jesus to those having come on him high-priests, and offices of the temple, and elders: As on a robber you have come out with swords and clubs;

Luke 22:53 every day being of me with you in the temple, not you did stretch out the hands on me; but this of you it is the hour, and the authority of the darkness.

Luke 22:54 Having seized and him they led, and brought him into the house of the high-priest. The but Peter followed at a distance.

Luke 22:55 Having kindled and a fire in midst of the court, and having sat down of them, sat the Peter in midst of them.

Luke 22:56 Seeing and him a maid-servant certain sitting by the light, and looking steadily to him, she said: Also this with him was.

Luke 22:57 He but denied him, saying: O woman, not I know him.

Luke 22:58 And after a little another seeing him, said: Also thou of them art. The but Peter said: O man, not I am.

Luke 22:59 And having intervened about hour one, another person confidently affirmed, saying: In truth also this with him was also for a Galilean he is.

Luke 22:60 Said but the Peter: O man, not I know what thou sayest. And immediately, while speaking of him, crew a cock.

Luke 22:61 And having turned the Lord looked to the Peter; and was reminded the Peter of the word of the Lord, as he said to him: That before a cock to crow, thou mayest deny me thrice.

Luke 22:62 And going out, he wept bitterly.

Luke 22:63 And the men those having in custody the Jesus, mocked him, scourging;

Luke 22:64 and having blindfolded him, they struck of him the face, and they asked him, saying: Prophecy, who is he striking thee?

Luke 22:65 And other many blaspheming they spoke against him.

Luke 22:66 And as it became day, were assembled the eldership of the people, high-priests and and scribes, and brought him into the sanhedrim of themselves,

Luke 22:67 saying: If thou art the Anointed, tell us. He said and to them: If to you I tell, not not you will believe;

Luke 22:68 if but also I ask, not not you would answer me, or would loose.

Luke 22:69 From of the now shall be the son of the man sitting at right hand of the power of the God.

Luke 22:70 Said and all: Thou then art the son of the God? He and to them said: You say; that I am.

Luke 22:71 They and said: What further need have we of testimony? Ourselves for we have heard from the mouth of him.

Diaglott, Luke 23

Luke 23:1 And having stood up whole the multitude of them, they led him to the Pilate.

Luke 23:2 They began and to accuse him, saying: This we found misleading the nation, and forbidding to Caesar tax to give, saying himself an Anointed king to be.

Luke 23:3 The and Pilate asked him, saying: Thou art the king of the Jews? He and answering to him said: Thou sayest.

Luke 23:4 The and Pilate said to the high-priests and the crowds: Nothing I find criminal in the man this.

Luke 23:5 They but were urgent, saying: That he stirs up the people, teaching in whole of the Judea, having begin from the Galilee to here.

Luke 23:6 Pilate and having heard of Galilee, he asked: If the man a Galilean is.

Luke 23:7 And having learned, that of the authority of Herod he is, he sent him to Herod, being also him in Jerusalem in those the days.

Luke 23:8 The and Herod seeing the Jesus, rejoiced greatly; he was for wishing of a long time to see him, because the to hear many things about him; and hoped some sign to see by him being done.

Luke 23:9 He asked and him in words many; he and nothing answered him.

Luke 23:10 Stood up and the high-priests and the scribes, vehemently accusing him.

Luke 23:11 Having despised and him the Herod with the soldiers of himself, and having mocked, casting around him a robe splendid, sent again him to the Pilate.

Luke 23:12 Became and friends the, both Pilate and the Herod in this the day with each other; formerly for in hatred being with themselves.

Luke 23:13 Pilate and having summoned the high-priests and the chiefs and the people,

Luke 23:14 said to them: You have brought to me the man this, as misleading the people; and lo, I in presence of you having examined, nothing I found in the man this a fault, of which you accuse against him.

Luke 23:15 But not even Herod; I sent for you to him, and lo, nothing worthy of death is having been done to him.

Luke 23:16 Having scourged therefore him I will release.

Luke 23:17 Necessary now it was to release to them at a feast one.

Luke 23:18 Cried out and all together, saying: Take away this, release and to us the Barabbas.

Luke 23:19 Who was through a sedition certain having occurred in the city, and a murder, having been cast into prison.

Luke 23:20 Again therefore the Pilate spoke to, wishing to release the Jesus.

Luke 23:21 They but cried, saying: Crucify, crucify, him.

Luke 23:22 He and third said to them: What for evil has done this? nothing a cause of death I found in him; having scourged therefore him I will release.

Luke 23:23 They but pressed with voices loud, demanding him to be crucified; and prevailed the voices of them and of the high-priests.

Luke 23:24 The and Pilate decided to satisfy the request of them.

Luke 23:25 He released and the through sedition and murder having been cast into the prison, whom they asked; the but Jesus he delivered to the will of them

Luke 23:26 And as they led him, having laid hold of Simon a certain Cyrenian coming from country, they placed to him the cross, to carry after the Jesus.

Luke 23:27 Followed and him a great multitude of the people, and of women; who also lamented and bewailed him.

Luke 23:28 Turning but to them the Jesus said: Daughters of Jerusalem, not weep you for me, but for yourselves weep you, and for the children of you.

Luke 23:29 For lo, come days, in which they will say: Blessed the barren ones, and wombs which not bore, and breasts which not suckled.

Luke 23:30 Then they will begin to say to the mountain: Fall you on us; and to the hills: Cover you us.

Luke 23:31 For if in the green tree these they do, in the dry what will be done?

Luke 23:32 Were led and also others two malefactors with him to be put to death.

Luke 23:33 And when they came to the place, that being called Skull, there they crucified him, and the malefactors; one indeed at right, one at left.

Luke 23:34 The and Jesus said: O Father, forgive them; not for they know what they do. Having divided and the garments of him, they cast a lot.

Luke 23:35 And stood the people gazing; scoffed at and also the rulers with them, saying: Others he saved, let him save himself, if this is the Anointed, the of the God chosen.

Luke 23:36 Mocked and him also the soldiers, coming near and vinegar offering to him,

Luke 23:37 and saying: If thou art the king of the Jews, save thyself.

Luke 23:38 Was and also an inscription having been written over him letters in Greek, and Latin, and Hebrew: This is the king of the Jews.

Luke 23:39 One and of those having been hanged malefactors spoke against him, saying: If thou art the Anointed, save thyself and us.

Luke 23:40 Answering but the other rebuked him saying: Not even fearest thou the God, since in the same condemnation thou art?

Luke 23:41 And we indeed justly; due for which has been done we receive; this but nothing amiss has done.

Luke 23:42 And he said to the Jesus: Do thou remember me, O lord, when thou mayest come in the kingdom of thee.

Luke 23:43 And said to him the Jesus: Indeed I say to thee to-day, with me thou shalt be in the Paradise.

Luke 23:44 It was and about hour sixth, and darkness came over whole the land, till hour ninth.

Luke 23:45 And was darkened the sun; and was rent the veil of the temple midst.

Luke 23:46 And crying with a voice loud the Jesus, said: O Father, into hands of thee I commit the breath of me. And these having said, he breathed out.

Luke 23:47 Seeing and the centurion that having occurred, glorified the God, saying: Truly the man this just was.

Luke 23:48 And all the having come together crowds to the sight this, beholding the things having occurred, striking of themselves the breasts returned.

Luke 23:49 Stood but all the acquaintance of him at a distance, and women those having followed him from the Galilee, beholding these things.

Luke 23:50 And lo, a man with a name Joseph, a counsellor being, a man good and just,

Luke 23:51 (this not was having assented to the will and the act of the,) from Arimathea a city of the Jews, who and was looking for also himself the kingdom of the God;

Luke 23:52 this having gone to the Pilate, asked the body of the Jesus.

Luke 23:53 And having taken down it, he wrapped it in linen, and laid it, in a tomb hewn in a rock, where not was ever yet no one being laid.

Luke 23:54 And day was preparation, and sabbath approached.

Luke 23:55 Having followed after and also women, who were having been with him out of the Galilee, beheld the tomb, and now they laid the body of him.

Luke 23:56 Having returned and they prepared aromatics and ointments; and the indeed sabbath they rested according to the commandment.

Diaglott, Luke 24

Luke 24:1 In the and first of the weeks, of morning very early, came to the tomb, bringing what they prepared aromatics; and some with them.

Luke 24:2 They found and the stone having been rolled from the tomb.

Luke 23:3 And having entered not they found the body of the Lord Jesus.

Luke 24:4 And it happened in the to be perplexed them about this, and lo, men two stood by them in clothing shining.

Luke 24:5 Afraid and having become of them, and bowing the face to the earth, they said to them: Why seek you the living among the dead-ones?

Luke 24:6 Not he is here, but has been raised. Remember you how he spoke to you, while being in the Galilee,

Luke 24:7 saying: That it behooves the son of the man to be delivered into hands of men of sinners, and to be crucified, and the third day to stand up.

Luke 24:8 And they remembered the words of him;

Luke 24:9 and having returned from the tomb, they related these all to the eleven and to all the others.

Luke 24:10 Were and the Magdalene Mary, and Joanna, and Mary of James, and the others with them, who spoke to the apostles these.

Luke 24:11 And appeared in presence of them as an idle tale the words of them, and they believed not them.

Luke 24:12 The and Peter arising ran to the tomb, and having stooped down he sees the linen bands lying alone; and he departed by himself, wondering that having occurred.

Luke 24:13 And lo, two of them were going in this the day into a village being distant furlongs sixty from Jerusalem, to which a name Emmaus.

Luke 24:14 And they were talking to each other about all of the having happened of these.

Luke 24:15 And it occurred in the to talk them and to reason, even he the Jesus having come near went with them.

Luke 24:16 The but eyes of them were held, the not to know him.

Luke 24:17 He said and to them: What the words these, which you throw to one another walking, and are sad?

Luke 24:18 Answering and the one, to whom a name Cleopas, said to him: Thou alone sojournest Jerusalem, and not thou knowest the things having been done in her in the days these?

Luke 24:19 And he said to them: What things? They and said to him: The things about Jesus the Nazarene, who was a man a prophet, powerful in work and word in presence of the God and all the people.

Luke 24:20 How and delivered up him the high-priests and the chiefs of us to a sentence of death, and crucified him.

Luke 24:21 We but hoped, that he it is the being about to redeem the Israel; but besides all these third this day goes away to-day, from of which these occurred;

Luke 24:22 but also women some of us astonished us, having been early at the tomb;

Luke 24:23 and not having found the body of him, came, saying also a vision of messengers to have seen, who say him to be alive.

Luke 24:24 And went some of those with us to the tomb, and found thus even as also the women said; him but not they saw.

Luke 24:25 And he said to them: O thoughtless and slow with the heart of the to believe in all, which spoke the prophets.

Luke 24:26 Not these it was binding to have suffered the Anointed, and to enter into the glory of himself?

Luke 24:27 And beginning from Moses and from all of the prophets, he explained to them in all the writings the things about himself.

Luke 24:28 And they drew near to the village, where they were going; and he seemed intending further to go.

Luke 24:29 But they pressed him, saying: Abide with us, for towards evening it is, and has declined the day. And he went in the to abide with them.

Luke 24:30 And it happened in the to recline him with them, having taken the loaf, be blessed, and having broken he gave to them.

Luke 24:31 Of them and were opened the eyes, and they knew him; and he disappeared from them.

Luke 24:32 And they said to each other: Not the heart of us burning was, in us, as he was talking to us in the way, and as he was opening to us the writings?

Luke 24:33 And rising up in this the hour, they returned to Jerusalem; and found having been assembled the eleven and those with them,

Luke 24:34 saying: That has been raised the Lord indeed, and has appeared to Simon.

Luke 24:35 And they related the things in the way, and how he was known to them in the breaking of the loaf.

Luke 24:36 These and of them speaking, he stood in midst of them, and says to them: Peace to you.

Luke 24:37 Being terrified but and affrighted having become they thought a spirit to see.

Luke 24:38 And he said to them: Why having been agitated are you? and why reasonings rise in the hearts of you?

Luke 24:39 See you the hands of me and the feet of me, that he I am; handle you me and see you; for a spirit flesh and bones not has, as me you perceive having.

Luke 24:40 And this saying, he showed to them the hands and the feet.

Luke 24:41 While and not believing of them from the joy, and were wondering, he said to them: Have you anything eatable here?

Luke 24:42 They and gave to him of a fish broiled a piece, and from a honey comb.

Luke 24:43 And having taken, in presence of them he eat.

Luke 24:44 He said and to them: These the words, which I spoke to you, while being with you, that must to be fulfilled all the things having been written in the law of Moses, and prophets, and psalms concerning me.

Luke 24:45 Then he opened of them the mind, of the to understand the writings;

Luke 24:46 and he said to them: That thus it is written, and thus it behooved to have suffered the Anointed, and to stand up out of dead ones in the third day,

Luke 24:47 and to be proclaimed in the name of him reformation and forgiveness of sins to all the nations, beginning from Jerusalem.

Luke 24:48 You and are witnesses of these.

Luke 24:49 And lo, I send forth the promise of the Father of me on you; you but remain you in the city, till you may be clothed power from on high.

Luke 24:50 He led and them out even to Bethany; and having lifted up the hands of himself, be blessed them.

Luke 24:51 And it happened in the to bless him them, he stood apart from them, and was carried up into the heaven.

Luke 24:52 And they having prostrated to him, returned to Jerusalem with joy great;

Luke 24:53 and were continually in the temple, praising and blessing the God.

Diaglott, John 1

John 1:1 In a beginning was the Word, and the Word was with the God, and a god was the Word.

John 1:2 This was in a beginning with the God.

John 1:3 All through it was done; and without it was done not even one, that has been done.

John 1:4 In it life was, and the life was the light of the men;

John 1:5 and the light in the darkness shines, and the darkness it not apprehended.

John 1:6 Was a man having been sent from God, a name to him John;

John 1:7 this came for a witness, that he might testify about the light, that all might believe through him.

John 1:8 Not was he the light, but that he might testify about the light.

John 1:9 Was the light the true, which enlightens every man coming into the world.

John 1:10 In the world he was, and the world through him was, and the world him not knew.

John 1:11 Into the own he came, and the own him not received.

John 1:12 As many as but received him, he gave to them authority children of God to become, to those believing into the name of him;

John 1:13 who not from bloods, nor from a will of flesh, nor from a will of a man, but from God were begotten.

John 1:14 And the Word flesh became, and tabernacled among us, (and we beheld the glory of him, a glory as of an only-begotten from a father,) full of favor and truth.

John 1:15 John testifies concerning him, and cried saying: This was, of whom I said; He after me coming, before me has become; for first of me he was.

John 1:16 Because out of the fulness of him we all received, and favor upon favor.

John 1:17 For the law through Moses was given; the favor and the truth through Jesus Anointed came.

John 1:18 God no one has seen ever; the only-begotten son, that being in the bosom of the Father, he has made known.

John 1:19 And this is the testimony of the John, when sent the Jews from Jerusalem priests and levites, that they might ask him: Thou who art?

John 1:20 And he confessed and not denied; and confessed: That not am I the Anointed.

John 1:21 And they asked him: What thou? Elias art thou? And he says: Not I am. The prophet art thou? And he answered: No.

John 1:22 They said then to him: Who art thou? that an answer we may give to those having sent us; what sayest thou about thyself?

John 1:23 He said: I: A voice crying in the desert; Make you straight the way of a lord, as said Esaias the prophet.

John 1:24 And those having been sent were of the Pharisees;

John 1:25 and they asked him, and said to him: Why then dippest thou, if thou not art the Anointed, nor Elias, nor a prophet?

John 1:26 Answered then the John, saying: I dip in water; midst but of you stands, whom you not know,

John 1:27 he after me coming, of whom I not am worthy, that I may loose of him the strap of the sandal.

John 1:28 These in Bethany were done beyond the Jordan, where was John dipping.

John 1:29 In the morrow he beholds the Jesus coming to him, and he says: Behold the lamb of the God, he taking away the sin of the world.

John 1:30 This is he, about whom I said: After me comes a man, who before me has become; because first of me he was.

John 1:31 And I not knew him; but that he might be manifested to the Israel, because of this am come I in the water dipping.

John 1:32 And bore testimony John, saying: That I saw the spirit coming down like a dove out of heaven, and it abode on him.

John 1:33 And I not knew him; but he having sent me to dip in water, he to me said: On whom thou mayest see the spirit coming down, and abiding on him, this is he dipping in spirit holy.

John 1:34 And I have seen, and have testified, that this is the son of the God.

John 1:35 The morrow again was standing the John, and of the disciples of him two.

John 1:36 And having looked on the Jesus walking, he says: Behold the lamb of the God.

John 1:37 And heard him the two disciples speaking, and they followed the Jesus.

John 1:38 Having turned and the Jesus, and seeing them following, he says to them: What seek you? They and said to him: Rabbi, (which means being interpreted, O teacher,) were dwellest thou?

John 1:39 He says to them: Come you and see you. They came and saw, where he dwells; and with him abode the day that. Hour it was about tenth.

John 1:40 Was Andrew, the brother of Simon Peter, one of the two of those having heard from John, and having followed him.

John 1:41 Finds he first the brother that own Simon, and he says to him: We have found the Messiah (which is being interpreted, Anointed.)

John 1:42 And he brought him to the Jesus. Having looked to him the Jesus said: Thou art Simon, the son of Jona; thou shalt be called Cephas; which means Peter.

John 1:43 The morrow he desired to go forth into the Galilee; and he finds Philip, and says to him: Follow me.

John 1:44 Was and the Philip from Bethsaida of the city of Andrew and Peter.

John 1:45 Finds Philip the Nathanael, and says to him: Whom wrote Moses in the law, and the prophets, we have found, Jesus the son of the Joseph, that from Nazareth.

John 1:46 And said to him Nathanael: Out of Nazareth is able any good to be? Says to him Philip: Come and see.

John 1:47 Saw the Jesus the Nathanael coming to him, and he says concerning him: Behold indeed an Israelite, in whom guile not is.

John 1:48 Says to him Nathanael: Whence me knowest thou? Answered Jesus and said to him: Before the thee Philip to have called, being under the fig-tree, I saw thee.

John 1:49 Answered Nathanael and says to him: Rabbi, thou art the son of the God, thou art the king of the Israel.

John 1:50 Answered Jesus and said to him: Because I said to thee; I saw thee underneath the fig-tree, believest thou? greater of these thou shalt see.

John 1:51 And he says to him: Indeed indeed I say to you, from now you shall see the heaven having been opened, and the messengers of the God ascending and descending on the son of the man.

Diaglott, John 2

John 2:1 And in the day the third a marriage-feast occurred in Cana of the Galilee; and was the mother of the Jesus there.

John 2:2 Was invited and also the Jesus and the disciples of him to the marriage-feast.

John 2:3 And having fallen short of wine, says the mother of the Jesus to him: Wine not they have.

John 2:4 Says to her the Jesus: What to me and to thee, O woman? Not yet has come the hour of me.

John 2:5 Says the mother of him to the servants; whatever he may say to you, do you.

John 2:6 Were and there water-pots of stone six being placed according to the mode of cleansing of the Jews, holding each measures two or three.

John 2:7 Says to them the Jesus: Fill you the water-pots of water. And they filled them to top.

John 2:8 And he says to them: Draw you now, and carry to the ruler of the feast. And they carried.

John 2:9 When and tasted the ruler of the feast the water wine having become; (and not he knew whence it is; the but servants knew, those having drawn the water;) calls the bridegroom the ruler of the feast,

John 2:10 and says to him: Every man first the good wine places, and when they may have drunk freely, then the worse; thou has kept the good wine till now.

John 2:11 This did the beginning of the signs the Jesus in Cana of the Galilee, and manifested the glory of himself; and believed into him the disciples of him.

John 2:12 After this he went down into Capernaum, he and the mother of him, and the brothers of him, and the disciples of him, and there remained not many days.

John 2:13 And nigh was the passover of the Jews, and went up to Jerusalem the Jesus.

John 2:14 And he found in the temple those selling oxen and sheep and doves, and the money-changers sitting.

John 2:15 And having made a whip out of rushes, all he drove out of the temple, the and sheep and the oxen; and of the money-changers he poured out the coin, and the tables over-turned;

John 2:16 and to those the doves selling he said: Take these hence; not make you the house of the Father of me a house of merchandise.

John 2:17 Remembered and the disciples of him, that having been written it is: The zeal of the house of thee will consume me.

John 2:18 Answered then the Jews and said to him: What sign showest thou to us, that thee thou doest?

John 2:19 Answered the Jesus and said to them: Destroy the temple this, and in three days I will raise it.

John 2:20 Said then the Jews: Forty and six years was being built the temple this; and thou in three days will raise it?

John 2:21 He but spoke concerning the temple of the body of himself.

John 2:22 When therefore he was raised out of dead ones, remembered the disciples of him, that this he spoke; and they believed the writing, and the word which said the Jesus.

John 2:23 When and was in the Jerusalem at the passover at the feast, many believed into the name of him, beholding of him the signs which he did.

John 2:24 He but the Jesus not committed himself to them, because the him to know all;

John 2:25 and because not need he had, that any one should testify concerning the man; he for knew, what was in the man.

Diaglott, John 3

John 3:1 Was and a man of the Pharisees, Nicodemus a name to him, a ruler of the Jews;

John 3:2 this came to him by night, and said to him: Rabbi, we know that from God thou hast come a teacher; no one for these the signs is able to do, which thou doest, except may be the God with him.

John 3:3 Answered the Jesus and said to him: Indeed indeed I say to thee, if not any one may be born from above, not is able to see the kingdom of the God.

John 3:4 Says to him the Nicodemus: How is able a man to be born old being? not is able into the womb of the mother of himself a second time to enter, and to be born?

John 3:5 Answered Jesus: Indeed indeed I say to thee, if not any one may be born out of water and spirit, not is able to enter into the kingdom of the God.

John 3:6 That having been born out of the flesh, flesh is; and that having been born out of the spirit, a spirit is.

John 3:7 Not thou mayest wonder, that I said to thee: Must you to be born from above.

John 3:8 The spirit where it wills breathes; and the sound of it thou hearest, but not thou knowest, whence it comes, and where it goes; thus is every one the having been born out of of the spirit.

John 3:9 Answered Nicodemus and said to him: How is able these to be?

John 3:10 Answered Jesus and said to him: Thou art the teacher of the Israel, and these not thou knowest?

John 3:11 Indeed indeed I say to thee, that which we know we speak, and what we have seen we testify; and the testimony of us not you receive.

John 3:12 If the things earthly I told you, and not you believed; how, I tell you the things heavenly, will you believe?

John 3:13 And no one has ascended into the heaven, except he out of the heaven having descended, the son of the man, the being in the heaven.

John 3:14 And even as Moses raised aloft the serpent in the desert, thus to be raised it behooves the son of the man;

John 3:15 that every one who believing into him, not may be destroyed, but may have life age-lasting.

John 3:16 Thus for loved the God the world, so that the son of himself the only-begotten he gave, that every one who believing into him, not may be destroyed, but may have life age-lasting.

John 3:17 Not for sent the God the son of himself into the world, that he might judge the world, but that might be saved the world through him.

John 3:18 He believing into him, not is judged; he but not believing, already is judged, became not he has believed into the name of the only-begotten son of the God.

John 3:19 This and is the judgment, that the light has come into the world, and loved the man rather the darkness, than the light; was for evil of them the works.

John 3:20 Every one for the vile things doing, hates the light, and not comes to the light, that not may be detected the works of him.

John 3:21 He but doing the truth comes to the light, so that may be made manifest of him the works, that in God it is having been done.

John 3:22 After these came the Jesus and the disciples of him into the Judean land; and there remained with them, and was dipping.

John 3:23 Was and also John dipping in Enon, near the Salim, because waters many was there; and they were coming, and were being dipped.

John 3:24 Not yet for was having been cast into the prison the John.

John 3:25 Occurred then a disciple of the disciples of John with a Jew about cleansing.

John 3:26 And they came to the John, and said to him: Rabbi, who was with thee beyond the Jordan, to whom thou has testified, behold, he dips, and all come to him.

John 3:27 Answered John and said: Not is able a man to receive nothing, except it may be having been given to him from the heaven.

John 3:28 Yourselves you to me bear testimony, that I said: Not am I the Anointed, but that having been sent I am in presence of him.

John 3:29 He having the bride, a bridegroom is; the but friend of the bridegroom, that standing and hearing him, with joy rejoices through the voices of the bridegroom. This therefore the joy that of me has been completed.

John 3:30 Him it behooves to increase, me but to increase.

John 3:31 He from above coming, over all is. He being from the earth, from the earth is, and from the earth speaks; he from the heaven coming, over all is,

John 3:32 and what he has seen and heard, this he testifies; and the testimony of him no one receives.

John 3:33 He receiving of him the testimony, has set his seal, that the God true is.

John 3:34 Whom for has sent the God, the words of the God speaks; not for by measure gives the God the spirit.

John 3:35 The Father loves the son, and all has been given in the hand of him.

John 3:36 He believing into the son, has life age-lasting; he but disobeying the son, not shall see life, but the anger of the God abides on him.

Diaglott, John 4

John 4:1 When therefore knew the Lord that heard the Pharisees, that Jesus more disciples made and dipped, than John;

John 4:2 (though indeed Jesus himself not dipped, but the disciples of him;)

John 4:3 he left the Judea, and went again into the Galilee.

John 4:4 It behooved and him to pass through the Samaria.

John 4:5 He comes therefore into a city of the Samaritans, being called Sychar, near by the field, of which gave Jacob Joseph to the son of himself.

John 4:6 Was and there a spring of the Jacob. The then Jesus having become weary from the journey, sat down thus over the spring; hour was about six.

John 4:7 Comes a woman of the Samaria, to draw water. Say to her the Jesus: Give to me a drink.

John 4:8 (The for disciples of him had gone into the city, that provisions they might buy.)

John 4:9 Says then to him the woman that Samaritan: How thou, a Jew being, from me to drink askest, being a woman a Samaritan? (Not for associate with Jews Samaritans.)

John 4:10 Answered Jesus and said to her: If thou hast known the gift of the God, and who is be saying to thee: Give to me to drink; thou wouldst ask him, and he would give thee water living.

John 4:11 Says to him the woman: O lord, nothing to draw with thou hast, and the well is deep; whence then hast thou the water the living?

John 4:12 Not thou greater art the father of us, Jacob? who gave to us the well, and he of it drank, and the sons of him, and the cattle of him.

John 4:13 Answered Jesus and said to her: All the drinking of the water this, will thirst again;

John 4:14 who but ever may drink of the water, of which I shall give to him, not not may thirst to the age; but the water, which I shall give him, shall be in him a well of water springing into life age-lasting.

John 4:15 Says to him the woman: O lord, give to me this the water, that not I may thirst, nor may come in this place to draw.

John 4:16 Says to her the Jesus: Go, call the husband of thee, and come here.

John 4:17 Answered the woman and said: Not I have a husband. Says to her the Jesus: Rightly thou didst say: That a husband not I have.

John 4:18 Five for husbands thou hast had; and now whom thou hast not is of thee a husband; this truly thou hast said.

John 4:19 Says to him the woman: O lord, I see, that a prophet art thou.

John 4:20 The fathers of us in the mountain this worshipped; and you say, that in Jerusalem is the place, where it is necessary to worship.

John 4:21 Says to her the Jesus: O woman, believe thou me, that comes an hour, when neither in the mountain this, nor in Jerusalem you shall worship the Father.

John 4:22 You worship what not you know; we worship what we know; because the salvation from the Jews is.

John 4:23 But comes an hour, and now is, when the true worshippers shall worship the Father in spirit and truth; and for the Father such like seeks those worshipping him.

John 4:24 A spirit the God; and those worshipping him, in spirit and truth it behooves to worship.

John 4:25 Says to him the woman: I know, that Messiah comes; (the being called Anointed;) when may come he, he will relate to us all.

John 4:26 Says to her the Jesus: I am, he talking to thee.

John 4:27 And on this came the disciples of him, and wondered, that with a woman he talked. No one nevertheless said: What seekest thou? or, why talkest thou with her?

John 4:28 Left therefore the bucket of herself the woman, and went into the city, and says to the men:

John 4:29 Come you, see a man, who told me all what I did; not this is the Anointed?

John 4:30 They went out of the city, and were coming to him.

John 4:31 In and the meantime were asking him the disciples saying: Rabbi, eat.

John 4:32 He but said to them: I food have to eat, which you not know.

John 4:33 Said then the disciples to each other: Not any one brought to him food?

John 4:34 Says to them the Jesus: My food is, that I may do the will of the sending me, and may finish of him the work.

John 4:35 Not you say, that yet four months it is, and the harvest comes? Lo, I say to you, lift up the eyes of you, and see you the fields, that white they are to harvest already.

John 4:36 He reaping a reward receives, and gathers fruit for life age-lasting; so that both he sowing together may rejoice, and he reaping.

John 4:37 In for this the word is the true, that one is the sowing, and another the reaping.

John 4:38 I sent you to reap what you have labored; others labored, and you into the labor of them are entered.

John 4:39 Out of and the city that many believed into him of the Samaritans, through the word of the woman, testifying: That he told me all what I did.

John 4:40 When therefore came to him the Samaritans, asking him to abide with them; and he abode there two days.

John 4:41 And many more believed through the word of him.

John 4:42 To the and woman they said: That no longer through the they saying we believe; ourselves for we have heard, and we know, that this is truly the savior of the world the Anointed.

John 4:43 After and the two days he went out thence, and went out into the Galilee.

John 4:44 Himself for Jesus testified, that a prophet in the own country honor not has.

John 4:45 When therefore he came into the Galilee, received him the Galileans, all having seen what he did in Jerusalem at the feast; also themselves for came to the feast.

John 4:46 He came then again into the Cana of the Galilee, where he made the water wine. And was certain courtier, of whom the son was sick, in Capernaum.

John 4:47 This hearing that Jesus was come out of the Judea into the Galilee, went to him, and was asking him, that he would come down, and heal of him the son; he was about for to die.

John 4:48 Said therefore the Jesus to him: If not signs and prodigies you may see, not not you may believe.

John 4:49 Says to him the courtier: O sir, come down, before to die the child of me.

John 4:50 Says to him the Jesus: Go; the son of thee lives. And believed the man the word which said to him Jesus, and went.

John 4:51 Already and of him was going down, the slaves of him met him, and reported, saying: That the child of thee lives.

John 4:52 He inquired then of them the hour, in which better he was. And they said to him: That yesterday hour seventh left the fever.

John 4:53 Knew then the father, that in that the hour, in which said to him the Jesus: That the son of thee lives. And he believed himself, and the house of him all.

John 4:54 This again a second sign did the Jesus, having come out of the Judea into the Galilee.

Diaglott, John 5

John 5:1 After these things was a feast of the Jews, and went up the Jesus to Jerusalem.

John 5:2 Is now in the Jerusalem, by the sheep-gate, a swimming bath, that being called in Hebrew Bethesda, five porches having.

John 5:3 In these were lying a multitude great of those sick, blind, lame, withered waiting the of the water moving.

John 5:4 A messenger for at a season went down in the swimming-bath, and agitated the water; he then first stepping in after the agitation of the water, sound became, who indeed was held by disease.

John 5:5 Was and a certain man there, thirty and eight years being in the feeble health.

John 5:6 This seeing the Jesus lying, and knowing that long already time he had been, he says to him: Do thou wish sound to become?

John 5:7 Answered him he sick being: O sir, a man not I have, that when may be agitated the water, he may put me into the swimming-bath; in which but am coming I, another before me goes down.

John 5:8 Says to him the Jesus: Rise, take up the bed of thee, and walk.

John 5:9 And immediately became sound the man, and took up the bed of himself, and walked. It was and a sabbath in that the day.

John 5:10 Said then the Jews to the having been healed: A sabbath it is; not it is lawful for thee to carry the bed.

John 5:11 He answered them: He having made a sound, he to me said: Take up the bed of thee, and walk.

John 5:12 They asked then him: Who is the man, he saying to thee: Take up the bed of thee, and walk?

John 5:13 He but having been cured not knew who it is; the for Jesus slipped out, a crowd being in the place.

John 5:14 After these finds him the Jesus in the temple, and said to him: See, sound thou hast become; no longer do thou sin, that so worse to thee anything may happen.

John 5:15 Went away the man, and told to the Jews, that Jesus it is, he having made him sound.

John 5:16 And through this persecuted the Jesus the Jews, because these he did in a sabbath.

John 5:17 The and Jesus answered them: The father of me till now works, and I work.

John 5:18 Through this therefore more sought him the Jews to kill, because not only he was breaking the sabbath, but also a Father his own said the God, equal himself making to the God.

John 5:19 Answered then the Jesus and said to them: Indeed indeed I say to you, not is able the son to do of himself nothing, if not anything he may see the Father doing; what for ever he may do, these also the son in like manner does.

John 5:20 The for Father loves the son, and all shows to him, what he does; and greater of these shows to him works, so that you may wonder.

John 5:21 As for the Father raises the dead ones and makes alive; thus also the son, whom he will, makes alive.

John 5:22 Not even for the Father judges any one; but the judgment all has given to the son;

John 5:23 so that all may honor the son, even as they honor the Father. He not honoring the son, not honors the Father, that having sent him.

John 5:24 Indeed indeed I say to you, that he the word of me hearing, and believing, the having sent me has life age-lasting, and into judgment not comes, but has passed out of the death into the life.

John 5:25 Indeed indeed I say to you, that comes an hour, and now is, when the dead ones shall hear the voice of the son of the God; and those having heard will live.

John 5:26 As for the Father has life in himself; so he gave also the son life to have in himself.

John 5:27 And authority he gave to him also judgment to execute, because a son of man he is.

John 5:28 Not wonder you this; because comes an hour, in which all those in the tombs, shall hear the voice of him,

John 5:29 and shall come forth, those the good things having done, to a resurrection of life; those and the evil things having done, to a resurrection of judgment.

John 5:30 Not am able I to do of myself nothing. Even as I hear, I judge, and the judgment the mine just is; that not I seek the will the mine, but the will of the sending me.

John 5:31 If I testify concerning myself, the testimony of me out not is true.

John 5:32 Another is he testifying concerning me; and I know, that true is the testimony, which he testifies concerning me.

John 5:33 You have sent to John, and he has testified to the truth.

John 5:34 I but not from a man the testimony receive; but these things I say, that you may be saved.

John 5:35 He was the lamp the burning and shinning; you and were willing to rejoice for an hour in the light of him.

John 5:36 I but have the testimony greater of the John; the for works, which gave to me the Father, that I might finish them, these the works, which I do, testifies concerning me, because the Father me has sent.

John 5:37 And he having sent me Father himself has testified concerning me. Neither a voice of him have you heard at any time, nor form of him have you seen.

John 5:38 And the word of him not you have abiding in you; because whom sent he, this you not believe.

John 5:39 You search the writings, because you think in them life age-lasting to have; and they are those testifying concerning me;

John 5:40 and not you are willing to come to me, so that life you may have.

John 5:41 Glory from men not I receive;

John 5:42 but I have known you, that the love of the God not you have in yourselves.

John 5:43 I have come in the name of the Father of me, and not you receive me; if another should come in the name the own, him you will receive.

John 5:44 How are able you to believe, glory from one another receiving, and the glory that from the only God not you seek?

John 5:45 Not think you, that I will accuse you to the Father; is he accusing you, Moses, into whom you have hoped.

John 5:46 If for you believe Moses, you would believe me; concerning for me he wrote.

John 5:47 If but the of him writings not you believe, how the my words will you believe.

Diaglott, John 6

John 6:1 After these things went the Jesus over the sea that of Galilee, of the Tiberias.

John 6:2 And was following him a crowd great, because they saw the signs, which he was doing on those being sick.

John 6:3 Went and into the mountain the Jesus, and there he was sitting with the disciples of himself.

John 6:4 Was and near the passover, the feast of the Jews.

John 6:5 Lifted up then the Jesus the eyes, and seeing that great a crowd was coming to him, says to the Philip: Whence shall we buy loaves, that may eat these?

John 6:6 (This but he said trying him; he for knew, what he was about to do.)

John 6:7 Answered him Philip: Two hundred denarii of loaves not are enough for them, so that each of them a little may take.

John 6:8 Says to him one of the disciples of him, Andrew, the brother of Simon Peter:

John 6:9 Is little boy one here, who has five loaves barley, and two small fishes; but these what are for so many?

John 6:10 Said and the Jesus: Make you the men to recline. Was and grass much in the place. Reclined therefore the men the number about five thousand.

John 6:11 Took and the loaves the Jesus, and having thanks distributed to the disciples, the and disciples to those reclining; in like manner also of the fishes what they wished.

John 6:12 When and they were filled, he says to the disciples of himself: Collect the remaining fragments, so that not any may be lost.

John 6:13 They collected therefore, and filled twelve baskets of fragments, out of the five loaves of the barley, which remained to those having eaten.

John 6:14 The therefore men seeing what did a sign the Jesus, said: That this is truly the prophet, he coming into the world.

John 6:15 Jesus therefore knowing that they were about to come, and to seize him, that they might make him a king, retired again into the mountain himself alone.

John 6:16 As and evening it became, went down the disciples of him on the sea.

John 6:17 And stepping into the ship, they were going over the sea to Capernaum. And dark now it had become, and not had come to them the Jesus.

John 6:18 The and sea, a wind great blowing was becoming agitated.

John 6:19 Having driven therefore about furlongs twenty-five or thirty, they see the Jesus walking on the sea, and near the ship was coming; and they were afraid.

John 6:20 He but says to them: I am, not fear you.

John 6:21 They were willing therefore to receive him into the ship; and immediately the ship was at the land, to which they were going.

John 6:22 The next day the crowd, that standing over the sea, seeing, that boat other not was there, if not one, and that not went with the disciples of himself the Jesus into the boat, but alone the disciples of him went away;

John 6:23 (other but came boats from Tiberias near the place, where they ate the bread, having given thanks the Lord;)

John 6:24 when therefore saw the crowd, that Jesus not is there, nor the disciples of him, they entered themselves into the boats, and came to Capernaum, seeking the Jesus.

John 6:25 And finding him beyond the sea, they said to him: Rabbi, when here didst thou come?

John 6:26 Answered them the Jesus and said: Indeed indeed I say to you: You seek me, not because you saw signs, but because you ate of the loaves, and were filled.

John 6:27 Work you not the food that perishing, but the food that abiding into life age-lasting, which the son of the man to you will give; him for the Father sealed the God.

John 6:28 Said therefore to him: What shall we do, that we may work the works of the God?

John 6:29 Answered the Jesus and said to them: This is the work of the God, that you may believe into whom sent he.

John 6:30 They said therefore to him: What then doest thou sign, that we may see and we may believe thee? what doest thou work?

John 6:31 The fathers of us the manna ate in the desert, as it is having been written: Bread from the heaven gave them to eat.

John 6:32 Said therefore to them the Jesus: Indeed indeed I say to you, not Moses has given to you the bread from the heaven; but the Father of me gives to you the bread from the heaven the true.

John 6:33 The for bread of the God is he coming down from the heaven, and life is giving to the world.

John 6:34 They said then to him: O sir, always give to us the bread this.

John 6:35 Said but to them the Jesus: I am the bread of the life; he coming to me, not not may hunger; and he believing into me, not not may thirst ever.

John 6:36 But I said to you, that even you have seen me, and not you believe.

John 6:37 All what gives to me the Father, to me will come; and the coming to me, not not I will cast out;

John 6:38 because I have come down from heaven, not that I may do the will the mine, but the will of having sent me.

John 6:39 This and is the will of the having sent me, that every which he has given to me, not I may lose out of it, but raise up it in the last day.

John 6:40 This for is the will of the having sent me, that all who seeing the son, and believing into him, may have life age-lasting; and will raise him I in the last day.

John 6:41 Were murmuring then the Jews about him, because he said: I am the bread that having come down from the heaven;

John 6:42 and they said: Not this is Jesus the son of Joseph, of whom we know the father and the mother? How then he says this: That from the heaven I have come down?

John 6:43 Answered the Jesus and said to them: Not murmur you with one another.

John 6:44 No one is able to come to me, if not the Father, that having sent me, may draw him, and I will raise up him in the last day.

John 6:45 It is having been written in the prophets: And they shall be all taught of God. Every one who having heard from the Father and having learned, comes to me.

John 6:46 Not that the Father any one has seen, if not he being from the God; this has seen the Father.

John 6:47 Indeed indeed I say to you, he believing into me, has life age-lasting.

John 6:48 I am the bread of the life.

John 6:49 The fathers of you ate the manna in the desert, and died:

John 6:50 This is the bread, that from the heaven coming down, so that any one of it may eat, and not may die.

John 6:51 I am the bread that living, that from the heaven having come down; if any one may eat of this the bread, he shall live into the age. And the bread also, which I will give, the flesh of me is, which I will give in behalf of the world life.

John 6:52 Were contending therefore with one another the Jews, saying: How is able this to us to give the flesh to eat?

John 6:53 Said them to them the Jesus: Indeed indeed I say to you, if not you may eat the flesh of the son of the man, and you may drink of him the blood, not have life in yourselves.

John 6:54 He eating of me the flesh, and drinking of me the blood, has life age-lasting; and I will raise up him in the last day.

John 6:55 The for flesh of me truly is food, and the blood of me truly is drink.

John 6:56 He eating of me the flesh, and drinking of me the blood, in me abides, and I in him.

John 6:57 As sent me the living Father, and I live through the Father; also he eating me, even he shall live through me.

John 6:58 This is the bread, that from the heaven having come down; not as ate the fathers of you, and died; he eating this the bread, shall live into the age.

John 6:59 These things he said in a synagogue teaching in Capernaum.

John 6:60 Many therefore having heard of the disciples of him, said: Hard is this the saying; who is able it to hear?

John 6:61 Knowing but the Jesus in himself, that were murmuring about this the disciples of himself, he said to them: This you offends?

John 6:62 If then you should see the son of the man ascending, where he was the first?

John 6:63 The spirit is that making alive; the flesh not profits nothing. The words, which I speak to you, spirit is and life is.

John 6:64 But are of you some, who not believe; knew for from beginning the Jesus, some are who not believing, and who is he about betraying him.

John 6:65 And he said: Through this I have said to you that no one is able to come to me, if not may be having been given to him from the Father of me.

John 6:66 From this many went the disciples of him into the things behind; and no longer with him were walking.

John 6:67 Said therefore the Jesus to the twelve: Not and you wish to go?

John 6:68 Answered him Simon Peter: O lord, to whom shall we go? words of life age-lasting thou hast;

John 6:69 and we have believed and have known, that thou art the holy one of the God.

John 6:70 Answered them the Jesus: Not I you the twelve choose? and of you one an accuser is.

John 6:71 He spoke now the Judas of Simon Iscariot; this for was about him to deliver up, one being of the twelve.

Diaglott, John 7

John 7:1 And was walking the Jesus after these things in the Galilee; not for he wished in the Judea to walk, because were seeking him the Jews to kill.

John 7:2 Was and near the feast of the Jews, the feast of tabernacles.

John 7:3 Said therefore to him the brothers of him: Depart hence, and go into the Judea, so that also the disciples of thee may see the works of thee, which thou doest.

John 7:4 No one for in secret anything does, and he seeks himself in public to be. If these things thou doest, manifest thyself to the world.

John 7:5 Not even for the brothers of him believed into him.

John 7:6 Says then to them the Jesus: The season the mine not yet is present; the but season the yours always is ready.

John 7:7 Not is able the world to hate you; me but it hates, because I testify concerning it, that the works of it evil is.

John 7:8 You go up to the feast this; I not go up to the feast this, because the season the mine not yet has fully come.

John 7:9 These things saying to them, he remained in the Galilee.

John 7:10 When but had gone up the brothers of him, then also he went up to the feast, not openly, but as in secret.

John 7:11 The then Jews sought him in the feast, and said: Where is he?

John 7:12 And murmuring much about him was among the crowds. The some said: That good he is; other said: No; but he deceives the crowd.

John 7:13 No one however with freedom spoke about him, because of the fear of the Jews.

John 7:14 Now and of the feast being half out, went up the Jesus into the temple, and taught.

John 7:15 And wondered the Jews, saying: How this letters knows, not having learned?

John 7:16 Answered them the Jesus and said: The my teaching not is mine, but of the sending me.

John 7:17 If any one may wish the will of him to do, he shall know concerning the teaching, whether from the God it is, or I from myself speak.

John 7:18 He from himself speaking, the glory the own seeks; he but seeking the glory of the sending him, this true is, and unrighteousness in him not is.

John 7:19 Not Moses has given to you the law? and no one of you does the law; why me do you seek to kill?

John 7:20 Answered the crowd and said: A demon thou hast; who thee seeks to kill?

John 7:21 Answered the Jesus and said to them: One work I did, and all you wonder because of this.

John 7:22 Moses has given to you the circumcision; (not that of the Moses it is, but of the fathers,) and in a sabbath you circumcise a man.

John 7:23 If circumcision receives a man in a sabbath, that not may be loosed the law of Moses, with me are you angry, because whole a man sound I made in a sabbath?

John 7:24 Not judge you according to appearance, but the righteous judgment judge you.

John 7:25 Said then some of the Jerusalemites: Not this is he, whom they seek to kill?

John 7:26 and lo, boldly he is talking, and nothing to him they say; not truly did know the rulers, that this is the Anointed?

John 7:27 But this we know, whence he is; the but Anointed when he comes, no one knows, whence he is.

John 7:28 Cried then in the temple teaching the Jesus, and saying: And me you know, and you know whence I am; and of myself not I have come, but is true he having sent me, whom you not know.

John 7:29 I know him, because from him I am, and he me sent.

John 7:30 They sought therefore him to seize; and no one put on him the hands, because not yet had come the hour of him.

John 7:31 Many and out of the crowd believed into him, and said: That the Anointed when he may come, not more signs of these will do, which he did?

John 7:32 Heard the Pharisees of the crowd murmuring about him these things; and sent the Pharisees and the high-priests officers, that they might seize him.

John 7:33 Said then the Jesus: Yet a little time with you I am, and I go to the sending me.

John 7:34 You will seek me, and not will find; and where I am I you not are able to come.

John 7:35 Said therefore the Jews to themselves: Where this he is about to go, that we not shall find him? not into the dispersion of the Greeks is about to go, and to teach the Greeks?

John 7:36 What is this the word, which he said: You will seek me, and not you will find; and whence am I you not are able to come?

John 7:37 In and the last day the great of the feast stood the Jesus, and cried, saying: If any one may thirst, let him come to me, and let him drink.

John 7:38 He believing into me, as said the scripture, rivers out of the belly of him shall flow of water living.

John 7:39 This but said concerning the spirit, of which was about to receive the believing into him; not yet for was spirit holy, because the Jesus not yet was glorified.

John 7:40 Many therefore out of the crowd having heard the word, said: This is truly the prophet.

John 7:41 Others said: This is the Anointed. Others but said: Not for out of the Galilee the Anointed comes?

John 7:42 Not the writing said, that of the seed of David, and from Bethlehem the village, where was David, the Anointed comes?

John 7:43 And division then in the crowd occurred through him.

John 7:44 Some and wished of them to seize him; but no one put on him the hands.

John 7:45 Came therefore the officers to the high-priests and Pharisees. And said to them these: Why not did you bring him?

John 7:46 Answered the officers: Never thus spoke a man, as this the man.

John 7:47 Answered then them the Pharisees: Not also you have been deceived?

John 7:48 not any one of the rulers believed into him, or of the Pharisees?

John 7:49 but the crowd this the not knowing the law; accursed are.

John 7:50 Says Nicodemus to them, he coming of night to him, one being of them:

John 7:51 Not the law of us judges the man, if not it may hear from him first, and may know what he does?

John 7:52 They answered and said to him: Not also thou of the Galilee art? search and see, that a prophet out of the Galilee not has been raised.

John 7:53 And went every one into the house of himself.

Diaglott, John 8

John 8:1 Jesus but went into the mountain of the olive-trees;

John 8:2 early morn and again he came into the temple, and all the people came to him; and having sat down he taught them.

John 8:3 Bring and the scribes and the Pharisees to him a woman in adultery having been taken, and placing her in middle,

John 8:4 they say to him: O teacher, this the woman was taken in the very act committing adultery.

John 8:5 In now the law Moses to us commanded the such like to be stoned? thou therefore what sayest thou?

John 8:6 This but they said tempting him, that they might have to accuse him. The but Jesus down stooping, with the finger wrote on the ground.

John 8:7 When but they continued asking him, having raised up he said to them: He without sin of you, first the stone on her let him cast.

John 8:8 And again down stooping, wrote on the ground.

John 8:9 They and having heard, and by the conscience being convinced, went out one by one, beginning from the elders even to the last ones; and left alone the Jesus, and the woman in middle standing.

John 8:10 Having raised up and the Jesus, and no one seeing but the woman, said to her: The woman, where are those the accusers of thee? no one thee condemned?

John 8:11 She and said: No one, O lord. Said and to her the Jesus: Neither I thee condemn; go, and no longer do thou sin.

John 8:12 Again therefore the Jesus to them spoke, saying: I am the light of the world; he following me, not not shall walk in the darkness, but shall have the light of the life.

John 8:13 Said therefore to him the Pharisees: Thou concerning thyself dost testify; the testimony of thee not is true.

John 8:14 Answered Jesus and said to them: Even if I testify concerning myself, true is the testimony of me; because I know, whence I came, and where I go; you but not know, whence I came, or where I go.

John 8:15 You according to the flesh judge, I not judge no one.

John 8:16 Even if judge but I, the judgment the my true is; because alone not I am, but I and the having sent me Father.

John 8:17 Also in the law and the your it has been written: That two of men the testimony true is.

John 8:18 I am he testifying concerning myself, and testifies concerning me the having sent me Father.

John 8:19 They said then to him: Where is the father of thee? Answered Jesus: Neither me you know, nor the Father of me. If me you knew, also the Father of me you would know.

John 8:20 These the words he spoke in the treasury, teaching in the temple; and no one seized him, because not yet had come the hour of him.

John 8:21 Said therefore again to them the Jesus: I go away, and you will seek me, and in the sin of you you will die; where I go, you not are able to come.

John 8:22 Said then the Jews: Not will he kill himself, because he says: Where I go, you not are able to come?

John 8:23 And he said to them: You from the beneath are, I from the above am; you from the world this are, I not am from the world this.

John 8:24 I said therefore to you, that you will die in the sins of you; if for not you may believe, that I am, you will die in the sins of you.

John 8:25 They said therefore to him: Thou who art? And said to them the Jesus: The beginning what, what even I say to you.

John 8:26 Many things I have about you to say, and to judge; but he having sent me true is; and I what I heard from him, these things I say to the world.

John 8:27 Not they knew, that the Father to them he spoke.

John 8:28 Said then to them the Jesus: When you may left up the son of the man, then you will know that I am; and from myself I do nothing, but as taught me the Father of me these things I say;

John 8:29 and he having sent me, with me is; not left me alone the Father, because I the things pleasing to him do always.

John 8:30 These of him speaking, many believed into him.

John 8:31 Said then the Jesus to those having believed him Jews: If you may abide in the word the my, truly disciples of me you are,

John 8:32 and you shall know the truth, and the truth shall make free you.

John 8:33 They answered him: Seed of Abraham we are, and to no one have we been slaves at any time; how thou sayest: That free you shall become?

John 8:34 Answered them the Jesus: Indeed indeed I say to you, that every one who is doing the sin, a slave is of the sin.

John 8:35 The but slave not abides in the house to the age; the son abides to the age.

John 8:36 If then the son you may make free, really free you shall be.

John 8:37 I know, that seed of Abraham you are; but you seek me to kill, because the word the mine not has place in you.

John 8:38 I what have seen from the Father of me, I speak; and you therefore what you have seen from the father of you, do.

John 8:39 They answered and said to him: The father of us Abraham is. Says to them the Jesus: If children of the Abraham you are, the works of the Abraham you would do.

John 8:40 Now but you seek me to kill, a man, who the truth to you has spoken, which I have heard from the God; this Abraham not did. You do the works of the father of you.

John 8:41 They said then to him: We from fornication not have been born; one father we have, the God.

John 8:42 Said to them the Jesus: If the God a father of you was, you would love me; I for from the God came out and am come; not even for of myself I have come, but he me sent.

John 8:43 Why the speech the mine not know you? Because not you are able to hear the word the mine.

John 8:44 You from the father the accuser are, and the lusts of the father of you you wish to do. He a manslayer was from a beginning, and in the truth not has stood; because not is truth in him. When may speak the falsehood, from the own he speaks; because a liar is, also the father of him.

John 8:45 I but because the truth I speak, not you believe me.

John 8:46 Who of you convicts me concerning sin? If truth I speak, why you not believe me?

John 8:47 He being from the God, the words of the God hears; through this you not hear, because from the God not you are.

John 8:48 Answered the Jews and said to him: Not well say we, that a Samaritan art thou, and a demon thou hast?

John 8:49 Answered Jesus: I a demon not have, but I honor the Father of me, and you dishonor me.

John 8:50 I but not seek the glory of me; it is he seeking and judging.

John 8:51 Indeed indeed I say to you, if any one the word the mine may keep, death not not he may see to the age.

John 8:52 Said then to him the Jews: Now we know, that a demon thou hast; Abraham died and the prophets, and thou sayest: If any one the word of me may keep, not not may taste of death to the age.

John 8:53 Not thou greater art of the father of us Abraham, who died? and the prophets died; whom thyself makest thou?

John 8:54 Answered Jesus: If I glorify myself, the glory of me nothing is. He is the Father of me he glorifying me, whom you say, that a God of you he is,

John 8:55 and not you know him; I but know him. And if I say, that not I know him, I shall be like you, a liar. But I know him, and the word of him I keep.

John 8:56 Abraham the father of you ardently desired, that he might see the day the my; and he saw, and was glad.

John 8:57 Said then the Jews to him: Fifty years not yet thou art, and Abraham hast thou seen?

John 8:58 Said to them the Jesus: Indeed indeed I say to you, before Abraham to have been born, I am.

John 8:59 They took up therefore stones, that they might cast on him; Jesus but hid himself, and went out of the temple.

Diaglott, John 9

John 9:1 And passing by, he saw a man blind from birth.

John 9:2 And asked him the disciples of him, saying: Rabbi, who sinned? this, or the parents of him, that blind he should be born?

John 9:3 Answered Jesus: Neither this sinned, nor the parents of him; but that may be manifested the works of the God in him.

John 9:4 Me it behooves to work the works of the sending me, while day it is; comes night, when no one is able to work.

John 9:5 While in the world I may be, light I am of the world.

John 9:6 These things saying, he spit on the ground, and made clay of the spittle, and rubbed the clay on the eyes of the blind,

John 9:7 and said to him: Go, wash thyself in the pool of the Siloam; (which is interpreted, having been sent.) He went away therefore, and washed himself, and came seeing.

John 9:8 The then neighbors, and those seeing him the before, because a beggar he was, said: Not this is he sitting and begging?

John 9:9 Others said: That this is. Others but: That like him it is. He said: That I am.

John 9:10 They said then to him: How were opened of thee the eyes?

John 9:11 Answered he and said: A man, being named Jesus, clay made, and rubbed of me the eyes, and said to me: Go into the Siloam, and wash thyself. Going and and washing myself, I obtained sight.

John 9:12 They said then to him: Where is he? He says: Not I know.

John 9:13 They bring him to the Pharisees, that once blind.

John 9:14 It was and a sabbath, when the clay made the Jesus, and opened of him the eyes.

John 9:15 Again therefore asked him also the Pharisees, how he obtained sight. He and said to them: Clay he put of me on the eyes, and I washed myself, and see.

John 9:16 Said therefore of the Pharisees some: This the man not is from the God, because the sabbath not he keeps. Others said: How is able a man a sinner such signs to do? And a division was among them.

John 9:17 They say to the blind again: Thou what sayest concerning him, seeing that he opened of thee the eyes? He and said: That a prophet he is.

John 9:18 Not believed therefore the Jews concerning him, that blind he was, and obtained sight, till when they called the parents of him the having obtained sight.

John 9:19 And they asked them, saying: This is the son of you, whom you say, that blind he was born? how then now he sees?

John 9:20 Answered them the parents of him and said: We know, that this is the son of us, and that blind he was born;

John 9:21 how but now he sees, not we know; or who opened of him the eyes, we not know, he full age has, him ask you; he concerning himself shall speak.

John 9:22 These things said the parents of him, because they feared the Jews. Already for had agreed the Jews, that if any one him should confess Anointed, from a synagogue should be.

John 9:23 Through this the parents of him said: That full age he has, him ask you.

John 9:24 They called therefore a second time the man, who was blind, and said to him: Give glory to the God; we know, that the man this a sinner is.

John 9:25 Answered then he and said: If a sinner he is, not I know; one I know, that blind being, now I see.

John 9:26 They said and to him again: What did he to thee? how opened of thee the eyes?

John 9:27 He answered them: I said to you already, and not you did hear; why again do you wish to hear? not also you wish of him disciples to be?

John 9:28 They reviled him, and said: Thou art a disciple of him; we but of the Moses are disciples.

John 9:29 We know, that to Moses has spoken the God; this but not we know whence is.

John 9:30 Answered the man and said to them: In for this a wonder is, that you not know whence he is, and he has opened of me the eyes.

John 9:31 We know but, that sinners the God not hears; but if any one a worshipper of God may be, and the will him may do, this he hears.

John 9:32 From the age not it was heard, that opened any one eyes of blind having been born.

John 9:33 If not was this from God, not were able to do nothing.

John 9:34 They answered and said to him: In sins thou wast born wholly; and thou teachest us? And they cast him out.

John 9:35 Heard the Jesus, that they cast him out; and having found him, said to him: Thou believest into the son of the God?

John 9:36 Answered he and said: And who is he, O sir, that I may believe into him?

John 9:37 Said and to him the Jesus: Even thou hast seen him, and he talking with thee, he is.

John 9:38 He and said: I believe, O sir; and he prostrated to him.

John 9:39 And said the Jesus: For judgment I into the world this came, that those not seeing might see, and those seeing blind might become.

John 9:40 And heard of the Pharisees these things those being with him, and said to him: Not also we blind are?

John 9:41 Said to them the Jesus: If blind you were, not you would have sin; now but you say: That we see; the therefore sin of you remains.

Diaglott, John 10

John 10:1 Indeed indeed I say to you, he not entering through the door into the fold of the sheep, but going up another way, he a thief is and a robber;

John 10:2 he but entering through the door, a shepherd is of the sheep.

John 10:3 To him the door-keeper opens; and the sheep the voice of him hears; and the own sheep he calls by name, and he leads out them.

John 10:4 And when the own sheep he puts forth, before them he goes; and the sheep him follows, because they know the voice of him.

John 10:5 A stranger but not not they may follow, but will flee from him; because not they know of the strangers the voice.

John 10:6 This the parable said to them the Jesus; they but not knew, what was, which he spoke to them.

John 10:7 Said then again to them the Jesus: Indeed indeed I say to you, that I am the door of the sheep.

John 10:8 All as many as came before me, thieves are and robbers; but not heard them the sheep.

John 10:9 I am the door; through me if any one may come in, he shall be saved, and shall come in and go out, and pasture shall find.

John 10:10 The thief not come, if not that he may steal and may kill, and may destroy; I come, that life they may have, and abundance may have.

John 10:11 I am the shepherd the good; the shepherd the good the life of himself lays down in behalf of the sheep.

John 10:12 The hireling but, and not being a shepherd, of whom not are the sheep own, see the wolf coming, and leaves the sheep, and flees; and the wolf seizes them, and scatters the sheep.

John 10:13 The but hireling flees, because an hireling he is, and not it concerns him about the sheep.

John 10:14 I am the shepherd the good; and know the mine, and am known by the mine,

John 10:15 as knows me the Father, and I know the Father; and the life of me I lay down in behalf of the sheep.

John 10:16 And other sheep I have, which not is of the fold this; also them me it behooves to lead; and the voice of me they will hear, and there will be one flock, one shepherd.

John 10:17 Through this the Father me loves, because I lay down the life of me, that again I may receive her;

John 10:18 no one takes her from me, but I lay down her of myself; authority I have to lay down her, and authority I have again to receive her; this the command I received from the Father of me.

John 10:19 A division then again occurred among the Jews through the words these.

John 10:20 Said and many of them: A demon he has, and is mad; why him hear you?

John 10:21 Others said: These the words not are of one being demonized; not a demon is able blind eyes to open?

John 10:22 Occurred now the feast of dedication in the Jerusalem, and winter it was;

John 10:23 and was walking the Jesus in the temple, in the porch of Solomon.

John 10:24 Surrounded therefore him the Jews, and said to him: Till when the life of us dost thou take? If thou art the Anointed, tell us plainly.

John 10:25 Answered them the Jesus: I told you, and not you believe. The works, which I do in the name of the Father of me these testify concerning me.

John 10:26 But you not believe; not for you are of the sheep the mine.

John 10:27 As I said to you, the sheep the mine the voice of me hears, and I know them, and they follow me;

John 10:28 and I life age-lasting give to them, and not not they will perish into the age, and not will wrest any one them out of the hand of me.

John 10:29 The father of me, who has given to me, greater of all is; and no one is able to wrest out of the hand of the Father of me;

John 10:30 I and the Father one are.

John 10:31 Took up then again stones the Jews, that they might stone him.

John 10:32 Answered them the Jesus: Many good works I showed you from the Father of me; because of which of them work do you stone me?

John 10:33 Answered him the Jews saying: Concerning a good work not we stone thee, but concerning blasphemy, and that thou, a man being, makest thyself a god.

John 10:34 Answered them the Jesus: Not is it having been written in the law of you: I said, gods you are?

John 10:35 If them he called gods, to whom the word of the God came, and not is able to be broken the writing;

John 10:36 whom the Father set apart, and sent into the world, you say: That thou blasphemest, because I said, A son of the God I am?

John 10:37 If not I do the works of the Father of me, not you believe me.

John 10:38 If but I do, and if me not you believe, the works believe you; that you may know and you may believe, that in me the Father, and I in him.

John 10:39 They sought therefore again him to seize; and he went forth out of the hand of them.

John 10:40 And he went again beyond the Jordan, to the place where was John the first dipping; and abode there.

John 10:41 And many came to him, and said: That John indeed a sign did not one; all but what things said John concerning this, true was.

John 10:42 And believed many there into him.

Diaglott, John 11

John 11:1 Was and certain sick one, Lazarus, from Bethany, out of the village of Mary and Martha the sister of her.

John 11:2 (Was and Mary the having anointed the Lord with balsam, and wiped the feet of him with the hairs of herself; of whom the brother Lazarus was sick.)

John 11:3 Sent therefore the sisters to him, saying: O lord, lo, whom thou lovest is sick.

John 11:4 Having heard and the Jesus said: This the sickness not is to death, but on account of the glory of the God, that may be glorified the son of the God through her.

John 11:5 Loved now the Jesus the Martha, and the sister of her, and the Lazarus.

John 11:6 When then he heard, that he was sick, then indeed he abode in which he was place two days.

John 11:7 Then after this he says to the disciples: Let us go into the Judea again.

John 11:8 Say to him the disciples: Rabbi, now sought thee to stone the Jews, and again goest thou there?

John 11:9 Answered Jesus: Not twelve are hours of the day? If any one may walk in the day, not he stumbles, because the light of the world this he sees.

John 11:10 If but any one may walk in the night, he stumbles, because the light not is in him.

John 11:11 These things he said; and after this he says to them: Lazarus the friend of us is fallen asleep; but I go, that I may awake him.

John 11:12 Said then the disciples of him: O lord, if he is fallen asleep, he shall be saved.

John 11:13 Had spoken but the Jesus about the death of him; they but thought, that concerning the repose of the sleep he speaks.

John 11:14 Then therefore said to them the Jesus plainly: Lazarus died;

John 11:15 and I rejoice because of you, that you may believe, that not I was there; but we may go to him.

John 11:16 Said then Thomas, that being called a twin, to the fellow-disciples: May go also we, that we may die with him.

John 11:17 Coming therefore the Jesus found him four days already been in the tomb.

John 11:18 Was now the Bethany near the Jerusalem, about from furlongs fifteen.

John 11:19 And many of the Jews had come to those about Martha and Mary, that they might comfort them concerning the brother of them.

John 11:20 The then Martha when she heard, that Jesus was coming, met him; Mary but in the house was sitting.

John 11:21 Said then the Martha to the Jesus: O lord, if thou hadst been here, the brother of me not would have died;

John 11:22 but and now I know, that whatever things thou mayest ask the God, will give to thee the God.

John 11:23 Says of her the Jesus: Will rise again the brother of thee.

John 11:24 Says to him Martha: I know, that he will rise again, in the resurrection in the last day.

John 11:25 Said to her the Jesus: I am the resurrection and the life; he believing into me, even if he may die, he shall live;

John 11:26 and all the living and believing into me, not not may die into the age. Believest thou this?

John 11:27 She says to him: Yes, O lord, I have believed, that thou art the Anointed, the son of the God, he into the world coming.

John 11:28 And these things saying, she went, and called Mary the sister of her privately, saying: The teacher is present, and calls thee.

John 11:29 She when she heard, rises up quickly, and comes to him.

John 11:30 (Not yet now had come the Jesus into the village; but was in the place, where met him the Martha.)

John 11:31 The therefore Jews, those being with her in the house and were comforting her, seeing the Mary, that quickly she rose up and went out, followed her, saying: That she goes into the tomb, that she may weep there.

John 11:32 The therefore Mary when came where was the Jesus, seeing him, she fell of him to the feet, saying to him: O lord, if thou hadst been there, not would have died of me the brother.

John 11:33 Jesus therefore when he saw her weeping, and those having come with her Jews weeping, he was agitated in the spirit, and troubled himself,

John 11:34 and said: Where have you laid him? They say to him: O lord, come, and see.

John 11:35 Wept the Jesus.

John 11:36 Said then the Jews: See, how he loved him.

John 11:37 Some but of them said: Not was able this, he having opened the eyes of the blind to have caused, that even this not should die?

John 11:38 Jesus therefore again being agitated in himself, comes to the tomb. It was now a cave, and a stone was lying on it.

John 11:39 Says the Jesus: Take away the stone. Says to him the sister of the having died, Martha: O lord, now he smelling; fourth day for it is.

John 11:40 Says to her the Jesus: Not I said to thee, that if thou wouldst believe, thou shalt see the glory of the God?

John 11:41 They took away then the stone. The but Jesus lifted up the eyes above, and said: O Father, I give thanks to thee, that thou didst hear me.

John 11:42 I and knew, that always me thou hearest; but on account of the crowd that standing I spoke, so that they may believe, that thou me has sent.

John 11:43 And these things saying, with a voice loud he cried out: O Lazarus, come out.

John 11:44 Came out he having been dead, having been bound the feet and the hands with bandages, and the face of him with a napkin bound about. Says to them the Jesus: Loose you him, and allow to go.

John 11:45 Many therefore of the Jews, those having come to the Mary, and having gazed upon what he did, believed into him.

John 11:46 Some but of them went to the Pharisees, and told them what did the Jesus.

John 11:47 Assembled then the high-priests and the Pharisees a high council, and said: What are we doing? because this the man many signs does.

John 11:48 If we allow him thus, all will believe into him; and will come the Romans, and will take away of us both the place and the nation.

John 11:49 One and a certain of them, Caiaphas, high-priest being of the year that, said to them: You not know nothing.

John 11:50 Neither do you consider, that it is better for us, that one man should die in behalf of the people, and not whole the nation should perish.

John 11:51 This but from himself not he said; but high-priest being of the year that, he prophesied, that was about Jesus to die in behalf of the nation;

John 11:52 and not in behalf of the nation alone, but that also the children of the God those having been scattered he should gather into one.

John 11:53 From that therefore the day they took counsel together, that they might kill him.

John 11:54 Jesus therefore no longer publicly walked among the Jews, but went away thence into the country near the desert, into Ephraim being called a city; and there remained with the disciples of himself.

John 11:55 Was and near the passover the Jews; and went up many into Jerusalem out of the country before the passover, that they might purify themselves.

John 11:56 They sought then the Jesus, and said with each other in the temple standing: What think you? that not not he may come to the feast?

John 11:57 Had given now both the high-priests and the Pharisees a commandment, that if any one should know where he is, he should show, how they might seize him.

Diaglott, John 12

John 12:1 The therefore Jesus before six days the passover came into Bethany, where was Lazarus he having been dead, whom he raised out of dead ones.

John 12:2 They made therefore him a supper there, and the Martha served; the but Lazarus one was of those reclining with him.

John 12:3 The then Mary having taken a pound of balsam of spikenard genuine of great price, anointed the feet of the Jesus, and wiped with the hairs of herself the feet of him; the and house was filled with the odor of the balsam.

John 12:4 Says therefore one of the disciples of him, Judas of Simon Iscariot, he being about him to deliver up:

John 12:5 Why this the balsam not sold three hundred denarii, and given to poor ones?

John 12:6 He said now this, not because about the poor it concerned him, but because a thief he was, and the box he had, and the things being put in he carried off.

John 12:7 Said therefore the Jesus: Let alone her; for the day of the embalming of me she has kept it.

John 12:8 The poor for always you have with yourselves, me but not always you have.

John 12:9 Knew therefore a crowd great of the Jews, that there he is; and they came not on account of the Jesus alone; but that also the Lazarus they might see, whom he raised out of dead ones.

John 12:10 Took counsel but the high-priests, that also the Lazarus they might kill;

John 12:11 because many on account of him went away of the Jews, and believed into the Jesus.

John 12:12 On the morrow a crowd great, who having come to the feast, having heard, that was coming Jesus into Jerusalem,

John 12:13 they took the branches of the palm-trees, and went out to a meeting with him, and cried out: Hosanna, worthy of blessing he coming in name of Lord, the king of the Israel.

John 12:14 Finding and the Jesus a young ass, he sat on it, as it is having been written:

John 12:15 Not fear, O daughter of Sion; lo, the king of thee comes sitting on a foal of an ass.

John 12:16 These things now not knew the disciples of him the first; but when was glorified the Jesus, then they remembered, that these things was about him having been written, and these things they did to him.

John 12:17 Testified then the crowd, that being with him, that the Lazarus he called out of the tomb, and raised him out of dead ones.

John 12:18 On account of this also met him the crowd, because they heard this him to have done the sign.

John 12:19 The then Pharisees said to themselves: You see that not you gain nothing; see, the world after him is going away.

John 12:20 Were and some Greeks of those going up, that they might worship in the feast.

John 12:21 These therefore came to Philip, that from Bethsaida of the Galilee, and were asking him, saying: O sir, we wish the Jesus to see.

John 12:22 Come Philip, and says to the Andrew; and again Andrew and Philip say to the Jesus.

John 12:23 The but Jesus answered them, saying: Has come the hour, that may be glorified the son of the man.

John 12:24 Indeed indeed I say to you, if not the grain of the wheat falling into the ground should die, he alone abides; if but it may die, much fruit it bears.

John 12:25 He loving the life of himself, shall lose her; and he hating the life of himself in the world this, into life age-lasting shall keep her.

John 12:26 If me may serve any one, me let him follow; and where am I, there also the servant the mine shall be; if any one me may serve, will honor him the Father.

John 12:27 Now the soul of me is troubled; and what shall I say? O Father, save me from the hour this? But on account of this I came to the hour this.

John 12:28 O Father, glorify of thee the name. Came then a voice out of the heaven: Both I glorified, and again will glorify.

John 12:29 The therefore crowd that standing and hearing, said thunder to have been. Others said: A messenger to him has spoken.

John 12:30 Answered the Jesus and said: Not on account of me this the voice had come, but on account of you.

John 12:31 Now a judgment is the world this; now the ruler of the world this, will be cast out.

John 12:32 And if I should be lifted up from the earth, all will draw to myself.

John 12:33 This but he said, signifying by what death he was about to die.

John 12:34 Answered him the crowd: We heard out of the law, that the Anointed abides into the age; and how thou sayest, that it behooves to be lifted up the son of the man? who is this the son of the man?

John 12:35 Said then to them the Jesus: Yet a little time the light among you is. Walk you, while the light you have, that not darkness you may overtake; and he walking in the darkness not knows where he goes.

John 12:36 While the light you have, believe into the light, that sons of light you may become. These things spoke the Jesus, and going away he was hid from them.

John 12:37 So many but of him signs having been done in presence of them not they did believe into him;

John 12:38 that the word of Esaias the prophet might be fulfilled, which he said: O lord, who believed the report of us? and the arm of Lord to whom was it revealed?

John 12:39 On account of this not they were able to believe; because again said Esaias:

John 12:40 He has blinded of them the eyes, and has hardened of them the heart; so that not they might see with the eyes, and understand with the heart, and should turn back, and I should heal them.

John 12:41 These things said Esaias, because he saw the glory of him, and spoke concerning him.

John 12:42 Nevertheless truly and of the rulers many believed into him; but on account of the Pharisees not did confess, so that not from synagogues they might be;

John 12:43 they loved for the glory of the men more, than the glory of the God.

John 12:44 Jesus and cried and said: He believing into me, not believe into me, but into him having sent me;

John 12:45 and he seeing me, see him having sent me.

John 12:46 I a light into the world have come, that all the believing into me, in the darkness not may abide.

John 12:47 And if any one of me may hear the words, and not may believe, I not judge him; (not for I came, that I might judge the world, but that I might save the world);

John 12:48 he rejecting me, and not receiving the words of me has that judging him; the word which I spoke, that shall judge him in the last day.

John 12:49 Because I from myself not spoke; but the having sent me Father he me a commandment gave, what I should say and what I should I speak.

John 12:50 And I know, that the commandment of him life age-lasting is. What therefore say I, as has spoken to me the Father, so I speak.

Diaglott, John 13

John 13:1 Before and the feast of the passover, knowing the Jesus, that was come of himself the hour, that he should depart out of the world this to the world, to an end he loved them.

John 13:2 And supper being done, (the accuser already having put into the heart Judas of Simon Iscariot, that him he might betray,)

John 13:3 knowing the Jesus, that all things had given him the Father into the hands, and that from God he came out and to the God he goes;

John 13:4 rises from the supper, and puts off the mantles, and having taken a towel, girded himself.

John 13:5 Afterward he puts water into the wash-basin, and began to wash the feet of the disciples, and to wipe with the towel with which he was having been girded.

John 13:6 He comes then to Simon Peter; and says to him he: O lord, thou of me wastest the feet?

John 13:7 Answered Jesus and said to him: What I do, thou not knowest now, thou shalt know but after these things.

John 13:8 Says to him Peter: Not not thou mayest wash the feet of me into the age. Answered him the Jesus: If not I may wash thee, thou hast a part of me.

John 13:9 Says to him Simon Peter: O lord, not the feet of me alone, but also the hands, and the head.

John 13:10 Says to him the Jesus: He having been bathed not need has than the feet to wash, but is clean wholly; and you clean are, but not all.

John 13:11 He knew for the betraying him; on account of this he said: Not all clean you are.

John 13:12 When therefore he had washed the feet of them, and taken the mantles of himself, falling down again, he said to them: Know you what I have done to you:

John 13:13 You call me: The teacher and the lord; and well you say; I am for.

John 13:14 If then I washed of you the feet, the lord and the teacher, also you are bound of one another to wash the feet.

John 13:15 An example for I gave to you, that as I did to you, also you should do.

John 13:16 Indeed indeed I say to you, not is a slave greater of the lord of himself, nor a messenger greater of the sending him.

John 13:17 If these things you know, blessed are you, if you should do them.

John 13:18 Not about all of you I speak; I know whom I chose; but, that the writing may be fulfilled: He eating with me the loaf, lifted up against me the heel of himself.

John 13:19 From now I say to you, before the to happen, that when it may happen, you may believe, that I am.

John 13:20 Indeed indeed I say to you: He receiving if any one I may send, me receives; he and me receiving, receives him having sent me.

John 13:21 These things saying the Jesus was troubled in the spirit, and testified, and said: Indeed indeed I say to you, that one of you will betray me.

John 13:22 Looked then to each other the disciples, doubting about whom he was speaking.

John 13:23 Was now reclining one of the disciples of him in the bosom of the Jesus, whom loved the Jesus.

John 13:24 Nods then to him Simon Peter, to ask who it might be concerning of whom he speaks.

John 13:25 Falling and he on the breast of the Jesus, he says to him: O lord, who is it?

John 13:26 Answers the Jesus: He it is, to whom I have dipped the little piece shall give. And having dipped the little piece, he gives to Judas of Simon Iscariot.

John 13:27 And after the little piece, then answered into him the adversary. Says then to him the Jesus: What thou doest, do thou quickly.

John 13:28 This now no one knew of those reclining with why he said to him.

John 13:29 Some for thought, seeing that the box had the Judas, that says to him the Jesus: Buy what things need we have for the feast; or to the poor that something he should give.

John 13:30 Having taken then the little piece he immediately went out; it was and night.

John 13:31 When he went out, says the Jesus: Just now was glorified the son of the man, and the God was glorified in him.

John 13:32 If the God was glorified in him, also the God will glorify him in himself, and immediately will glorify him.

John 13:33 O little children, yet a little with you I am. You will seek me; and as I said to the Jews: That where I go, you not are able to come; even to you I say now.

John 13:34 A commandment new I give to you, that you may love each other; as I loved you, that also you might love each other.

John 13:35 By this will know all that to me disciples you are, if love you have in each other.

John 13:36 Says to him Simon Peter: O lord, where goest thou? Answered him the Jesus: Where I go, not thou art able me now to follow; afterwards but thou shalt follow me.

John 13:37 Says to him Peter: O lord, why not I am able thee to follow now? the life of me in behalf of thee I will lay down.

John 13:38 Answered him the Jesus: The life of thee in behalf of me wilt thou lay down? Indeed indeed I say to thee not not a cock will crow, till not thou wilt deny me thrice.

Diaglott, John 14

John 14:1 Not let be troubled of you the heart; believe you into the God, and into me believe you.

John 14:2 In the house of the Father of me dwellings many are; if but not, I would have told you. I am going to prepare a place for you;

John 14:3 and if I should go, and should prepare for you a place, again I am coming, and will receive you to myself; so that where am I, also you may be.

John 14:4 And where I am going you know, and the way you know.

John 14:5 Says to him Thomas: O lord, not we know where thou art going? and how are we able the way to know?

John 14:6 Says to him the Jesus: I am the way, and the truth, and the life; no one comes to the Father, if not through me.

John 14:7 If you had known me, also the Father of me you would have known; and from now you know him, and have seen him.

John 14:8 Says to him Philip: O lord, show to us the Father, and it is enough for us.

John 14:9 Says to him the Jesus: So long a time with you am I, and not knowest thou me, O Philip? He having seen me, has seen the Father; and how thou sayest: Show to us the Father?

John 14:10 Not believest thou, that I in the Father, and the Father in me is? The words which I speak to you, from myself not I speak; the but Father, he in me abiding, he does the works.

John 14:11 You believe me, because I in the Father, and the Father in me, if but not, on account of the works themselves believe me.

John 14:12 Indeed indeed I speak to you, he believing into me, the works which I do, also he shall do, and greater of these shall he do; because I to the Father of me am going,

John 14:13 and what any thing you may ask in the name of me, this I will do; that may be glorified the Father in the son.

John 14:14 If any thing you may ask in the name of me, I will do.

John 14:15 If you love me, the commandments the mine keep you;

John 14:16 and I will ask the Father, and another helper he will give to you, that he may abide with you into the age;

John 14:17 the spirit of the truth, which the world not is able to receive, because not it beholds it, nor knows it; you but know it, because with you it abides, and in you it will be.

John 14:18 Not I will leave you orphans; I am coming to you.

John 14:19 Yet a little, and the world me no more beholds; you but behold me; because I live, also you shall live.

John 14:20 In that the day shall know you, because I in the Father of me, and you in me, and I in you.

John 14:21 He having the commandments of me, and keeping them, that is he loving me; he and loving me, shall be loved by the Father of me; and I will love him, and will manifest to him myself.

John 14:22 Says to him Judas (not the Iscariot): O lord, and how has it happened, that to us thou art about to manifest thyself, and not to the world?

John 14:23 Answered Jesus and said to him: If any one love me, the word of me he will keep; and the Father of me will love him; to him we will come, and a dwelling with him we will make.

John 14:24 He not loving me, the words of me not will keep; and the word which you hear, not is mine, but of the sending me Father.

John 14:25 These things I have spoken to you, with you abiding;

John 14:26 but the helper, the spirit the holy, which will send the Father in the name of me, that you will teach all things, and will remind you all things which I told you.

John 14:27 Peace I leave to you, peace the mine I give to you; not as the world gives, I give to you. Not let be troubled of you the heart nor let it be afraid.

John 14:28 You heard, that I said to you: I am going away, and I am coming to you. If you loved me, you would rejoice, that I am going to the Father; because the Father of me greater of me is.

John 14:29 And now I have told you before it happens, so that when it happens, you may believe.

John 14:30 No more much I will speak with you. Is coming for he of the world ruling, and in me not has nothing.

John 14:31 But that may know the world, that I love the Father, and as commanded me the Father, so I do. Arise you, let us go from this place.

Diaglott, John 15

John 15:1 I am the vine the true, and the Father of me the vine-dresser is.

John 15:2 Every branch in me, not bearing fruit, he takes away it; and every one the fruit bearing, he cleanses it, that more fruit it may bear.

John 15:3 Already you clean are, through the word, which I have spoken to you.

John 15:4 Abide you in me, and I in you. As the branch not is able fruit to bear of itself, if not it may abide in the vine; so neither you, if not in me you abide.

John 15:5 I am the vine, you the branches. He abiding in me, and I am in him, this bears fruit much; because apart from me not you are able to do nothing.

John 15:6 If not any one may abide in me, he is cast out, like the branch, and is withered; and they gather them, and into a fire they cast, and it is burned.

John 15:7 If you abide in me and the words of me in you may abide, whatever you may wish you shall ask, and it shall be for you.

John 15:8 In this was glorified the Father of me, that fruit much you might bear, and you shall be to me disciples.

John 15:9 As loved me the Father, and I loved you; abide you in the love the mine.

John 15:10 If the commandments of me you may keep, you will abide in the love of me; as I the commandments of the Father of me have kept, and abide of him in the love.

John 15:11 These things I have spoken to you, that the joy the mine in you may abide, and the joy of you may be fulfilled.

John 15:12 This is the commandment the mine, that you love each other, as I loved you.

John 15:13 Greater of this love no one has, that any one the life of himself may lay down in behalf of the friends of himself.

John 15:14 You friends of me are, if you may do what things I command you.

John 15:15 No more you I call slaves; because the slaves not knows what does of him the lord; you but I have called friends, because all things which I heard from the Father of me, I made known to you.

John 15:16 Not you me did choose, but I chose you, and appointed you, that you might go and fruit might bear, and the fruit of you might abide; so that whatever you may ask the Father in the name of me, he may give to you.

John 15:17 These things I command you, that you may love each other.

John 15:18 If the world you hates, you know, that me before you it has hated.

John 15:19 If of the world you were, the world would the own kiss, because but of the world not you are, but I chose you out of the world, on account of this hates you the world.

John 15:20 Remember you the world, of which I said to you. Not is a slave greater of the lord of himself. If me they persecuted, also you they will persecute; if the word of me they kept, also the yours they will keep.

John 15:21 But these things all they will do to you on account of the name of me, because not they know him sending me.

John 15:22 If not I had come and spoken to them, sin not they had; now but an excuse not they have about the sin of them.

John 15:23 He me hating, also the Father of me hates.

John 15:24 If the works, not I had done among them, which no one other has done, sin not they had; now but even they have seen, and have hated both me and that Father of me.

John 15:25 But, that may be fulfilled the word of having been written in the law of them: That they hated me without cause.

John 15:26 When but may come the helper, whom I will send to you from the Father, (the spirit of the truth, which from the Father shall come out,) that will testify concerning me.

John 15:27 Also you and shall testify, because from a beginning with me you are.

Diaglott, John 16

John 16:1 These things I have spoken to you, that not you may be ensnared.

John 16:2 From synagogues they will put you; but comes an hour, that every one the killing you, may think a service to offer to the God.

John 16:3 And these things they will do, because not they know the Father, nor me.

John 16:4 But these things I have spoken to you, that when may come the hour, you may remember them, that I said to you. These things but to you from a beginning not I said, because with you I was.

John 16:5 Now but I go to him having sent me, and no one of you asks me: Where goest thou?

John 16:6 But because these things I have spoken to you, the sorrow has filled of you the heart.

John 16:7 But I the truth say to you; it is better for you, that I should go away. If for not I should go away, the helper not will come to you; if but I go, I will send him to you.

John 16:8 And having come he will convict the world concerning sin, and concerning righteousness, and concerning judgment.

John 16:9 Concerning sin indeed, because not they believe into me;

John 16:10 concerning righteousness but, because to the Father of me I go away, and no more you behold me;

John 16:11 concerning and judgment, because the ruling of the world this has been judged.

John 16:12 Yet many things I have to say to you, but not you are able to bear now.

John 16:13 When but many may come he the spirit of the truth, he will lead you into all the truth. Not for he will speak from himself, but whatever he may hear, he will speak, and the things coming he will declare to you.

John 16:14 He me will glorify, because out of the mine will take, and will declare to you.

John 16:15 All things what was the Father, mine is. On account of this I said, that out of the mine he takes, and declares to you.

John 16:16 A little while, and not you see me; and again a little while, and you shall see me, because I am going to the Father.

John 16:17 Said then of the disciples of him to each other: What is this which he says to us: A little while, and not you see me; and again a little while and you shall see me; and: Because I am going to the Father?

John 16:18 They said therefore: This what is which he says, the little while? Not we know what he says.

John 16:19 Knew the Jesus, that they wish him to ask, and said to them: Concerning this inquire you with each other, because I said: A little while, and not you see me; and again a little while, and you shall see me?

John 16:20 Indeed indeed I say to you, that will weep and will lament you, the but world will rejoice; you and will be sorrowful, but the sorrow of you into joy shall become.

John 16:21 The woman when she may bear, sorrow has, because has come the hour of her; when but she may have borne the child, no more she remembers of the distress, on account of the joy, that was born a man into the world.

John 16:22 And you therefore sorrow indeed now have; again but I will see you, and will be rejoiced of you the heart, and the joy of you no one takes from you;

John 16:23 and in that the day me not you will ask nothing; Indeed indeed I say to you, that whatever you may ask the Father in the name of me, he will give to you.

John 16:24 Till now not you asked nothing in the name of me; ask you, and you shall receive, so that the joy of you may be completed.

John 16:25 These things in figures I have spoken to you; comes an hour, when no more in figures I will speak to you, but plainly concerning the Father i will tell you.

John 16:26 In that the day in the name of me you will ask; and not I say to you, that I will entreat the Father concerning you;

John 16:27 himself for the Father loves you, because you me have loved and have believed, that I from the God came out.

John 16:28 I came out from the Father, and have come into the world; again I leave the world; and am going to the Father.

John 16:29 Say to him the disciples of him: Lo, now plainly thou speakest, and a figure not one thou sayest.

John 16:30 Now we know, that thou knowest all things, and no need has, that any one thee should ask; in this we believe, that from God thou didst come out.

John 16:31 Answered them the Jesus: Now do you believe.

John 16:32 Lo, comes an hour, and now is come, that you will be scattered every one to the own, and me alone you may leave; and not I am alone, because the Father with me is.

John 16:33 These things I have spoken to you, that in me peace you may have. In the world affliction you have; but be you of good courage, I have overcome the world.

Diaglott, John 17

John 17:1 These things spoke the Jesus, and lifted up the eyes of him to the heaven, and said: O Father, is come the hour; glorify of thee the son, that also the son of thee may glorify thee;

John 17:2 as thou gavest to him authority over all flesh, so that all which thou hast given to him, he may give to them life age-lasting.

John 17:3 This and is the age-lasting life, that they might know thee the only true God, and whom thou hast sent Jesus Anointed.

John 17:4 I thee glorified on the earth; the work I finished, which thou hast given me, that I might do.

John 17:5 And now glorify me, thou O Father, with thyself, with the glory, which I had, before of the the world to be, with thee.

John 17:6 I manifested of thee the name to the men, whom thou hast given to me out of the world; thine they were, and to me them thou hast given; and the word of thee they have kept.

John 17:7 Now they know, that all things whatever thou hast given me, from thee is;

John 17:8 because the words which thou hast given me, I have given to them; and they received, and knew truly, that thou thee I came out, and believed, that thou me didst send.

John 17:9 I concerning them ask; not concerning the world I ask, but concerning whom thou hast given me, because thine they are;

John 17:10 and the mine all thine is, and the thine mine, and I have been glorified in them.

John 17:11 And no more I am in the world, and these in the world are, and I to thee am coming. O Father holy, keep them in the name of thee, by which thou hast given to me; that they may be one, as we.

John 17:12 When I was with them in the world, I kept them in the name of thee; whom thou hast given to me I guarded, and no one of them was destroyed, if not the son of the destruction, that the writings may be fulfilled.

John 17:13 Now and to thee I am coming, and these things I say in the world, that they may have the joy the mine fulfilled in them.

John 17:14 I have given to them the word of thee; and the world hated them, because not they are of the world, as I not am of the world.

John 17:15 Not I ask, that thou wouldst take them out of the world, but that thou wouldst keep them from the evil one.

John 17:16 Of the world not they are, as I of the world not am.

John 17:17 Sanctify them in the truth of thee; the word the thine truth is.

John 17:18 As me thou didst send into the world, also I sent them into the world.

John 17:19 And in behalf of them I sanctify myself, so that also they may be sanctified in truth.

John 17:20 Not concerning these and I ask alone, but also concerning those believing through the word of them into me.

John 17:21 That all one may be; as thou, Father, in me, and I in thee, that also they in us one may be; that the world may believe, that thou me didst send.

John 17:22 And I the glory which thou hast given to me, have given to them; that they may be one, as we one are;

John 17:23 (I in them, and thou in me); that they may be perfected into one, and that may know the world, that thou me didst send, and thou didst love them, as me thou didst love.

John 17:24 O Father, whom thou given to me, I wish, that where am I, also they may be with me; that they may behold the glory the mine, which thou didst give to me, because thou didst love me before a laying down of a world.

John 17:25 O Father righteous, and the world thee not knew; I but thee knew, and these knew that thou me didst send.

John 17:26 And I made known to them the name of thee, and will make known; that the love which thou didst love me, in them may be, and I in them.

Diaglott, John 18

John 18:1 These things saying the Jesus went out with the disciples of himself beyond the brook of the Kedron, where was a garden, into which entered himself and the disciples of him.

John 18:2 Knew and also Judas, he delivering up him, the place; because often met the Jesus there with the disciples of himself.

John 18:3 The then Judas having taken then band, and from the high-priests and Pharisees officers, comes there with torches and lamps and weapons.

John 18:4 Jesus therefore knowing all the things coming on him, going out said to them: Whom seek you?

John 18:5 They answered him: Jesus the Nazarene. Says to them the Jesus: I am. (Was standing and also Judas, the delivering up him, with them.)

John 18:6 When therefore he said to them: That I am; they went into the behind, and fell on the ground.

John 18:7 Again then them he asked: Whom seek you? They and said: Jesus the Nazarene.

John 18:8 Answered Jesus: I said to you, that I am; if therefore me you seek, suffer these to go.

John 18:9 So that might be fulfilled the word, which he said: That whom thou hast given to me, not I lost of them no one.

John 18:10 Simon then Peter having a sword, drew her, and struck the of the high-priest slave, and cut off of him the ear the right. Was now a name to the slave Malchus.

John 18:11 Said therefore the Jesus to the Peter: Put up the sword into the sheath; the cup which has given to me the Father, not not should I drink it?

John 18:12 The then band and the commander and the officers of the Jews apprehend the Jesus, and bound him,

John 18:13 and led him to Annas first; he was for father-in-law of the Caiaphas, who was high-priest of the year that.

John 18:14 Was now Caiaphas he having advised the Jews, that it is better one man to be destroyed in behalf of the people.

John 18:15 Followed and the Jesus Simon Peter, and the other disciples. The and disciples that was known to the high-priest, and went in with the Jesus into the palace of the high-priest.

John 18:16 The but Peter stood at the door without. Went out therefore the disciples the other, who was known to the high-priest, and spoke to the door-keeper, and brought in the Peter.

John 18:17 Says then the female-servant the door-keeper to the Peter: Not also thou of the disciples art the man this? Says he: Not I am.

John 18:18 Stood and the slaves and the officers a coal fire having made, because cold it was, and warmed themselves; was and with them the Peter standing and warming himself.

John 18:19 The therefore high-priest asked the Jesus concerning the disciples of him, and concerning the teaching of him.

John 18:20 Answered him the Jesus: I publicly spoke to the world; I always taught in a synagogue and in the temple, where all the Jews come together, and in secret I said nothing.

John 18:21 Why me dost thou ask? ask those having heard, what I said to them; lo, they know what things said I.

John 18:22 These things and of him having said, one of the officers having stood by gave a blow to the Jesus, saying: Thus dost thou answer the high-priest?

John 18:23 Answered him the Jesus: If evil I spoke, testify concerning the evil; if but well, why me dost thou beat?

John 18:24 Sent him the Annas having been bound to Caiaphas the high-priest.

John 18:25 Was and Simon Peter standing and warming himself. They said therefore to him: Not also thou of the disciples of him thou art? Denied he, and said: Not I am.

John 18:26 Says one of the slaves of the high-priest, a relative being of whom cut off Peter the ear: Not I thee saw in the garden with him?

John 18:27 Again therefore denied the Peter; and immediately cock crew.

John 18:28 They led then the Jesus from of the Caiaphas into the Jerusalem hall; it was and morning. And they not went into the judgment hall, that not they might be defiled, but that they might eat the passover.

John 18:29 Went out therefore the Pilate to them, and said: What accusation bring you against the man this?

John 18:30 They answered and said to him: If not was this an evil-doer, not would to thee we delivered up him.

John 18:31 Said then to them the Pilate: Take him you, and according to the law of you judge him. Said therefore to him the Jews: To us not it is lawful to kill no one.

John 18:32 So that the word of the Jesus might be fulfilled, which he said, pointing out by what death he was about to die.

John 18:33 Went then into the judgment hall again the Pilate, and called the Jesus, and said to him: Thou art the king of the Jews?

John 18:34 Answered him the Jesus: From thyself thou this sayest, or others to thee told concerning me?

John 18:35 Answered the Pilate: Not I a Jew am? the nation the thine and high-priests delivered up thee to me; what didst thou do?

John 18:36 Answered Jesus: The kingdom the mine not is of the world this; if of the world this was the kingdom the mine, the officers would those for me contend, that not I might be delivered up to the Jews, now but the kingdom the mine not is from this place.

John 18:37 Said then to him the Pilate: Not then a king art thou? Answered the Jesus: Thou sayest; that a king am I. I for this have been born, and for this I have come into the world, that I may testify to the truth. Every one who being of the truth, hears of me the voice.

John 18:38 Says to him the Pilate: What is truth? And this saying, again he went out to the Jews, and says to them: I not one fault find in him.

John 18:39 It is but a custom for you, that one to you I release in the passover; are you willing therefore, to you I release the king of the Jews?

John 18:40 They cried out then again all saying: Not this, but the Barabbas. Was now the Barabbas a robber.

Diaglott, John 19

John 19:1 Then therefore took the Pilate the Jesus, and scourged.

John 19:2 And the soldiers braiding a crown of thorns, placed of him the head, and a mantle purple threw about him,

John 19:3 and said: Hail the king of the Jews; and they gave him blows.

John 19:4 Went again out the Pilate, and says to them: Lo, I bring to you him out, that you may know, that in him not one fault I find.

John 19:5 (Came then the Jesus out, wearing the thorny crown, and the purple mantle.) And he says to them: See the man.

John 19:6 When therefore saw him the high-priests and officers, they cried out saying: Crucify, crucify him. Says to them the Pilate: Take him you, and crucify; I for not find in him a fault.

John 19:7 Answered him the Jews: We a law have, and according to the law of us he ought to die, because himself, a son of God he made.

John 19:8 When therefore heard the Pilate this the word, more he was afraid;

John 19:9 and went into the judgment hall again, and says to the Jesus: Whence art thou? The but Jesus an answer not gave to him.

John 19:10 Says then to him the Pilate: To me not thou doest speak? not knowest thou, that authority I have to crucify thee; and authority I have to release thee?

John 19:11 Answered Jesus: Not thou couldst have authority not any against me, if not it was to thee having been given from above; on account of this he delivering up me to thee, greater sin has.

John 19:12 From this seeks the Pilate to release him. The but Jews cried out, saying: If this thou release, not thou art a friend of the Caesar; every one the king himself making, speaks against the Caesar.

John 19:13 The therefore Pilate having heard this the word, brought out the Jesus, and sat down on the tribunal into a place being called Pavement, in Hebrew but Gabbatha;

John 19:14 (it was and a preparation of the passover, hour and about sixth;) and he says to the Jews: See the king of you.

John 19:15 They but cried out: Away, away; crucify him. Says to them the Pilate: The king of you shall I crucify? Answered the high-priests: Not we have a king, if not Caesar.

John 19:16 Then therefore he delivered up him to them, that he might be crucified. They took and the Jesus and led.

John 19:17 And carrying the cross of himself, he went out into the being called of a skull a place, which is called in Hebrew Golgotha.

John 19:18 Where him they crucified, and with him others two, hence and hence, in middle and the Jesus.

John 19:19 Wrote and also a title the Pilate, and placed upon the cross. It was and having been written: Jesus the Nazarene, the king of the Jews.

John 19:20 This therefore the title many read of the Jews, because near was the place of the city, where was crucified the Jesus; and it was having been written in Hebrew, in Greek, in Latin.

John 19:21 Said therefore to the Pilate the high-priests of the Jews: Not write thou: The king of the Jews; but that he said: A king I am of the Jews.

John 19:22 Answered the Pilate: What I have written, I have written.

John 19:23 The then soldiers, when they crucified the Jesus, took the mantles of him, (and made four parts, to each soldier a part,) and the coat. Was but the coat without seam, from the top woven throughout whole;

John 19:24 they said then to each other: Not let us tear him, but we may cast lots about him, of whom it shall be. That the writing might be fulfilled that saying: They divided the mantles of me for themselves, and on the raiment of me they cast a lot. The indeed therefore soldiers these things did.

John 19:25 Stood now by the cross of the Jesus the mother of him, and the sister of the mother of him, Mary that of the Klopas, and Mary the Magdalene.

John 19:26 Jesus therefore seeing the mother, and the disciples standing by, whom he loved, he says to the mother of himself: O woman, lo, the son of thee.

John 19:27 Then he says to the disciples: Lo, the mother of thee. And from that the hour took the disciple her into the own.

John 19:28 After this knowing the Jesus, that all things already had been finished that might be finished the writing, says: I thirst.

John 19:29 A vessel therefore stood of vinegar full; they and filling a sponge of vinegar, and to a hyssop-stalk putting round, brought of him to the mouth.

John 19:30 When therefore took the vinegar the Jesus said: It has been finished; and having inclined the head, he gave up the spirit.

John 19:31 The then Jews (that not might remain on the cross the bodies in the sabbath; since a preparation it was; was for great the day that of the sabbath) asked the Pilate, that might be broken of them the legs, and they might be taken away.

John 19:32 Came therefore the soldiers, and of the indeed first, they brake the legs, and of the other that having been crucified with him.

John 19:33 To but the Jesus having come, when they saw him already having died, not they broke of him the legs;

John 19:34 but one of the soldiers with a spear of him the side pierced, and immediately came out blood and water.

John 19:35 And he having seen has testified, and true of him is the testimony; and he knows, that true things he says, so that also you may believe.

John 19:36 Occurred for these things, that the writing might be fulfilled: A bone not shall be broken of him.

John 19:37 And again another writing says: They shall look into whom they pierced.

John 19:38 After and these things, asked the Pilate the Joseph that from Arimathea, (being a disciple of the Jesus, having been hid but through the fear of the Jews,) that he might take away the body of the Jesus, and permitted the Pilate. He came therefore and took away the body of the Jesus.

John 19:39 Came and also Nicodemus, (the having come to the Jesus by night the first,) bringing a mixture of myrrh and aloes about pounds a hundred.

John 19:40 They took therefore the body of the Jesus, and bound it with linen cloths with the spices, as customary it is with the Jews to embalm.

John 19:41 Was and in the place, where he was crucified, a garden, and in the garden a tomb new, in which not yet no one was laid.

John 19:42 There therefore on account of the preparation of the Jews, because near was the tomb, they laid the Jesus.

Diaglott, John 20

John 20:1 The and first of the week Mary the Magdalene comes early, dark yet being, into the tomb; and sees the stone having been taken away out of the tomb,

John 20:2 she runs therefore and comes to Simon Peter, and to the other disciple, whom loved the Jesus, and says to them: They took away the Lord out of the tomb, and not we know, where they laid him.

John 20:3 Went out then the Peter and the other disciples, and they came into the tomb.

John 20:4 Ran and they two together; and the other disciple ran before more quickly of the Peter, and came first into the tomb;

John 20:5 and stooping down he sees lying the linen cloths; not however he went in.

John 20:6 Comes then Simon Peter following him, and entered into the tomb, and sees the linen cloths lying,

John 20:7 and the napkin which was on the head of him, not with the linen cloths lying, but apart having been folded up into one place.

John 20:8 Then therefore went in also the other disciple, he coming first into the tomb, and saw, and believed.

John 20:9 Not yet for they knew the writing, that it behooved him out of dead ones to have been raised.

John 20:10 Went then again to themselves the disciples.

John 20:11 Mary but stands by the tomb weeping outside. As therefore she wept, she stopped down into the tomb,

John 20:12 and sees two messengers in white sitting, one at the head, and one at the feet, where was laid the body of the Jesus.

John 20:13 And say to her they: O woman, why weepest thou? She says to them: Because they took away the Lord of me, and not I know where they laid him.

John 20:14 These things having said, she turned into the behind, and sees the Jesus standing; and not knew, that Jesus it is.

John 20:15 Says to her the Jesus: O woman, why weepest thou? whom seekest thou? She, supposing that the gardener it is, says to him: O sir, if thou didst carry off him, tell me where thou didst lay him, and I him will take away.

John 20:16 Says to her the Jesus: Mary. Turning round she says to him: Rabboni, which means, O teacher.

John 20:17 Says to her the Jesus: Not me touch; not yet for I have gone up to the Father of me; go but to the brethren of me, and say to them: I go up to the Father of me and Father of you, even God of me and God of you.

John 20:18 Comes Mary the Magdalene telling the disciples, that she had seen the Lord, and these things he said to her.

John 20:19 Being then evening in the day that the first of the week, and the doors having been shut, where were the disciples having been assembled, through the fear of the Jews, came the Jesus, and stood into the midst, and says to them: Peace to you.

John 20:20 And this having said, he showed to them the hands and the side of himself. Were glad therefore the disciples, seeing the Lord.

John 20:21 Said then to them the Jesus again: Peace to you; as sent me the Father, also I send you.

John 20:22 And this having said, he breathed on, and says to them: Receive you a spirit holy.

John 20:23 If of whom you may forgive the sins, they are forgiven them; if of whom you may retain, they have been retained.

John 20:24 Thomas but, one of the twelve, he being called a twin, not was with them when came the Jesus.

John 20:25 Said then to him the other disciples: We have seen the Lord. He but said to them: If not I may see in the hands of him the mark of the nails, and may put the finger of me into the mark of the nails, and may put the hand of me into the side of him, not not I will believe.

John 20:26 And after days eight again were within the disciples of him, and Thomas with them. Comes the Jesus, the doors having been shut, and stood into the midst, and said: Peace to you.

John 20:27 Afterwards he says to the Thomas: Bring the finger of thee here, and see the hands of me, and bring the hand of thee, and put into the side of me; and not be thou unbelieving, but believing.

John 20:28 Answered Thomas and said to him: The Lord of me and the God of me.

John 20:29 Says to him the Jesus: Because thou hast seen me, thou hast believed; blessed they not having seen, and having believed.

John 20:30 Many indeed then and other signs did the Jesus in presence of the disciples of him, which not it is having been written in the book this.

John 20:31 These things but have been written, that you may believe, that Jesus is the Anointed, the son of the God, and that believing life you may have in the name of him.\

Diaglott, John 21

John 21:1 After these things manifested himself again the Jesus to the disciples on the sea of the Tiberias. He manifested and thus.

John 21:2 Were together Simon Peter, and Thomas he being called a twin, and Nathanael he from Cana of the Galilee, and they of the Zebedee, and others of the disciples of him two.

John 21:3 Says to them Simon Peter: I am going to fish. They say to him: Are going also we with thee. They went out, and entered into the ship immediately, and in that the night they caught nothing.

John 21:4 Morning but now being come, stood the Jesus on the shore; not however knew the disciples, that Jesus it is.

John 21:5 Says therefore to them the Jesus: Children, not any food have you? They answered him: No.

John 21:6 He and said to them: Cast you into the right parts of the ship the net, and you will find. They cast then, and no longer it to draw were able from the multitude of the fishes.

John 21:7 Says therefore the disciple that whom loved the Jesus, to the Peter: The Lord it is; Simon then Peter, having heard that the Lord it is, the upper garment he girded; he was for naked; and threw himself into the sea.

John 21:8 The but other disciples by the little ship came (not for they were far from the land, but about from cubits two hundred), dragging the net of the fishes.

John 21:9 When therefore they went up to the land, they see a fire of coals lying, and a fish lying on, and bread.

John 21:10 Says to them the Jesus: Bring you from the fishes, which you caught just now.

John 21:11 Went up Simon Peter, and drew the net to the land, full of fishes, great a hundred fifty-three; and so many being, not was torn the net.

John 21:12 Says to them the Jesus: Come, breakfast you. No one but presumed of the disciples to ask him: Thou who art? knowing, that the Lord it is.

John 21:13 Comes the Jesus, and takes the bread, and gives to them, and the fish in like manner.

John 21:14 This already third was manifested the Jesus to the disciples of himself, having been raised out of the dead ones.

John 21:15 When therefore they had breakfasted, says to the Simon Peter the Jesus: Simon of Jona, lovest thou me more of these? He says to him: Yes, O lord, thou knowest, that I dearly love thee. He says to him: Feed the lambs of me.

John 21:16 He says to him again a second time: Simon of Jona, lovest thou me? He says to him: Yes, O lord, thou knowest, that I dearly love thee. He says to him: Tend thou the sheep of me.

John 21:17 He says to him the third: Simon of Jona, dearly lovest thou me? Was grieved the Peter, because he said to him the third, Dearly lovest me thou? and he said to him: O lord, thou all things knowest; thou knowest, that i dearly love thee. Says to him the Jesus: Feed the sheep of me.

John 21:18 Indeed indeed I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou didst wish; when but thou art old, thou wilt stretch out the hands of thee, and another thee will gird, and will carry where not thou wishest.

John 21:19 This now he said, signifying, by what death he will glorify the God. And this having said, he says to him: Follow me.

John 21:20 Having turned about and the Peter sees the disciples, whom loved the Jesus, following (who also reclined at the supper on the breast of him, and said: O lord, who is he betraying thee?)

John 21:21 Him seeing the Peter says to the Jesus: O lord, this and what?

John 21:22 Says to him the Jesus: If him I wish to abide till I come, what to thee? thou follow me.

John 21:23 Went out therefore the word this among the brethren, that the disciple that not dies. And not said to him the Jesus, that not he dies; but: If him I wish to abide till I come, what to thee?

John 21:24 This is the disciple, he testifying concerning these things, and having written these things; and we know, that true is the testimony of him.

John 21:25 Is and also other many things did the Jesus, which if they should be written every one, not even him I suppose the world to contain the being written books.

Diaglott, Acts 1

Acts 1:1 The indeed first account I made concerning all things, O Theophilus, which began the Jesus to do and also to teach,

Acts 1:2 even to which day, having given charge to the apostles, through spirit holy whom he chose, he was taken up.

Acts 1:3 To whom also he presented himself living after the to suffer him, in many clear proofs, through days forty being seen by them, and saying the things concerning the kingdom of the God.

Acts 1:4 And assembling them he command them, from Jerusalem not to depart, but to wait for the promise of the Father, which you heard from me;

Acts 1:5 that John indeed dipped in water, you but shall be dipped in spirit holy, not after many these days.

Acts 1:6 They indeed therefore having come together, asked him; saying: O lord, if in the time this thou restorest the kingdom to the Israel?

Acts 1:7 He said and to them: Not for you it is to know times or seasons, which the Father placed in the own authority.

Acts 1:8 But you shall receive power having come the holy spirit upon you; and you shall be to me witnesses in both Jerusalem, and in all the Judea and in Samaria, and even to farthest part of the land.

Acts 1:9 And these things having said, beholding of them he was lifted up; and a cloud withdrew him from the eyes of them.

Acts 1:10 And as fixedly gazing they were into the heaven, going away of him, and lo, men two were standing by them in raiment white,

Acts 1:11 they and said: Men of Galilee, why stand you looking into the heaven? this the Jesus, he being taken up from you into the heaven, thus will come, which manner you saw him going into the heaven.

Acts 1:12 Then they returned into Jerusalem from a mountain that being called of olive-trees, which is near Jerusalem, a sabbath being distant journey.

Acts 1:13 And when they came into, they went up into the upper room, where were remaining, the, both Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus also Simon the zealot and Judas of James.

Acts 1:14 These all were being constantly engaged with one mind in the prayer, with women, and Mary the mother of the Jesus, and with the brothers of him.

Acts 1:15 And in the days these having stood up Peter in middle of the disciples, he said: (was and a crowd of names, in the same about a hundred twenty;)

Acts 1:16 Men brethren, it was necessary to be fulfilled the writing this, which spoke before the spirit the holy through mouth of David, about Judas that having become a guide to those having seized the Jesus;

Acts 1:17 because having been numbered he was among us, and obtained the lot of the service this.

Acts 1:18 This indeed therefore bought a field out of a reward of the wickedness; and head-foremost having fallen, he burst in middle, and were poured out all the bowels of him;

Acts 1:19 and known became to all those dwelling in Jerusalem, so as to be called the field that in the own language of them, Aceldama, this is, a field of blood.

Acts 1:20 It is written for in book of psalms: Let be the dwelling of him desolate, and not let be the dwelling in her; and, The charge of him let take another.

Acts 1:21 It is necessary therefore of those having associated with us men in all time, in which went in and went out among us the Lord Jesus,

Acts 1:22 beginning from the dipping of John to the day which he was taken up from us, a witness of the resurrection of him to become with us one of these.

Acts 1:23 And they set forth two, Joseph that being call Barsabas, who was surnamed Justus, and Matthias.

Acts 1:24 And praying they said: Thou, O Lord, heart-knower of all, show which thou didst select out of these the two one,

Acts 1:25 to take the lot of the service this and apostleship, from which stepped aside Judas, to go into the place the own.

Acts 1:26 And they gave lots of them; and fell the lot on Matthias, and he was counted with the eleven apostles.

Diaglott, Acts 2

Acts 2:1 And in the to be fully come the day of the Pentecost, were all with one mind in the same.

Acts 2:2 And were suddenly from the heaven a sound as of a rushing wind violent, and it filled whole the house, were they were sitting;

Acts 2:3 and they saw with them being divided tongues like fire; sat and on one each one of them,

Acts 2:4 and they were filled all spirit holy, and they began to speak with other tongues, as the spirit gave to them to speak.

Acts 2:5 Were now in Jerusalem dwelling Jews, men pious, from every nation of those under the heaven.

Acts 2:6 Having happened and the sound this, came together the multitude, and were perplexed; because heard one each in the own language speaking of them.

Acts 2:7 Were astonished and all and wondered, saying to each other: Not lo all these are who are speaking Galileans?

Acts 2:8 And how we hear each one in the own language of us, in which we were born,

Acts 2:9 Parthians and Medes and Elamites, and those dwelling the Mesopotamia, Judea both and Cappadocia, Pontus and the Asia,

Acts 2:10 Phrygia both and Pamphylia, Egypt and the parts of the Lybia that upon Cyrene, and those sojourning Romans, Jews both and proselytes,

Acts 2:11 Cretans and Arabians, we hear speaking them in the our tongues the great things of the God?

Acts 2:12 Were astonished and all and perplexed, one to another saying: What will this to be?

Acts 2:13 Others but deriding said: That sweet wine having been filled they are.

Acts 2:14 Standing up but Peter with the eleven, lifted up the voice of himself, and said to them: Men Jews, and those dwelling in Jerusalem all, this to you known let be, and listen you the words of me.

Acts 2:15 Not for, as you suppose, these are drunk; it is for hour third of the day;

Acts 2:16 but this is that having been spoken through the prophet Joel:

Acts 2:17 And it shall be in the last the days, say the God, I will pour out from of the spirit of me upon all flesh; and shall prophesy the sons of you and the daughters of you, and the young men of you visions shall see, and the old men of you dreams shall dream;

Acts 2:18 and even on the male-slaves of me and on the female-slaves of me in the days those I will pour out from of the spirit of me, and they shall prophesy.

Acts 2:19 And I will give prodigies in the heaven above, and signs on the earth below, blood and fire and a cloud of smoke;

Acts 2:20 the sun shall be turned into darkness, and the moon into blood, sooner than to come the day of Lord the great and illustrations.

Acts 2:21 And it shall be, every one who may call upon the name of Lord, shall be saved.

Acts 2:22 Men Israelites, hear you the words these: Jesus the Nazarene, a man from the God having been pointed out to you by mighty works and prodigies and signs, (which did through him the God in midst of you, as also yourselves you know,)

Acts 2:23 this by the having been fixed purpose and foreknowledge of the God given up having been taken, by hands of lawless ones having affixed to you killed.

Acts 2:24 Whom the God raised up; having loosed the pains of the death, in as much as not was possible to be held him under it.

Acts 2:25 David for says concerning him: I saw the Lord in presence of me always, because at right hand of he is, so that not I may be shaken.

Acts 2:26 Through this rejoiced the heart of me, and exulted the tongue of me; moreover and also the flesh of me will repose in hope;

Acts 2:27 because not thou wilt abandon the life of me to invisibility, nor thou wilt abandon the holy one of thee to see corruption.

Acts 2:28 Thou didst make known to me ways of life; thou wilt fill me of joy with the face of thee.

Acts 2:29 Men brethren, it is lawful to speak with freedom to you concerning the patriarch David, that both he died and was buried, and the tomb of him is among us till of the day this.

Acts 2:30 A prophet there being, and knowing that with an oath swore to him the God, out of fruit of the loins of him to cause to sit on the throne of him,

Acts 2:31 foreseeing he spoke concerning the resurrection of the Anointed, that not he was abandoned into invisibility, nor the flesh of him saw corruption.

Acts 2:32 This the Jesus raised up the God, of which all we are witnesses.

Acts 2:33 To the right hand therefore of the God having been exalted, the and promise of the holy spirit having received from the Father, he poured out this, which you see and hear.

Acts 2:34 Not for David ascended into the heavens; he says but himself: Said the Lord to the lord of me: Sit thou at right hand of me,

Acts 2:35 till I may place the enemies of thee a footstool for the feet of thee.

Acts 2:36 Certainly therefore let know all house of Israel, that both Lord him and Anointed the God made, this the Jesus, whom you crucified.

Acts 2:37 Having heard and they were pierced to the heart, said and to the Peter and the other apostles: What shall we do, men brethren?

Acts 2:38 Peter and said to them: Reform you, and be dipped each one of you in the name of Jesus Anointed, for forgiveness of sins, and you shall receive the gifts of the holy spirit.

Acts 2:39 To you for is the promise and to the children of you, and to all those at a distance as many as may call Lord the God of us.

Acts 2:40 Other and words with many he testified, and exhorted, saying: Be saved from the generation of the perverse this.

Acts 2:41 They indeed therefore gladly having received the word of him, were dipped; and were added the day that souls about three thousand.

Acts 2:42 Were and constantly attending to the teachings of the apostles, and to the distribution, and to the breaking of the loaf, and to the prayers.

Acts 2:43 Came and to every soul fear, many and prodigies and signs through the apostles were done.

Acts 2:44 All and those believing were in the same, and had all things common,

Acts 2:45 and the possessions and the goods they were selling; and they were dividing them to all, as any one need had.

Acts 2:46 Every day and constantly attending with one mind in the temple, breaking and at home bread, they were partaking of food in gladness and singleness of heart,

Acts 2:47 praising the God, and having favor with whole the people. The and Lord was adding those being saved everyday to the congregation.

Diaglott, Acts 3

Acts 3:1 In the same now Peter and John were going up into the temple at the hour of the prayer the ninth.

Acts 3:2 And a certain man lame from womb of mother of himself being, was being carried; whom they placed every day at the door of the temple that being called beautiful, the to ask alms from those entering into the temple.

Acts 3:3 Who seeing Peter and John being about to go into the temple, asked alms to receive.

Acts 3:4 Looking steadily and Peter on him with the John, said: Look on us.

Acts 3:5 He and gave heed to them, expecting something from them to receive.

Acts 3:6 Said and Peter: Silver and gold not are possessed by me; what but I have, this to thee I give. In the name of Jesus Anointed the Nazarene do thou arise and walk.

Acts 3:7 And having taken him the right hand he rose up; immediately and were strengthened of him the feet and the ankle-bones.

Acts 3:8 And leaping up he stood, and walked; and entered with them into the temple, walking and leaping, and praising the God.

Acts 3:9 And saw him all the people walking and praising the God;

Acts 3:10 they knew and him, that he was who for the alms sitting at the beautiful gate of the temple; and they were filled with wonder and amazement at that having happened to him.

Acts 3:11 Holding fast and of him the Peter and John, ran together to them all the people to the porch that being called of Solomon, awe-struck.

Acts 3:12 Seeing and Peter answered to the people: Men Israelites, why do you wonder at this? or to us why look you earnestly, as by own power or piety having been made of the to walk him?

Acts 3:13 The God of Abraham and Isaac and Jacob, the God of the fathers of us, glorified the servant of himself Jesus, whom you indeed delivered up, and denied him in face of Pilate, having judged he to release.

Acts 3:14 You but the holy and righteous denied, and asked a man a murderer to be granted to you,

Acts 3:15 the and prince of the life you killed; whom the God raised out of dead ones, of whom we witnesses are;

Acts 3:16 and by the faith of the name of him, this whom you behold and know, strengthened the name of him; and the faith that through him gave to him the perfect soundness this in presence of all of you.

Acts 3:17 And now, brethren, I know that in ignorance you did, as also the rulers of you.

Acts 3:18 The but God what he foretold through mouth of all of the prophets of himself, to suffer the Anointed, he fulfilled thus.

Acts 3:19 Reform you therefore and turn you, in order that the to be wiped out of you the sins, that may come seasons of refreshing from face of the Lord,

Acts 3:20 and he may send him having been before destined for you Jesus Anointed;

Acts 3:21 whom must heaven indeed to receive till time of restoration of all things, which spoke the God through mouth of the holy of himself prophets from an age.

Acts 3:22 Moses indeed to the fathers said: That a prophet to you shall raise up Lord the God of you, from of the brethren of you; like me; of him you shall hear in all things, which he may speak to you.

Acts 3:23 It shall be and, every soul whatever not may hear the prophet that, shall be destroyed out of the people.

Acts 3:24 Also all and the prophets from Samuel and those succeeding as many as spoke also told of the days these.

Acts 3:25 You are the sons of the prophets, and of the covenant, which ratified the God to the fathers of us, saying to Abraham: And in the seed of thee shall be blessed all the families of the earth.

Acts 3:26 To you first the God, having raised up the servant of himself, sent him blessing you, in the to turn each one from the evil deeds of you.

Diaglott, Acts 4

Acts 4:1 Speaking and of them to the people, and came upon them the priests and the captain of the temple and the Sadducees,

Acts 4:2 being grieved through the to teach them the people, and to announce in the Jesus the resurrection that out of dead ones.

Acts 4:3 And they laid on them the hands, and put into keeping to the morrow; it was for evening now.

Acts 4:4 Many but of those having heard the word believed; and became the number of the men about thousand five.

Acts 4:5 It happened and on the morrow to be assembled of them the rulers and elders and scribes at Jerusalem;

Acts 4:6 also Annas the high-priest, and Caiaphas and John and Alexander, and as many as were of the family of high-priesthood.

Acts 4:7 And having placed them in middle they asked: By what power, or in what name did this you?

Acts 4:8 Then Peter being filled with spirit holy, said to them: Rulers of the people, and elders of the Israel,

Acts 4:9 if we to-day be examined to for kindness a man sick, by what he has been saved.

Acts 4:10 Known be it all to you and to all the people of Israel, that in the name of Jesus Anointed the Nazarene, whom you crucified whom the God raised out of the dead ones, by him this has stood in presence of you sound.

Acts 4:11 This is the stone that having been despised by you the builders, the having been made into a head of a corner.

Acts 4:12 And not is in another to any one the salvation; not even for a name is another under the heaven, that having been given among men, in which must to be saved us.

Acts 4:13 Seeing and the of the Peter boldness and of John, and having perceived, that men unlearned they are and ungifted, they wondered, they knew and them, that with the Jesus they were;

Acts 4:14 the and man beholding with them standing that having been healed, nothing they had to say against.

Acts 4:15 Having ordered and them outside of the high-council to go, they consulted with each other,

Acts 4:16 saying: What shall we do to the men these? that indeed for known a sign has been done by them, to all those dwelling in Jerusalem manifest, and not we were able to deny.

Acts 4:17 But that not to more it may spread among the people, with a threat let us threaten them, no longer to speak in the name this to any man.

Acts 4:18 And having called them, they charged them not at all not to speak nor to teach in the name of the Jesus.

Acts 4:19 The but Peter and John answering to them said: If just it is in presence of the God, you to hearken rather than the God, judge you.

Acts 4:20 Not are able for we, what we saw and heard, not to speak.

Acts 4:21 They and having again threatened them dismissed them, nothing finding the how they might punish them, on account of the people; because all glorified the God on account of that having been done.

Acts 4:22 Years for was more forty the man; on whom was wrought the sign this of the cure.

Acts 4:23 Having been dismissed and they came to the own friends, and related what things to them the high-priests and the elders said.

Acts 4:24 They and having heard, with one mind lifted up a voice to the God, and said: O Sovereign, thou the God, that having made the heaven and the earth and the sea, and all the things in them;

Acts 4:25 who through mouth of David a servant of thee having said: Why raged nations, and peoples devised vain things?

Acts 4:26 Stood up the kings of the earth, and the rulers were assembled in the same, against the Lord, and against the Anointed of him.

Acts 4:27 Were gathered for in truth in the city this against the holy servant of thee Jesus, whom thou didst anoint, Herod both and Pontius Pilate, with Gentiles and peoples of Israel,

Acts 4:28 to do what things the hand of thee and the will of thee before marked out to be done.

Acts 4:29 And now, O Lord, look thou upon the treats of them, and grant to the slaves of thee, with freedom all to speak the word of thee,

Acts 4:30 in the the hand of thee to stretch out thee for healing, and signs and prodigies to do through the name of the holy child of thee Jesus.

Acts 4:31 And having prayed of them was shaken the place, in which they were assembled; and they were filled all of a spirit holy, and spoke the word of the God with freedom.

Acts 4:32 Of the and multitude of those having believed was the heart and the soul one; and not even one any of the possessions of him said his own to be, but was to them all things common.

Acts 4:33 And with great power the testimony the apostles of the resurrection of the Lord Jesus; favor and great was on all them.

Acts 4:34 Not even for the poor any one was among them; such as for owners of lands or houses were, were selling bringing the prices of those being sold,

Acts 4:35 and were placing at the feet of the apostles; it was divided and to each one, according as might one need have.

Acts 4:36 Joses and, he being surnamed Barnabas by the apostles, (which is being translated, a son of exhortation,) a Levite, a Cyprian by the birth,

Acts 4:37 having to him a field, having sold brought the price, and placed at the feet of the apostles.

Diaglott, Acts 5

Acts 5:1 A man but certain Ananias by name, with Sapphira the wife of himself, sold a possession;

Acts 5:2 and kept back from the price, being privy also the wife of him; and having brought a part certain, at the feet of the apostles placed.

Acts 5:3 Said and Peter: Ananias, why has filled the adversary the heart of thee, to deceive thee the spirit the holy, and to keep back from the price of the land?

Acts 5:4 Not remaining, to thee it remained, and having been sold, in the thine authority it was? why that hast thou placed in the heart of thee the thing this? not thou hast lied to men, but to the God.

Acts 5:5 Having heard and the Ananias the words these, falling down breathed out. And came a fear great on all those having heard these.

Acts 5:6 Having arisen and the younger ones wrapped up him, and having carried out they buried.

Acts 5:7 It happened and about hours three apart, and the wife of him not having known that having been done came in.

Acts 5:8 Answered and to her the Peter: Tell me, if for so much the land you sold? She and said: Yes for so much.

Acts 5:9 The and Peter said to her: Why that it has been agreed upon by you to tempt the spirit of Lord? Lo the feet of those having buried the husband of thee, at the door, and they will carry out thee.

Acts 5:10 She fell and immediately at the feet of him, and breathed out; having come in and the younger ones found her dead, and having carried out they buried with the husband of her.

Acts 5:11 And came a fear great on whole the assembly, and on all those having heard these things.

Acts 5:12 Through and the hands of the apostles were done signs and prodigies among the people many; and they were with one mind all in the portico of Solomon;

Acts 5:13 of the and others no one presumed to join himself to them. But magnified them the people;

Acts 5:14 (more and were added believing to the Lord multitudes of men both and women;)

Acts 5:15 so that in the open squares to bring out the sick ones, and to place on beds and couches, that coming of Peter if even the shadow might overshadow some of them.

Acts 5:16 Came together and also the multitude from the surrounding cities into Jerusalem, bringing sick ones and those being troubled by spirits impure; whom were healed all.

Acts 5:17 Having arisen and the high priest and all those with him, the being sect of the Sadducees, were filled of anger.

Acts 5:18 And laid the hands of them on the apostles, and placed them in prison public.

Acts 5:19 A messenger but of a Lord by the night opened the doors of the prison, having brought out and them said:

Acts 5:20 Go, and standing speak you in the temple to the people all the words of the life this.

Acts 5:21 Having heard and they entered at the dawn into the temple, and taught. Having come and the high-priest and those with him, they called together the high council even all the senate of the sons of Israel, and sent into the prison, to have brought them.

Acts 5:22 The but officers having gone not found them in the prison; having returned and reported,

Acts 5:23 saying: That the indeed prison we found having been closed with all safety, and the guards standing before the doors; having opened but, within no one we found.

Acts 5:24 When and they heard the words these the, both priest and the commander of the temple and the high-priests, they doubted concerning them, what might be this.

Acts 5:25 Having come but one told them: That lo, the men whom you put in the prison, are in the temple standing and teaching the people.

Acts 5:26 Then having gone the commander with the officers, they brought them, not with violence; they feared for the people, that not they might be stoned.

Acts 5:27 Having brought and them they stood in the sanhedrim. And asked them the high-priest,

Acts 5:28 saying: Not with a charge we charged you, not to teach in the name this? and lo, you have filled the Jerusalem of the teaching of you, and you wish to bring on us the blood of the man this.

Acts 5:29 Answering and the Peter and the apostles, said: To obey it is necessary God rather than men.

Acts 5:30 The God of the fathers of us raised up Jesus, whom you laid violent hands upon, having hanged on a cross;

Acts 5:31 him the God a prince and a savior has lifted up to the right hand of himself, to give reformation to the Israel, and forgiveness of sins.

Acts 5:32 And we are of him witnesses of the matters these, and the spirit also the holy, which gave the God to those submitting to him.

Acts 5:33 They and having heard were enraged, and took counsel to kill them.

Acts 5:34 Having arisen and one in the high council a Pharisee, by name Gamaliel a teacher of law, honored by all the people, ordered without a little while the apostles to be put.

Acts 5:35 He said and to them: Men Israelites, take heed to yourselves, to the men these, what you are about to do.

Acts 5:36 Before for these the days stood up Theudas, saying to be some one himself, to whom adhered a number of men about four hundred; who was put to death, and all as many as listened to him, were dispersed, and came to nothing.

Acts 5:37 After this stood up Judas the Galilean, in the days of the registering, and drew away people much behind himself; and he was destroyed, and all as many as listened to him, were dispersed.

Acts 5:38 And now I say to you, withdraw from the men these, and let alone them, because if may be from men the counsel this or the work this, it will be overthrown;

Acts 5:39 if but from God it is, not you are able to overthrow them, not and fighters against God you should be found.

Acts 5:40 They were persuaded and by him; and having called the apostles, having beaten they commanded not to speak in the name of the Jesus, and released them.

Acts 5:41 They indeed therefore went rejoicing from presence of the high-council, because in behalf of the name they were accounted worthy to be dishonored.

Acts 5:42 Every and day in the temple and at home not they ceased teaching and announcing glad tidings of Jesus the Anointed.

Diaglott, Acts 6

Acts 6:1 In and the days those increasing the disciples, came a murmuring of the Hellenists to the Hebrews, because were overlooked in the service the daily the widows of them.

Acts 6:2 Having called and the twelve the multitude of the disciples, said: Not proper it is us having left the word of the God, to serve tables.

Acts 6:3 Look you out therefore, brethren, men from of you being attested seven, full of spirit and wisdom, whom we will appoint to the need this;

Acts 6:4 we but to the prayer and to the service of the word will constantly attend.

Acts 6:5 And pleased the word in presence of all of the multitude; and they chose Stephen, a man full of faith and spirit holy, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch;

Acts 6:6 whom they placed in presence of the apostles; and having prayed they put to them the hands.

Acts 6:7 And the word of the God grew, and was multiplied the number of the disciples in Jerusalem greatly; great and a crowd of the priests were obedient to the faith.

Acts 6:8 Stephen and full of favor and of power performed prodigies and signs great among the people.

Acts 6:9 Stood up and some of those from the synagogue of that being called of Libertines, and of Cyrenians, and of Alexandrians, and of those from Cilicia and Asia, disputing with the Stephen;

Acts 6:10 and not were able to resist the wisdom and the spirit with which he spoke.

Acts 6:11 Then they thrust under men, saying: That we have heard him speaking words blasphemous against Moses and the God.

Acts 6:12 They stirred up and the people and the elders and the scribes, and having come upon they seized him, and led into the high council,

Acts 6:13 stood up and witnesses false, saying: The man this not ceases words speaking against the place of the holy and the law.

Acts 6:14 We have heard for him saying: That Jesus the Nazarene this will destroy the place this, and will change the customs, which delivered to us Moses.

Acts 6:15 And having gazed on him all those being seated in the high-council, saw the face of him like a face of a messenger.

Diaglott, Acts 7

Acts 7:1 Said and the high-priest: If then these things thus are?

Acts 7:2 He and said: Men brethren and fathers, hear you. The God of the glory appeared to the father of us Abraham being in the Mesopotamia, before to dwell him in Charran.

Acts 7:3 And said to him: Go out from the land of thee, and from the kindred of thee, and come into a land, which to thee I may show.

Acts 7:4 Then going out from land of Chaldeans, he dwelt in Charran; and thence, after the to have died the father of him, he caused to remove him into the land this, in which you now dwell;

Acts 7:5 and not he gave to him inheritance in her, not even a foot-breadth; and he promised to him to give for a possession her, and to the seed of him after him, not being to him a child.

Acts 7:6 Spoke and thus the God: That shall be the seed of him a stranger in a land foreign, and they will enslave it and they will oppress years four-hundred;

Acts 7:7 and the nation, to which they may be enslaved, will judge I, said the God; and after these things they shall come out, and shall render service to me in the place this.

Acts 7:8 And he gave to him a covenant of circumcision; and thus he begot the Isaac, and circumcised him the day the eighth; and the Isaac the Jacob, and the Jacob the twelve patriarchs.

Acts 7:9 And the patriarchs envying the Joseph sold into Egypt; and was the God with him,

Acts 7:10 and delivered him out of all of the afflictions of him, and gave to him favor and wisdom in presence of Pharaoh king of Egypt, and placed him ruling over Egypt and whole the house of himself.

Acts 7:11 Came and a famine on whole the land of Egypt and Canaan, and affliction great; and not found provisions of fathers of us.

Acts 7:12 Having heard and Jacob being grain in Egypt, he sent the fathers of us first.

Acts 7:13 And in the second was made known Joseph to the brothers of himself, and shown became to the Pharaoh the family of the Joseph.

Acts 7:14 Having sent and Joseph called for the father of himself Jacob, and all the kindred, in souls seventy-five.

Acts 7:15 Went down and Jacob into Egypt, and died he and the fathers of us.

Acts 7:16 And they were carried into Sychem, and were placed in the tomb, which bought Abraham for a price of silver from the sons of Emmor of the Sychem.

Acts 7:17 When but drew near the time of the promise, which swore the God to the Abraham, grew the people and were multiplied in Egypt;

Acts 7:18 till for whom stood up a king another, who not knew the Joseph.

Acts 7:19 This having dealt deceitfully the family of us, ill-treated the fathers of us, of the to cause to be exposed the babes of them; in order that not they might be preserved.

Acts 7:20 In which season was born Moses, and was beautiful to the God; who was nursed months three in the house of the father.

Acts 7:21 Having exposed and him, took up him the daughter of Pharaoh, and nursed him herself for a son.

Acts 7:22 And was taught Moses in all wisdom of Egyptians; was and powerful in words and in works of himself.

Acts 7:23 When but was completed to him forty years of time, it came up in the heart of him to visit the brethren of himself, the sons of Israel.

Acts 7:24 And seeing one being wronged, he defended, and did justice to him being oppressed, having smitten the Egyptian.

Acts 7:25 He thought and to understand the brethren of himself, that the God by hands of him gives to them salvation; they but not understood.

Acts 7:26 In the but next day he appeared to those contending, and urged them to peace, saying: Men, brethren are you; why wrong you each other?

Acts 7:27 He but wronging the neighbor, thrust away him, saying: Who thee has appointed a ruler and a judge over us?

Acts 7:28 Not to kill me thou wishest, in which manner thou didst kill yesterday the Egyptian?

Acts 7:29 Fled and Moses at the word this, and became a sojourner in land of Midian, where he begot sons two.

Acts 7:30 And being completed years forty, appeared to him in the desert of the mountain Sinai a messenger of Lord in a flame of fire of a bush.

Acts 7:31 The but Moses having seen admired the sight; coming near and of him to observe, came a voice of Lord to him:

Acts 7:32 I the God of the fathers of thee, the God of Abraham, and the God of Isaac, and the God of Jacob. Terrified and being Moses not dared to look.

Acts 7:33 Said and to him the Lord: Loose the sandals of the feet of thee; the for place in which thou standest, ground holy is.

Acts 7:34 Having seen I saw the evil treatment of the people of me of that in Egypt, and the groaning of them I have heard, and am come down to deliver them; and now come, I will send thee into Egypt.

Acts 7:35 This the Moses whom they denied, saying: Who thee appointed a ruler and a judge? this the God a ruler and a redeemer sent by hand of a messenger of that having appeared to him in the bush.

Acts 7:36 This led out them, having done prodigies and signs in the Egypt, and in red sea, and in the desert, years forty.

Acts 7:37 This is the Moses, he saying to the sons of Israel: A prophet for you will raise up Lord the God from of the brethren of you, like me; him you shall hear.

Acts 7:38 This is he being, in the congregation in the desert, with the messenger that speaking to him in the mountain Sinai and of the fathers of us, who received oracles living to give to us;

Acts 7:39 to whom not were willing obedient to become the fathers of us, but thrust away, and turned back in the hearts of them into Egypt,

Acts 7:40 saying to the Aaron: Make for us gods, who shall go before us; the for Moses this who led out us from land Egypt, not we know what has happened to him.

Acts 7:41 And they made a calf in the days those, and offered a sacrifice to the idol, and rejoiced in the works of the hands of them.

Acts 7:42 Turned and the God, and gave up them to serve the host of the heaven; as it is written in book of the prophets: Not victims and sacrifices did you offer to me forty in the desert, house of Israel?

Acts 7:43 And you took up the tabernacle of the Moloch and star of the god of you Remphan, the images, which you made to worship them; and I will cause to remove you beyond Babylon.

Acts 7:44 The tabernacle of the testimony was with the fathers of us in the desert, as directed he speaking to the Moses, to make her according to the form which he had seen;

Acts 7:45 which also brought having received by succession the fathers of us with Jesus in to the possession of the nations, which drove out the God from face of the fathers of us, till the days of David;

Acts 7:46 who found favor in presence of the God, and asked to find a dwelling for the God of Jacob.

Acts 7:47 Solomon but built for him a house.

Acts 7:48 But not the Most High in hand made things dwells, as the prophet says:

Acts 7:49 The heaven to me a throne, the and earth a footstool of the feet of me. What house will you build for me? says Lord; or what place of the dwelling of me?

Acts 7:50 Not the hand of me made these things all?

Acts 7:51 O stiff-necked, and uncircumcised in the heart and the ears; you always the spirit the holy fight against, like the fathers of you also you.

Acts 7:52 Which of the prophets not persecuted the fathers of you? and they killed those having foretold concerning the coming of the righteous, of whom now you betrayers and murderers have become;

Acts 7:53 who received the law by injunctions of messengers, and not you kept.

Acts 7:54 Having heard and these things, they were enraged through the hearts of them, and gnashed the teeth of him.

Acts 7:55 Being but full of spirit holy, having gazed intently into the heaven, he saw glory of God, and Jesus having stood at right of the God,

Acts 7:56 and said: Lo, I see the heavens having been opened, and the son of the man at right having stood of the God.

Acts 7:57 Having cried and with a voice loud, they shut up the ears of them, and they ran with one mind on him;

Acts 7:58 and having cast outside the city, they stoned. And the witnesses laid down the mantles of them at the feet of a young man being called Saul,

Acts 7:59 and they stoned the Stephen, calling upon and saying: L O Lord Jesus, do thou receive the breath of me.

Acts 7:60 Having placed and the knees he cried out with a voice loud: O Lord, not thou mayest place to them the sin this. And this having said, he fell asleep.

Diaglott, Acts 8

Acts 8:1 Saul and was concerning to the death of him. Was and in that the day a persecution great against the congregation that in Jerusalem; all and were scattered in the regions of the Judea and Samaria, except the apostles.

Acts 8:2 Buried and the Stephen men pious, and they made lamentation great for him.

Acts 8:3 Saul but was outraging the congregation, into the houses entering, dragging and men and women, was delivering up into prison;

Acts 8:4 they indeed therefore having been scattered wandered about, preaching glad tidings the word.

Acts 8:5 Philip and going down into a city of the Samaria, proclaimed to them the Anointed.

Acts 8:6 Assented and the crowds to the things being spoken by the Philip with one mind, in the to hear them and to see the signs which he did.

Acts 8:7 Many for of those possessing spirits unclean, crying with a voice loud came out; many and having been praised and lame were cured.

Acts 8:8 And was joy great in the city that.

Acts 8:9 A man but certain, by name Simon, formerly in the city, practising magic, and amazing the nation of the Samaria, saying to be somebody himself great;

Acts 8:10 to whom they assented all from least to greatest, saying: This is the power of the God which is being called great.

Acts 8:11 They attended and to him, because that for a long time with the magic arts to have amazed them.

Acts 8:12 When but they believed the Philip announcing glad tidings the things concerning the kingdom of the God and the name of Jesus Anointed, they were dipped men both and women.

Acts 8:13 The and Simon and himself believed, and having been dipped he was constantly attending to the Philip; beholding and miracles and signs great being done, he was amazed.

Acts 8:14 Having heard and the in Jerusalem apostles, that had received the Samaria the word of the God, they sent to them the Peter and John;

Acts 8:15 who having gone down offered prayer concerning them, so that they might receive spirit holy.

Acts 8:16 (Not yet for it was on any one of them having fallen, only but having been dipped they were into the name of the Lord Jesus.)

Acts 8:17 Then they placed the hands on them, and they received spirit holy.

Acts 8:18 Having seen and the Simon, that through the placing of the hands of the apostles was given the spirit the holy, he offered to them money,

Acts 8:19 saying: Give you also to me the authority this, that to whom ever I may place the hands, they may receive spirit holy.

Acts 8:20 Peter but said to him: The silver of thee with thee may be into destruction, because the gift of the God thou hast thought with money to buy.

Acts 8:21 Not is to thee a part nor lot in the word this; the for heart of thee not is right before the God.

Acts 8:22 Do thou reform therefore from the wickedness of thee this, and entreat of the God, if indeed may be forgiven to thee the thought of the heart of thee.

Acts 8:23 In for a gall of bitterness and a bond of wickedness I see thee being.

Acts 8:24 Answering and the Simon said: Entreat you in behalf of me to the Lord, that nothing may come on me of which you have spoken.

Acts 8:25 They indeed therefore having earnestly testified and having spoken the word of the Lord, turned back for Jerusalem, many and villages of the Samaritans announced glad tidings.

Acts 8:26 A messenger and of a Lord spoke to Philip, saying: Do thou arise, and go towards south, in the way that leading down from Jerusalem to Gaza; this is desert.

Acts 8:27 And having arisen he went; and lo, a man of Ethiopia a eunuch, a grandee of Candace of the queen of Ethiopians, who was over all the treasure of her; who had come worshipping to Jerusalem,

Acts 8:28 was and returning and sitting in the chariot of himself, and was reading the prophet Isaiah.

Acts 8:29 Said and the spirit to the Philip: Go thou near, and be joined to the chariot this.

Acts 8:30 Running to and the Philip heard him reading the prophet Isaiah, and said: Truly understandest thou, what thou readest?

Acts 8:31 He but said: How for should I be able, if not some one should guide me? He called and the Philip, having gone up to sit with him.

Acts 8:32 The and portion of the writing, which he was reading, was this: As a sheep to slaughter was led, and as a lamb before the one shearing him is dumb, so not he opens the mouth of himself.

Acts 8:33 In the low estate of him the judgment of himself was taken away; the and generation of him who shall declare? because is taken away from the earth the life of him.

Acts 8:34 Answering but the eunuch to the Philip, said: I beseech thee, concerning whom the prophet says this? concerning himself, or concerning another one?

Acts 8:35 Having opened and the Philip the mouth of himself, and having begun from the writing this, announced glad tidings to him the Jesus.

Acts 8:36 As and they were going in the way, they came to a certain water, and said the eunuch: Lo, water; what hinders me to be dipped?

Acts 8:37 And he ordered to stand the chariot; and they went down both into the water the, both Philip and the eunuch; and he dipped him.

Acts 8:38 When and they came up out of the water, spirit of Lord seized the Philip; and now saw him no longer the eunuch; he went for the way of himself rejoicing.

Acts 8:39 Philip but found into Azotus; and passing through he announced glad tidings the cities all, till of the to come him into Caesarea.

Diaglott, Acts 9

Acts 9:1 The and Saul still breathing of threatening and slaughter towards the disciples of the Lord, coming to the high-priest,

Acts 9:2 he desired from him letters to Damascus to the synagogues, that if any he might find of the way being, men both and women, having been bound he might lead into Jerusalem.

Acts 9:3 In and the to go, came him to draw near to the Damascus; and suddenly flashed around him a light from the heaven;

Acts 9:4 and having fallen to the earth, he heard a voice saying to him: Saul, Saul; Why dost thou persecute?

Acts 9:5 He said and: Who art thou, O Lord? The and Lord said: I am Jesus; whom thou persecutest;

Acts 9:6 but stand thou up and enter into the city, and it shall be told to thee what thee it is necessary to do.

Acts 9:7 The and men those traveling with him, stood dumb, hearing indeed the voice, no one but seeing.

Acts 9:8 Arose and the Saul from the earth; having been opened and the eyes of him, no one he saw; leading by the hand and him they led into Damascus;

Acts 9:9 and he was days three not seeing; and not ate, nor drank.

Acts 9:10 Was and a certain disciple in Damascus by name Ananias, and said to him the Lord in a vision: Ananias. He and said: Lo I, O Lord.

Acts 9:11 The and Lord to him: Having arisen go thou to the street that being called Straight, and seek for in house of Judas, Saul by name, of Tarsus; lo for he prays,

Acts 9:12 and saw in a vision a man by name Ananias, having come in and having placed to him a hand, that he might receive sight.

Acts 9:13 Answered and Ananias: O Lord, I have heard from many concerning the man this, what things bad he did to the saints of thee in Jerusalem.

Acts 9:14 And here he has authority from the high-priests, to bind all those calling upon the name of thee.

Acts 9:15 Said and to him the Lord: Go thou, because a vessel chosen to me is this, of the to bear the name of me before nations, and kings, sons and of Israel.

Acts 9:16 I for will point out to him, what things it behooves him in behalf of the name of me to suffer.

Acts 9:17 Went away and Ananias and entered into the house; and having placed on him the hands, he said: Saul O brother, the Lord has sent me, (Jesus he having appeared to thee in the way in which thou camest,) that thou mayest receive sight, and mayest be filled of spirit holy.

Acts 9:18 And immediately fell from the eyes of him as it were scales, he recovered sight and; and having arisen he was dipped.

Acts 9:19 And having taken food he was strengthened. He was and with the in Damascus disciples days several.

Acts 9:20 And immediately in the synagogues he proclaimed the Jesus, that this is the son of the God.

Acts 9:21 Were amazed and all those having heard, and said: Not this is the one having wasted in Jerusalem those calling upon the name this? and here for this had come, that having bound them he might lead to the high-priests.

Acts 9:22 Saul but more was strengthened, and perplexed the Jews those dwelling in Damascus, proving, that this is the Anointed.

Acts 9:23 When and were fulfilled days many, consulted together the Jews to kill him;

Acts 9:24 was made known but to the Saul the plot of them; they were watching and the gates day both and night, that him they might kill.

Acts 9:25 Having taken but him the disciples by night, they let down through the wall, lowering in a basket.

Acts 9:26 Having come and into Jerusalem, he tried to unite himself to the disciples; and all feared him; not believing that he is a disciple.

Acts 9:27 Barnabas but having taken him, brought to the apostles, and related to them, how in the way he saw the Lord, and that he spoke to him, and how in Damascus he spoke boldly in the name of the Jesus.

Acts 9:28 And he was with them coming in and going out in Jerusalem, and speaking boldly in the name of the Lord Jesus.

Acts 9:29 He spoke and and contended with the Hellenists; they but took in hand him to kill.

Acts 9:30 Having known but the brethren they brought down him to Caesarea, and sent away him into Tarsus.

Acts 9:31 The indeed then congregations in whole of the Judea and Galilee and Samaria had peace, being built up and proceeding in the fear of the Lord and the consolation of the holy spirit, were multiplied.

Acts 9:32 It happened and Peter, passing through all, to have gone down also to the saints those dwelling Lydda.

Acts 9:33 He found and there a man certain Eneas by name, from years eight being laid in bed, who was a paralytic.

Acts 9:34 And said to him the Peter: Eneas, cures thee Jesus the Anointed; arise thou, and make the bed for thyself. And immediately he arose.

Acts 9:35 And saw him all those dwelling Lydda and the Saron, who turned to the Lord.

Acts 9:36 In Joppa and certain was a female disciple by name Tabitha, which being translated is called Dorcas; she was full of good works and of alms which she did.

Acts 9:37 It happened and in the days those having been sick her to have died; having washed and her they laid in an upper room.

Acts 9:38 Near and being Lydda to the Joppa, the disciples having heard that Peter is in her, sent two men to him, entreating not to delay to come over to them.

Acts 9:39 Having arisen and Peter came with them; whom having come they laid into the upper room, and stood beside him all the widows weeping, and showing tunics and mantles, as many as she made with them being the Dorcas.

Acts 9:40 Having put and out all the Peter having placed the knees he prayed; and having turned to the body, said: Tabitha, do thou arise. She and opened the eyes of herself; and seeing the Peter, sat up.

Acts 9:41 Having given and to her a hand, he raised her; having called and the saints and the widows, he presented her living.

Acts 9:42 Known and it became in whole of the Joppa; and many believed in the Lord.

Acts 9:43 It happened and days many to remain him in Joppa, with one Simon a tanner.

Diaglott, Acts 10

Acts 10:1 A man and certain in Caesarea, by name Cornelius, a centurion of a cohort that being called Italian,

Acts 10:2 pious and fearing the God with all the house of himself, doing and alms many to the people, and praying of the God always;

Acts 10:3 he saw in a vision clearly, about hour ninth of the day, a messenger of the God having come to him, and saying to him: O Cornelius.

Acts 10:4 He and having looked steadily to him and afraid becoming, he said: What is it, O sir? He said and to him: The prayers of thee and the alms of thee went up for a memorial before the God.

Acts 10:5 And now send into Joppa men, and send after Simon, who is surnamed Peter,

Acts 10:6 he lodges with one Simon a tanner, to whom is a house by sea.

Acts 10:7 When and went away the messenger, that speaking to him, having called two of the house servants of himself, and a soldier pious of those constantly attending him,

Acts 10:8 and having related to them all things, he sent them into the Joppa.

Acts 10:9 On the and morrow, pursuing the journey of them, and to the city drawing near, went up Peter to the roof to pray, about hour sixth.

Acts 10:10 He became and very hungry, and wished to eat; making ready and of them, fell on him a trance,

Acts 10:11 and he beholds the heaven having been opened, and coming down a vessel certain like a sheet great, four ends having bound, and being lowered down to the earth;

Acts 10:12 In which were all the four-footed beasts of the earth and the wild beasts and the creeping things and the birds of the heaven;

Acts 10:13 and came a voice to him: Having arisen, O Peter, sacrifice and eat.

Acts 10:14 The but Peter said: By no means, O Lord; because never I ate any thing common or unclean.

Acts 10:15 And a voice again a second time to him: What the God has cleansed, thou not pollute.

Acts 10:16 This and was done for three times; and again was taken up the vessel into the heaven.

Acts 10:17 As and in himself was pondering the Peter, what might be the vision which he saw, even lo, the men those being sent from the Cornelius, having inquired for the house of Simon, stood at the gate;

Acts 10:18 and having called aloud they asked, if Simon he being called Peter here lodges.

Acts 10:19 The and Peter reflecting concerning the vision, said to him the spirit: Lo, men three are seeking thee;

Acts 10:20 but having arisen do thou go down, and go with them, nothing doubting because I have sent them.

Acts 10:21 Having gone down but Peter to the men, said: Lo, I am, whom you seek; what the cause, on account of which you are present?

Acts 10:22 They and said: Cornelius a centurion, a man just and fearing the God, being testified of and by whole of the nation of the Jews, was divinely instructed by a messenger holy, to send after thee to the house of himself, and to hear words from thee.

Acts 10:23 Having called in then them he lodged. On the and morrow having arisen he went out with them, and some of the brethren, those from Joppa, went with him.

Acts 10:24 And on the morrow they entered into the Caesarea. The and Cornelius was expecting them, having assembled the relatives of himself and the intimate friends.

Acts 10:25 When and came the to enter the Peter, having met him the Cornelius, having fallen to the feet, he worshipped.

Acts 10:26 The but Peter him raised up, saying: Do thou arise; also I myself a man am.

Acts 10:27 And talking with him, he went in, and finds having been assembled many.

Acts 10:28 He said and to them: You know, how unlawful it is for a man a Jew, to unite or come near to a foreigner; and to me the God has shown, not common or unclean to say a man.

Acts 10:29 Therefore also without hesitation I came having been sent after. I ask therefore, for what reason you sent after me?

Acts 10:30 And the Cornelius said: From four days till this the hour, I was fasting, and the ninth hour praying in the house of me; and lo, a man, stood before me in clothing shining,

Acts 10:31 and he said: O Cornelius, heard of thee the prayer, and the alms of thee are remembered before the God.

Acts 10:32 Send therefore into Joppa, and call for Simon who is surnamed Peter; he lodges in a house of Simon a tanner by sea.; who having come will speak to thee.

Acts 10:33 Immediately therefore I sent to thee; thou and well didst having come. Now therefore all we before the God are present, to hear all the things having been commanded thee by the God.

Acts 10:34 Having opened and Peter the mouth, said: In truth I perceive, that not is a respecter of persons the God;

Acts 10:35 but in every nation he fearing him, and working righteousness, acceptable to him is.

Acts 10:36 The word which he sent to the sons of Israel, proclaiming glad tidings of peace through Jesus Anointed; this is of all a Lord.

Acts 10:37 You know that having been a spoken word in whole of the Judea beginning from the Galilee, after the dipping which was preached of John;

Acts 10:38 Jesus that from Nazareth, how anointed him the God with spirit holy and power, who went about doing good and curing all those being oppressed by the accuser, because the God was with him;

Acts 10:39 and we witnesses of all, which he did in both the country of the Jews and in Jerusalem; whom also they killed having hanged on a cross.

Acts 10:40 This the God raised up the third day, and gave him manifest to become,

Acts 10:41 not to all the people, but to witnesses to those having been chosen before by the God, to us, who ate with and drank with him after that to have raised him out of the dead ones.

Acts 10:42 And he commanded us, to publish to the people and to fully testify that he is the having been appointed by the God a judge of living ones and of dead ones.

Acts 10:43 To him all the prophets bear testimony, forgiveness of sins to receive through the name of him every one the believing into him.

Acts 10:44 While speaking the Peter the words these, fell the spirit the holy on all those hearing the word.

Acts 10:45 And were astonished those of circumcision believers as many as came with the Peter, because also on the Gentiles the gift of the holy spirit has been poured out;

Acts 10:46 they heard for them speaking with tongues, and magnifying the God. Then answered the Peter:

Acts 10:47 Not the water to forbid is able any that not to be dipped these, who the spirit the holy received as even we?

Acts 10:48 He directed and them to be dipped in the name of the Lord. Then they asked him to remain days some.

Diaglott, Acts 11

Acts 11:1 Heard and the apostles and the brethren those being in the Judea, that also the gentiles received the word of the God.

Acts 11:2 And when went up Peter into Jerusalem, disputed with him those of circumcision,

Acts 11:3 saying: That to men uncircumcision having thou wentest in, and thou didst eat with them.

Acts 11:4 Having begun and the Peter set forth to them in order, saying:

Acts 11:5 I was in city of Joppa praying; and I saw in a trance a vision, coming down a vessel certain like a sheet great, four ends being lowered out of the heaven, and came as far as me;

Acts 11:6 into which having looked I observed and saw the four-footed beasts of the earth and wild beasts and the reptiles and the birds of the heaven.

Acts 11:7 I heard and a voice saying to me: Having arisen, O Peter, sacrifice and eat.

Acts 11:8 I said but: But no means, O Lord; because common or unclean never entered into the mouth of me.

Acts 11:9 Answered but to me a voice a second time out of the heaven: What the God cleansed, thou not pollute.

Acts 11:10 This and was done for three times; and again was drawn up all into the heaven.

Acts 11:11 And lo, immediately three men stood at the house in which I was, having been sent from Caesarea to me.

Acts 11:12 Said and to me the spirit, to go with them, nothing doubting; went and with me also the six brethren these, and we entered into the house of the man.

Acts 11:13 He related and to us, how he saw the messenger in the house of himself standing and saying to him: Send into Joppa, and send after Simon that having been surnamed Peter;

Acts 11:14 who will speak words to thee, by which mayest be saved thou and all the house of thee.

Acts 11:15 In and the to have begun me to speak, fell the spirit the holy on them, as also on us in beginning.

Acts 11:16 I remembered and the words of the Lord, how he said: John indeed dipped in water, you but shall be dipped in spirit holy.

Acts 11:17 If then the like gift gave to them the God as even to us, having believed on the Lord Jesus Anointed, I and who was, having power to restrain the God?

Acts 11:18 Having heard and these, they were silent, and glorified the God, saying: Then also to the Gentiles the God the reformation gave into life.

Acts 11:19 Those indeed therefore having been scattered from the affliction that having happened about Stephen, went through to Phenicia and Cyprus and Antioch, not speaking the word if not alone to Jews.

Acts 11:20 Were and some of them men Cyprians and Cyrenians, who having come into Antioch, spoke to the Greeks, announcing glad tidings of the Lord Jesus.

Acts 11:21 And was hand of Lord with them, great and number having believed turned to the Lord.

Acts 11:22 Was reported and the word into the ears of the congregation that in Jerusalem concerning them; and they sent out Barnabas to go through to Antioch.

Acts 11:23 Who having come and having seen the favor of the God, rejoiced, and called on all, with the purpose of the heart to adhere to the Lord;

Acts 11:24 for he was a man good, and full of spirit holy and faith. And was added a crowd great to the Lord.

Acts 11:25 Went out and into Tarsus the Barnabas, to seek Saul; and having found him, he brought him to Antioch.

Acts 11:26 It happened and them a year whole to assemble in the congregation, and to teach a crowd great, to have been styled and first in Antioch the disciples Christians.

Acts 11:27 In these and the days came down from Jerusalem prophets into Antioch.

Acts 11:28 Having arisen and one of them, by name Agabus, signified through the spirit, a famine great about is going to be over whole the habitable; which also occurred under Claudius.

Acts 11:29 The and disciples as was able each, determined each one of them for a relief to send to the dwelling in the Judea brethren;

Acts 11:30 which also they did, sending to the elders through hand of Barnabas and Saul.

Diaglott, Acts 12

Acts 12:1 In that and the season put forth Herod the king the hands, to afflict some of the from of the congregation,

Acts 12:2 he killed and James, the brother of John, with a sword.

Acts 12:3 And having seen, that pleasing it is to the Jews, he proceeded to take also Peter; (they were and the days of the unleavened cakes);

Acts 12:4 whom also having seized he placed into a prison, having delivered to four sets of four soldiers to watch him, intending after the passover to lead out him to the people.

Acts 12:5 The indeed therefore Peter was watched by the guard; prayer but was earnest was made by the congregation to the God in behalf of him.

Acts 12:6 When but was about him to bring before the Herod, in the night that was the Peter sleeping between two soldiers, having been bound with chains two, guards and before the door watching the prison.

Acts 12:7 And lo, a messenger of Lord stood by, and a light shone in the building; having struck and the side of the Peter, aroused him, saying: Arise in haste. And fell off of him the chains from the hands.

Acts 12:8 Said and the messenger to him: Gird thyself, and bind under the sandals of thee. He did and so. And he says to him: Throw around the mantle of thee, and follow me.

Acts 12:9 And having gone out he followed him, and not knew, that real it is that being done through the messenger, thought but a vision to see.

Acts 12:10 Passing through and first guard and second, they came to the gate the iron that leading into the city, which self-moved opened to them; and having gone out went forward street one, and immediately stood the messenger from him.

Acts 12:11 And the Peter having come in to himself, said: Now I know really, that sent forth Lord the messenger of himself, and delivered me out of hand of Herod, and all the expectation of the people of the Jews.

Acts 12:12 Considering and he came to the house of Mary the mother of John, that being surnamed Mark, where were many assembled and were praying.

Acts 12:13 Having knocked and him the door of the gateway, came a female servant to listen, by name Rhoda;

Acts 12:14 and knowing the voice of the Peter, from the joy not she opened the gate; having run in and told, to have stood the Peter before the gate.

Acts 12:15 They but to her said: Thou art mad. She but confidently affirmed thus to be.

Acts 12:16 They and said: The messenger of him it is. The but Peter continued knocking; having opened and they saw him, and were amazed.

Acts 12:17 Having waved but to them the hand to be silent, he related to them, how the Lord him led out of the prison. Said and: Report you to James and to the brethren these things. And going out he went into another place.

Acts 12:18 Having become and day, was a stir not small among the soldiers, what then the Peter was become.

Acts 12:19 Herod and having sought him, and not having found, having examined the guards, commanded to be led off; and going down from the Judea into the Caesarea he remained.

Acts 12:20 He was and being enraged with Tyrians and Sidonians; with one mind but was present with him, and having persuaded Blastus, that over the bed-chamber of the king, desired peace; because that to be nourished of them the country from of the king.

Acts 12:21 On a set and day the Herod having put on apparel royal, and having sat down on the throne, made a speech to them.

Acts 12:22 The but people shouted: Of a god voice, and not of a man.

Acts 12:23 Immediately and struck him a messenger of Lord, because not he gave glory to the God; and being eaten of worms, he breathed out.

Acts 12:24 The and word of the God grew and was multiplied.

Acts 12:25 Barnabas and Saul returned from Jerusalem, having fulfilled the service, having brought along also John that having been surnamed Mark.

Diaglott, Acts 13

Acts 13:1 Were and some in Antioch in the being congregation prophets and teachers, the both Barnabas and Simon that being called Black, and Lucius the Cyrenian, Manaen also, of Herod the tetrarch a foster brother, and Saul.

Acts 13:2 Serving and of them the Lord and fasting, said the spirit the holy: Separate you indeed for me the Barnabas and the Saul for the work, which I have called them.

Acts 13:3 Then having fasted and having prayed, and having laid the hands to them, they sent forth.

Acts 13:4 These indeed then having been sent forth by the spirit the holy, went down into the Seleucia, thence and sailed into the Cyprus.

Acts 13:5 And having arrived in Salamis, they announced the word of the God in the synagogues of the Jews; they had and also John an attendant.

Acts 13:6 Having gone through and whole the island to Paphos, they found a certain magian, a false prophet a Jew, to whom a name Bar-Jesus,

Acts 13:7 who was with the proconsul Sergius Paulus, a man intelligent. This having summoned Barnabas and Saul, desired to hear the word of the God.

Acts 13:8 Stood against but them Elymas the magian, (thus for it translated the name of him,) seeking to turn away the proconsul from the faith.

Acts 13:9 Saul but (he also Paul) being filled of spirit holy, and having looked earnestly on him,

Acts 13:10 said: O full of all deceit and of all ready working, O son of an accuser, enemy of all righteousness, not wilt thou cease perverting the ways of Lord the straight?

Acts 13:11 And now lo, a hand of Lord on thee, and thou shalt be blind, not seeing the sun till a season. Immediately and fell on him a mist and darkness; and going about he sought guides.

Acts 13:12 Then seeing the proconsul that having been done, believed, being astonished at the teaching of the Lord.

Acts 13:13 Having set sail and from the Paphos those about the Paul, came into Perga of the Pamphylia. John but, having gone away from them, returned into Jerusalem.

Acts 13:14 They and having passed through from the Perga went to Antioch of the Pisidia, and having entered into the synagogue in the day of the sabbaths, they sat down.

Acts 13:15 After and the reading of the law and the prophets, sent the synagogue-rulers to them, saying: Men brethren, if is a word in you of consolation to the people, say you.

Acts 13:16 Having stood up and Paul, and having waved the hand, said: Men Israelites, and those fearing the God, hear you.

Acts 13:17 The God of the people this chose the fathers of you; and the people exalted in the sojourning in land of Egypt, and with an arm lifted up be brought them out of her;

Acts 13:18 and about forty years time he nourished them in the desert;

Acts 13:19 and having cast out nations seven in land of Canaan, he distributed by lot to them the land of them.

Acts 13:20 And after these things about years four hundred and fifty he gave judges, till Samuel the prophet.

Acts 13:21 And then they asked for a king, and gave to them the God the Saul son of Kish, a man of tribe of Benjamin, years forty.

Acts 13:22 And having removed him, he raised up to them the David for a king, to whom also he said having testified: I found David, that of the Jesse, a man according to the heart of me, who will do all the will of me.

Acts 13:23 This the God from the seed according to promise brought forth to the Israel a savior Jesus,

Acts 13:24 having announced before of John before face of the entrance of him a dipping of reformation to all the people Israel.

Acts 13:25 As and was fulfilling the John the race, he said: Who me do you suppose to be? not am I, but lo, comes after me, of whom not I am worthy the sandal of the feet to loose.

Acts 13:26 Men brethren, sons race of Abraham, and those among you fearing the God, to you the word of the salvation this is sent.

Acts 13:27 Those for dwelling in Jerusalem, and the rulers of them, him not knowing, and the voices of the prophets those in every sabbath being read, judging fulfilled.

Acts 13:28 And no one cause of death having found, they asked Pilate to kill him.

Acts 13:29 When and they finished all the things concerning him having been written, having taken down from the cross, they placed in a tomb.

Acts 13:30 The but God raised him out of dead ones,

Acts 13:31 who appeared on days many to those having gone up with him from of the Galilee into Jerusalem, who are witnesses of him to the people.

Acts 13:32 And we you address with glad tidings that to the fathers promise having been made, that this the God has fulfilled to the children of them to us, having raised up Jesus;

Acts 13:33 as also in the first psalm it is written: A son of me art thou, I to-day have begotten thee.

Acts 13:34 Because and he raised him out of dead ones, no more being about to return to corruption, thus he said: That I will give to you the holy things of David the faithful.

Acts 13:35 Therefore also in another he says: Not thou wilt permit the holy one of thee to see corruption.

Acts 13:36 David indeed for own generation having served by the of the God will fell asleep, and was laid with the fathers of himself and saw corruption;

Acts 13:37 whom but the God raised up, not saw corruption.

Acts 13:38 Know therefore let it be to you, men brethren, that through this to you forgiveness of sins is announced;

Acts 13:39 and from all things, which not you are able by the law of Moses to be justified in him every one the believing is justified.

Acts 13:40 See then, not may come upon you that having been spoken by the prophets;

Acts 13:41 behold you the despisers, and wonder you, and disappear you; because a work I work in the days of you, a work, which not not you would believe, if one should narrate to you.

Acts 13:42 Having gone out and of them, they desired on the next sabbath to be spoken to them the words these.

Acts 13:43 Being broken up and the synagogue, followed many of the Jews and of the worshiping proselytes the Paul and the Barnabas; who speaking to them, persuaded them to continue in the favor of the God.

Acts 13:44 On the and coming sabbath, almost all the city came together to hear the word of the God.

Acts 13:45 Seeing and the Jews the crowds, they were filled of zeal, and spoke against the things by the Paul being spoken, contradicting and blaspheming.

Acts 13:46 Speaking freely and the Paul and the Barnabas said: To you it was necessary first to be spoken the word of the God; since but you trust away him, and not worthy judge yourselves of the age-lasting life, lo, we turn to the Gentiles.

Acts 13:47 Thus for has commanded us the Lord: I have set thee for a light of nations, the to be thee for salvation to end of the earth.

Acts 13:48 Having heard and the Gentiles rejoiced, and glorified the word of the Lord; and believed as many as were having been disposed for life age-lasting.

Acts 13:49 Was published and the word of the Lord through whole of the country.

Acts 13:50 The but Jews stirred up the religious women the honorable, and the chiefs of the city, and raised a persecution against the Paul and the Barnabas, and cast out them from the borders of them.

Acts 13:51 They but having shaken off the dust of the feet of them against them, came into Iconium.

Acts 13:52 The and disciples were filled joy and spirit holy.

Diaglott, Acts 14

Acts 14:1 It happened and in Iconium, at the same to enter them into the synagogue of the Jews, and to speak so, that to believe of Jews and also Greeks a great multitude.

Acts 14:2 The but unbelieving Jews stirred up and embittered the souls of the Gentiles against the brethren.

Acts 14:3 Considerable indeed then time they remained speaking freely about the Lord, that testifying to the word of the favor of himself, granting signs and prodigies to be done through the hands of them.

Acts 14:4 Was divided and the multitude of the city and these indeed were with the Jews, those and with the apostles.

Acts 14:5 As and was a rush of the Gentiles and also of Jews with the rulers of them, to insult and to stone them,

Acts 14:6 seeing they fled into the cities of the Lycaonia, Lystra and Derbe, and the surrounding country;

Acts 14:7 and there they were preaching glad tidings.

Acts 14:8 And a certain man in Lystra unable in the feet was sitting, lame from womb of mother of himself, who never had walked about.

Acts 14:9 This heard the Paul speaking; who having looked intently to him, and seeing that faith has of the to be saved,

Acts 14:10 said loud with the voice: Do thou stand upon the feet of the erect. And he leaped up, and walked about.

Acts 14:11 The and crowds, seeing what did the Paul, lifted up the voice of them, in Lycaonian language saying: The gods being like men came down to us.

Acts 14:12 They called and indeed Barnabas, Jupiter; the and Paul, Mercury; because he was the leader of the word.

Acts 14:13 The and priest of the Jupiter of that being before the city, bulls and garlands to the gates having brought, with the crowds wished to sacrifice.

Acts 14:14 Having heard and the apostles Barnabas and Paul, having rent the mantles of them, rushed out into the crowd, crying out,

Acts 14:15 and saying: Men, why these things do you? also we being like are to you men, announcing glad tidings you from these the superstitions to turn to the God the living, who made the heaven and the earth and the sea, and all the things in them;

Acts 14:16 who in the having gone by generations permitted all the nations to go in the ways of themselves.

Acts 14:17 Although indeed not without witness himself left, doing good, from heaven to you rains giving and seasons fruitful, being full of food and of joy the hearts of you.

Acts 14:18 And these things saying, hardly they restrained the crowds the not to sacrifice to them.

Acts 14:19 Came and from Antioch and Iconium Jews; and having persuaded the crowds, and having stoned the Paul, they dragged outside of the city, supposing him to be dead.

Acts 14:20 Surrounding and him the disciples, having arisen entered into the city. And on the morrow he went with the Barnabas into Derbe.

Acts 14:21 Having preached glad tidings and the city that, and having made disciples many, they returned to the Lystra and Iconium and Antioch;

Acts 14:22 confirming the souls of the disciples, exhorting to abide in the faith, and that through many afflictions it behooves us to enter into the kingdom of the God.

Acts 14:23 Having appointed and for them elders in every congregation, having prayed with fasting they commended them to the Lord, into whom they had believed.

Acts 14:24 And having passed through the Pisidia, they came into Pamphylia;

Acts 14:25 and having spoken in Perga the word, they went down into Attalia;

Acts 14:26 and thence they sailed into Antioch, whence they were having been commended to the favor of the God for the work, which they fulfilled.

Acts 14:27 Having arrived and and having assembled the congregation, they related what things did the God with them, and that he opened to the Gentiles a door of faith.

Acts 14:28 They remained and a time not a little with the disciples.

Diaglott, Acts 15

Acts 15:1 And some having come down from the Judea, were teaching the brethren: That if not you are circumcised with the rite of Moses not you are able to be saved.

Acts 15:2 Being therefore a dispute and discussion not a little the Paul and the Barnabas with them, they decided to send up Paul and Barnabas and some others of them to the apostles and elders at Jerusalem, about the question this.

Acts 15:3 They indeed therefore having been sent forward by the congregation, passed through the Phenicia and Samaria, narrating the turning of the Gentiles; and caused joy great to all the brethren.

Acts 15:4 Having come and into Jerusalem, they were received by the congregation and the apostles and the elders, they related and what things the God did with them.

Acts 15:5 Stood up and some of those from the sect of the Pharisees having believed, saying: That it is necessary to circumcise them, to command and to keep the law of Moses.

Acts 15:6 Assembled and the apostles and the elders to see concerning the word this.

Acts 15:7 Much and debate being, having arisen Peter said to them: Men brethren, you know, that from days former the God among us chose through the mouth of me to hear the Gentiles the word of the glad tidings, and to believe.

Acts 15:8 And the heart-knowing God testified to them, giving to them the spirit the holy, as even to us;

Acts 15:9 and nothing judged between us and also them, by the faith having purified the hearts of them.

Acts 15:10 Now therefore why do you tempt the God, to place a yoke on the neck of the disciples, which neither the fathers of us nor we were able to bear?

Acts 15:11 But through the favor of the Lord Jesus we believe to be saved, in which manner also they.

Acts 15:12 Was silent and all the multitude, and heard Barnabas and Paul narrating, what did the God signs and prodigies among the Gentiles through them.

Acts 15:13 After and the to be silent them, answered James, saying: Men brethren, hear you of me.

Acts 15:14 Simon related, how first the God looked to take out the Gentiles a people for the name of himself.

Acts 15:15 And with this harmonize the words of the prophets, as it is written:

Acts 15:16 After these thing I will return and I will build again the tabernacle of David that having fallen down; and return the ruins of her I will build again, and I will set up her;

Acts 15:17 so that may seek the rest of the men the Lord and all the nations, on whom has been called the name of me over them,

Acts 15:18 says Lord he doing these things known from an age.

Acts 15:19 Therefore I judge not to trouble those from the Gentiles turning to the God;

Acts 15:20 but to send word to them the to abstain from the pollutions of the idols and the fornication and the strangled and the blood.

Acts 15:21 Moses for from generations of old in every city those preaching him has, in the synagogues in every sabbath being read.

Acts 15:22 Then it seemed good to the apostles and the elders with whole the congregation, having chosen men out of themselves to send to Antioch with the Paul and Barnabas, Judas that being called Barsabas, and Silas, men leading among the brethren;

Acts 15:23 having written by hand of them thus: The apostles and the elders and the brethren, to those in the Antioch and Syria, and Cilicia brethren, those from Gentiles, health.

Acts 15:24 Since we have heard, that some from us having gone out troubled you with words, unsettling the souls of you, saying to be circumcised and to keep the law, to whom not we gave command;

Acts 15:25 it seemed good to us being of one mind, having chosen out men to send to you, with the beloved of us Barnabas and Paul,

Acts 15:26 men having given up the lives of them in behalf of the name of the Lord of us Jesus Anointed.

Acts 15:27 We have sent therefore Judas and Silas, and them through word announcing the same things.

Acts 15:28 It seemed good for to the holy spirit and to us, no more to lay to you a burden, besides the necessary things these,

Acts 15:29 to abstain from things offered to idols and blood and strangled and fornication; from which keeping yourselves, well you will do. Farewell.

Acts 15:30 They indeed therefore being dismissed went to Antioch; and having assembled the multitude, delivered the letter.

Acts 15:31 Having read and, they rejoiced at the exhortation.

Acts 15:32 Judas and and Silas, also themselves prophets being, through a word great exhorted the brethren, and confirmed.

Acts 15:33 Having spent and a time, they were dismissed with peace from the brethren to those having sent them.

Acts 15:34 It seemed good but to the Silas to remain there.

Acts 15:35 Paul but and Barnabas remained in Antioch, teaching and announcing glad tidings, with also others many, the word of the Lord.

Acts 15:36 After and some days said Paul to Barnabas: Having returned indeed we may visit the brethren in every city, in which we have preached the word of the Lord, how they are.

Acts 15:37 Barnabas and counselled to take with also John that being called Mark.

Acts 15:38 Paul but deemed fitting, the having gone away from them from Pamphylia, and not having gone with them to the work, not to take this.

Acts 15:39 Occurred therefore a sharp contention, so as to separate them from one another, the and Barnabas having taken the Mark sailed to Cyprus.

Acts 15:40 Paul but having selected Silas went out, having been commanded to the favor of the God by the brethren.

Acts 15:41 He passed through and the Syria and Cilicia, confirming the congregations.

Diaglott, Acts 16

Acts 16:1 He came and to Derbe and Lystra; and lo, a disciple certain was there, by name Timothy, a son of a woman Jew believing, father but a Greek;

Acts 16:2 who was testified to by those in Lystra and Iconium brethren.

Acts 16:3 This wished the Paul with him to go out; and having taken he circumcised him, on account of the Jews those being in the places those; they knew for all the father of him, that a Greek he was.

Acts 16:4 As and they went through the cities, they delivered to them to keep the decrees, those having been determined by the apostles and the elders those in Jerusalem.

Acts 16:5 The indeed then congregations were established in the faith, and were increased in the number every day.

Acts 16:6 Going through and the Phrygia and the Galatia country, being forbidden by the holy spirit to speak the word in the Asia,

Acts 16:7 coming by the Mysia, they attempted into the Bithynia to go; and not permitted them the spirit of Jesus.

Acts 16:8 Having passed by and the Mysia, they came down to Troas.

Acts 16:9 And a vision in the night was seen by the Paul; a man certain was of Macedonia had been standing, beseeching him, and saying: Having passed over into Macedonia, help thou us.

Acts 16:10 When and the vision he saw, immediately we sought to go out into the Macedonia, inferring that had called to us the Lord to announce glad tidings to them.

Acts 16:11 Having sailed therefore from the Troas we ran a direct course to Samothracia, the and succeeding to Neapolis;

Acts 16:12 thence and to Philippi, which is first of the part that Macedonia, city, a colony. We were and in this the city abiding days some.

Acts 16:13 On the and day of the sabbaths we went out of the city by a river, where was allowed a place of prayer to be, and having sat down we spoke to the having come together women.

Acts 16:14 And a certain woman by name Lydia, a seller of purple of a city of Thyatira worshipping the God, heard; for whom the Lord opened the heart, to attend to those being spoken by the Paul.

Acts 16:15 When and she was dipped, and the house of her, she entreated us, saying: If you have judged me faithful to the Lord to be, having entered into the house of me, abide you. And she forced us.

Acts 16:16 It happened and going of us to a place of prayer, a female-servant certain having a spirit of Python to meet us, who gain much brought the lords of herself, divining.

Acts 16:17 She having followed closely the Paul and us, cried saying: These the men bond-servants of the God the most high are, who are proclaiming to us a way of salvation.

Acts 16:18 This and she did for many days. Being grieved but the Paul, and having turned, to the spirit he said: I command thee in the name of Jesus Anointed, to come out from her. And it came out in that the hour.

Acts 16:19 Seeing and the lords of her, that came out the hope of the gain of them, having taken hold of the Paul and the Silas, they dragged into the market to the rulers;

Acts 16:20 and they having led them to the commanders, said: These the men greatly disturb of us the city, Jews being,

Acts 16:21 and preach customs, which not it is lawful for us to receive, or to do, Romans being.

Acts 16:22 And rose up together the crowd against them, and the commanders having torn off of them the mantles, they ordered to beat with rods;

Acts 16:23 many and having laid on them blows, they cast into prison, having charged the jailor, securely to keep them;

Acts 16:24 who a charge such having received, cast them into the inner prison, and the feet of them were made fast into the stocks.

Acts 16:25 At and the midnight Paul and Silas praying sang a hymn to the God; listened to and them the prisoners.

Acts 16:26 Suddenly and a shaking occurred great, so as to shake the foundations of the prison; were opened and immediately the doors all, and all the bonds were loosed.

Acts 16:27 Out of sleep and having arisen the jailor, and seeing having opened the doors of the prison, having drawn a sword, was about himself to kill, supposing to have been fled the prisoners.

Acts 16:28 Cried out and with a voice loud the Paul, saying: Not thou mayest do to thyself harm, all for we are here.

Acts 16:29 Having asked and lights he rushed in, and terrified having become he fell before the Paul and the Silas.

Acts 16:30 And having led them out, he said: O sirs, what me it behooves to do, that I may be saved?

Acts 16:31 They and said: Believe thou in the Lord Jesus Anointed, and shalt be saved thou and the house of thee.

Acts 16:32 And they spoke to him the word of the Lord, with all those in the home of him.

Acts 16:33 And having taken them in that the hour of the night, he washed from the stripes; and was dipped he and those of him all immediately.

Acts 16:34 Having led up and them into the house of himself, he set a table, and rejoiced with all his house having believed in the God.

Acts 16:35 Day and having become, sent the commanders the rod-bearers, saying: Release thou the men those.

Acts 16:36 Told and the jailor the words these to the Paul: That has sent the commanders, that you may be released; now therefore going out, do you go in peace.

Acts 16:37 The but Paul said to them: Having beaten us publicly, uncondemned, men Romans being, they cast into prison, and now privately us do they cast out? No indeed, but having come themselves us let them lead out.

Acts 16:38 Told and to the commanders the rod-bearers the words these; and they were afraid, having heard that Romans they are.

Acts 16:39 And having come they entreated them, and having led out they asked to go out of the city.

Acts 16:40 Having gone and out of the prison they came in to the Lydia; and having seen the brethren, they exhorted them, and went out.

Diaglott, Acts 17

Acts 17:1 Having passed through and the Amphipolis and Apollonia, they came into Thessalonica, where was the synagogue of the Jews.

Acts 17:2 According to and the custom the Paul went in to them, and for sabbaths three reasoned with them from the writings.

Acts 17:3 Opening and setting forth, that the Anointed it was necessary to have suffered and to have been raised out of dead ones, and that this is the Anointed Jesus, whom I announce to you.

Acts 17:4 And some of them were convinced, and joined themselves to the Paul and to the Silas, of the and pious Greeks a great number, women and of the chief not a few.

Acts 17:5 Having taken to themselves and the Jews of the market-loungers some men of evil, and having gathered a crowd, they disturbed the city; having assaulted and the house of Jason, they sought them to led out into the people;

Acts 17:6 not having found and them, they dragged the Jason and some brethren to the city-rulers, crying: That they the habitable having disturbed, these also here are present;

Acts 17:7 whom has received Jason; and these all against the decrees of Caesar do, a king saying another to be, Jesus.

Acts 17:8 Troubled and the crowd and the city-rulers having heard these things.

Acts 17:9 And having taken the security from the Jason and the rest, they let go them.

Acts 17:10 The and brethren immediately by the night sent away the both Paul and the Silas into Berea; who having arrived, into the synagogue of the Jews went.

Acts 17:11 These and were more candid of those in Thessalonica, who received the word with all promptness, that every day closely scrutinizing the writings, if was these things thus.

Acts 17:12 Many indeed therefore out of them believed, and of the Greek women of the honorable and men not a few.

Acts 17:13 When but knew these from Thessalonica Jews, that also in the Berea was preached by the Paul the word of the God, they came also there stirring up the crowds.

Acts 17:14 Immediately and then the Paul sent out the brethren to go as to the sea; remained and the, both Silas and the Timothy there.

Acts 17:15 They but conducting the Paul led him to Athens; and having received a charge to the Silas and Timothy, that as soon as possible they should come to him, they departed.

Acts 17:16 In and the Athens waiting them of the Paul, was stirred up the spirit of him in him, beholding full of idols being the city.

Acts 17:17 He reasoned indeed then in the synagogue with the Jews and with those being pious, and in the market during every day with those happening to meet.

Acts 17:18 Some but of the Epicureans and of the Stoics philosophers encountered him; and some said: What may intend the seed-picker this to say? They said: Of strange demons he seems a proclaimer to be; because the Jesus and the resurrection to them he announced glad tidings.

Acts 17:19 Having taken hold of him to the Mars hill they led, saying: Are we able to know, what the new this that by thee being spoken teaching?

Acts 17:20 Strange things for certain thou bringest to the ears of us. We desire therefore to know, what may intend these things to be.

Acts 17:21 Athenians and all and the sojourning strangers, in nothing else spend leisure, than to tell something and to hear newer.

Acts 17:22 Having stood up and the Paul in midst of the Mars hill, said: Men Athenians, in all things as it were worshippers of demons you I perceive;

Acts 17:23 passing through for and beholding the objects of worship of you, I found also an altar, in which had been written: To an unknown God. Whom therefore not knowing you worship, this I announce to you.

Acts 17:24 The God that having made the world and all the things in it, this of heaven and earth Lord being not in hand made temples dwells,

Acts 17:25 nor by hands of men is served, wanting anything, he giving to all life and breath and the things all;

Acts 17:26 made and out of one blood every nation of men to dwell on all the face of the earth, having fixed having been appointed seasons and the fixed limits of the habitation of them;

Acts 17:27 to seek the God, if indeed they might feel him and might find, and indeed not far from one each of us being.

Acts 17:28 In him for we live and are moved and we are; as also some of those with you poets have said: Of the for also offspring we are.

Acts 17:29 Offspring therefore being of the God, not we are bound to suppose, gold or silver or stone, a sculpture of art and device of man, the Deity to be like.

Acts 17:30 The indeed therefore times of the ignorance overlooking the God, now he commands to the men all in all places to reform;

Acts 17:31 because he established a day, in which he is about to judge the habitable in righteousness, by a man whom he appointed, a guarantee having furnished to all, having raised him out of dead ones.

Acts 17:32 Having heard and a resurrection of dead ones, these indeed mocked; those but said: We will hear thee again about this.

Acts 17:33 And thus the Paul went out from midst of them.

Acts 17:34 Some but men having associated with him, believed; among whom also Dionysius the Areopagite, and a woman by name Damaris, and others with them.

Diaglott, Acts 18

Acts 18:1 After and these things having withdrawn the Paul from the Athens, came into Corinth.

Acts 18:2 And having found a certain Jew by name Aquila, Pontus by the race, recently having come from the Italy, and Priscilla wife of him, (because the to have commanded Claudius to withdraw all the Jews from the Rome,) he went to them;

Acts 18:3 and because the same trade to be, he remained with them; and worked; they were for tent-makers the trade.

Acts 18:4 He reasoned and in the synagogue during every sabbath, persuaded and Jews and Greeks.

Acts 18:5 When but came down from the Macedonia the both Silas and the Timothy, was confirmed to the word the Paul, earnestly testifying to the Jews the Anointed Jesus.

Acts 18:6 Resisting but them and blaspheming, having shaken the mantles, he said to them: The blood of you on the head of you, pure I, from the now to the Gentiles I will go.

Acts 18:7 And having removed thence, he went into a house of one by name Justus, worshipping the God, of whom the house was adjoining to the synagogue.

Acts 18:8 Crispus but the synagogue-ruler believed in the Lord with whole the house of himself; and many of the Corinthians hearing believed, and were dipped;

Acts 18:9 said and the Lord through a vision by night to the Paul: Not fear, but speak and no be silent;

Acts 18:10 because I am with thee, and no one shall attack thee of the to hurt thee; because people is for me much in the city this.

Acts 18:11 He continued and a year and months six, teaching among them the word of the God.

Acts 18:12 Gallio and being proconsul of the Achaia, rushed with one mind the Jews to the Paul, and led him to the tribunal,

Acts 18:13 saying: That from the law this persuades the men to worship the God.

Acts 18:14 being about but the Paul to open the mouth, said the Gallio to the Jews: If indeed therefore it was injustice any, or reckless evil, O Jews, according to reason I would hear with you;

Acts 18:15 if but a question it is about a word and names and of a law of that with you, you will see yourselves; a judge for I of these not choose to be.

Acts 18:16 And he drove them from the tribunal.

Acts 18:17 Having taken hold and all the Greeks of Sosthenes the synagogue-ruler, they struck before the tribunal; and nothing of these the Gallio cared.

Acts 18:18 The and Paul yet having remained days many, to the brethren having bid farewell, sailed out into the Syria, and with him Priscilla and Aquila, having shaved the head in Cenchrea; he had for a vow.

Acts 18:19 He came and to Ephesus, and them he left there; he but having entered into the synagogue, reasoned with the Jews.

Acts 18:20 Asking and them for longer a time to remain with them, not he consented;

Acts 18:21 but he bade farewell to them, saying: It behooves me by all means the feast that coming to keep into Jerusalem; again but I will return to you, the God will. And he sailed from the Ephesus;

Acts 18:22 and having gone down to Caesarea, having gone up, and having saluted the congregation, he went down to Antioch.

Acts 18:23 And having spent time some, he went out, passing through in order, the Galatia country and Phrygia, establishing all the disciples.

Acts 18:24 A Jew and certain Apollos by name, an Alexandrian by the birth, a man eloquent, came to Ephesus powerful being in the writings.

Acts 18:25 This was having been instructed the way of the Lord; and being fervent in the spirit, he spoke and taught accurately the things concerning the Lord, being acquainted with only the dipping of John.

Acts 18:26 This and began to speak boldly in the synagogue. Having heard and of him Aquila and Priscilla, took him, and more accurately to him explained the of the God way.

Acts 18:27 Wishing and of him to pass through into the Achaia, having exhorted the brethren they wrote to the disciples to receive him; who having arrived, he helped much those having believed through the grace.

Acts 18:28 Strenuously for with the Jews he was discussing publicly, proving by the writings, to be the Anointed Jesus.

Diaglott, Acts 19

Acts 19:1 It happened and in the the Apollos to be in Corinth, Paul having passed through the upper parts, to come to Ephesus. And having found some disciples,

Acts 19:2 he said to them: If a spirit holy you received having believed? They and said to him: But not even if a spirit holy is, we have heard.

Acts 19:3 He said and to them: Into what then were you dipped? They and said: Into the of John dipping.

Acts 19:4 Said and Paul: John dipped a dipping of reformation, to the people saying, into him coming after him that they should believe; that is, into the Jesus.

Acts 19:5 Having heard and they were dipped into the name of the Lord Jesus.

Acts 19:6 And having placed to them the Paul the hands, come the spirit the holy upon them, they spoke and with tongues and prophesied.

Acts 19:7 Were and the all men about twelve.

Acts 19:8 Having entered and into the synagogue, he spoke freely, for months three reasoning and persuading the things concerning the kingdom of the God.

Acts 19:9 When and some were hardened and disbelieved, speaking evil of the way in presence of the multitude, having departed from them, he separated the disciples, every day reasoning in the school of Tyrannus one.

Acts 19:10 This and was done for years two, so that all the dwellers the Asia to hear the word of the Lord, Jews both and Greeks.

Acts 19:11 Miracles and not the common ones did the through the hands of Paul;

Acts 19:12 so that even to those being sick to be brought from the skin of him napkins or aprons, and to be set free from them the diseases, the and spirits the evil to be cast out.

Acts 19:13 Took in hand and some from those going about Jews exorcists to name on those having the spirits the evil the name of the Lord Jesus, saying: I adjure you the Jesus, whom the Paul preaches.

Acts 19:14 Where and some sons of Sceva a Jew a high-priest seven, who this were doing.

Acts 19:15 Answering and the spirit the evil said: The Jesus I know, and the Paul I am acquainted with; you but who are?

Acts 19:16 and leaping on them the man, in whom was the spirit the evil, and having overcome them, prevailed against them, so that naked and having been wounded to have fled out of the house that.

Acts 19:17 This and became known to all Jews both and Greeks those dwelling the Ephesus; and fell a fear on all them, and was magnified the name of the Lord Jesus.

Acts 19:18 Many and of those having believed came confessing and declaring the deeds of them.

Acts 19:19 Many and of those the magical arts practising, having brought together the books, burned in presence of all; and they computed the prices of them, and found pieces of silver myriads five.

Acts 19:20 Thus according to power the word of the Lord grew and prevailed.

Acts 19:21 When and was fulfilled these things, was dipped the Paul in the spirit, having passed through the Macedonia and Achaia, to go into Jerusalem, saying: That after the to be come me there, it behooves me also Rome to see.

Acts 19:22 Having sent and into the Macedonia two of those ministering to him, Timothy and Erastus, he remained a time in the Asia.

Acts 19:23 It happened and during the season that a tumult not small concerning the way.

Acts 19:24 Demetrius for a certain by name, a silver-smith, making temples of silver of Diana, brought to the workmen gain not a little.

Acts 19:25 Whom having brought together, and those about the such like workmen, said: Men, you know, that out of this the work the wealth of us is;

Acts 19:26 and you see and you hear, that not only of Ephesus, but almost all the Asia the Paul this having persuaded misled large crowd, saying, that not are gods those by hands being made.

Acts 19:27 Not only and this in danger to us the craft into contempt to come; but also that the great goddess Diana temple into nothing to be despised, to be about and also to be destroyed the magnificence of her, which whole the Asia and the habitable worships.

Acts 19:28 Having heard and, and having become full of wrath, they cried out, saying: Great the Diana of Ephesians.

Acts 19:29 And was filled the city whole the confusion; they rushed and with one mind into the theatre, having seized Gaius and Aristarchus Macedonians, fellow-travelers of Paul.

Acts 19:30 The and Paul wishing to enter into the assembly of the people, not suffered him the disciples.

Acts 19:31 Some and even of the rulers of Asia being to him friends, having sent to him, besought not to venture himself into the theatre.

Acts 19:32 Some indeed therefore some thing cried; was for the assembly having been confused, and the greater not knew, for what purpose they were come together.

Acts 19:33 Out of and crowd they pushed forward Alexander, thrusting forward him the Jews; the and Alexander having waved the hand, wished to defend himself in the assembly of the people.

Acts 19:34 Knowing but that a Jew he is, voice came one from all, about for hours two crying: Great the Diana of Ephesians.

Acts 19:35 Having stilled and the scribe the crowd, he said: Men Ephesians, what for is man, who not knows the Ephesians city temple-keeper being of the great Diana and of that fallen from Jupiter?

Acts 19:36 Cannot be denied therefore being these things, necessary it is you having been quiet to be and nothing rashly to do.

Acts 19:37 You brought for the men these, neither temple-robbers, nor blasphemers of the goddess of you.

Acts 19:38 If indeed Demetrius and those with him workmen have against say a word, courts are held, and proconsuls are; let them accuse each other.

Acts 19:39 if but anything other things you inquire, in the lawful assembly it shall be settled.

Acts 19:40 Even for we are in danger to be accused of tumult concerning the day, not one cause being, about which we are able to give a reason far the gathering this.

Acts 19:41 And these having said he dismissed the assembly.

Diaglott, Acts 20

Acts 20:1 After and the to be restrained the tumult, having called to the Paul the disciples, and having embraced, he went out to go into the Macedonia.

Acts 20:2 Having passed through and the parts those, and having exhorted them with a word great, he went into the Greece;

Acts 20:3 having continued and months three, being formed him a plot against by the Jews, being about to sail into the Syria, came a resolution of the to return through Macedonia.

Acts 20:4 Went with and him as far as the Asia Sopater of Pyrrhus a Berean. Of Thessalonians and, Aristarchus and Secundus, and Gaius of Derbe and Timothy; Asiatics and, Tychicus and Trophimus.

Acts 20:5 These going before awaited us in Troas;

Acts 20:6 we but sailed out after the days of the unleavened cakes from Philippi, and came to them into the Troas in days five, where we remained days seven.

Acts 20:7 In and the first of the sabbaths, having been assembled of us to break bread, the Paul discoursed to them, being about to depart on the morrow; continued and the discourse till midnight.

Acts 20:8 Were and lamps many in the upper room, where we were assembled.

Acts 20:9 Sitting and certain youth, by name Eutychus, in the window, being overpowered with sleep deep, discoursing the Paul for a longer time, having been overcome from the sleep, fell from the third story down, and was taken up dead.

Acts 20:10 Having gone down and the Paul fell upon him, and having embraced said: Not be you troubled; the for life of him in him is.

Acts 20:11 Having come up and, and having broken bread and having tasted, for a longer time and having conversed till day-break, so he departed.

Acts 20:12 They brought and the youth living, and were comforted not a little.

Acts 20:13 We but going before to the ship, sailed to the Assos, there intending to take in again the Paul; so for it was having been arranged, being about himself to go on foot.

Acts 20:14 When and he met with us at the Assos, having again received him we came to Mitylene;

Acts 20:15 and thence having sailed away, on the morrow we came opposite Chios. In the and another we touched at Samos; and having remained in Troas, in the following we came to Miletus.

Acts 20:16 Had determined for the Paul to sail by the Ephesus, so that not it might be for him to spend time in the Asia; he was hastening for, if possible it was for him, the day of the pentecost to be in Jerusalem.

Acts 20:17 From and the Miletus having sent to Ephesus he called for the elders of the congregation.

Acts 20:18 When and they were come to him, he said to them: You know, from first day in which I entered into the Asia, how with you the whole time I was,

Acts 20:19 serving the Lord with all lowliness and tears and temptations, of those having happened to me by the plots of the Jews;

Acts 20:20 how nothing I kept back of that being profitable, the not to declare to you and to teach you publicly and in houses;

Acts 20:21 earnestly testifying to Jews both and Greeks the towards the God reformation, and faith that towards the Lord of us Jesus Anointed.

Acts 20:22 And now lo, having been bound I in the spirit, to go to Jerusalem, the things in her shall be happening to me not knowing,

Acts 20:23 except that the spirit the holy every city witnesses to me, saying, that bonds me and afflictions await.

Acts 20:24 But of no account I make, nor I the life of me valuable to myself, so that to finish the course of me with joy, and the services which I received from the Lord Jesus, to earnestly declare the glad tidings of the favor of the God.

Acts 20:25 And now lo, I know, that no longer will see the face of me you all, among whom I have gone about proclaiming the kingdom of the God.

Acts 20:26 Therefore I testify to you in this day, that clean I from the blood of all;

Acts 20:27 not for I kept back of the not to declare to you all the will of the God.

Acts 20:28 Take heed therefore to yourselves and to all the flock, in which you the spirit the holy placed overseers, to feed the congregation of the Lord, which he purchased through the blood of the own.

Acts 20:29 I for know this, that shall enter after the departure of me wolves rapacious among you, not sparing the flock,

Acts 20:30 and from yourselves will arise men speaking perverse things, the to draw away the disciples after them.

Acts 20:31 Therefore watch you, remembering, that three years night and day not I ceased with tears admonishing one each.

Acts 20:32 And now I commend you, brethren, to the God and to the word of the favor of him, to that being able to build up, and to give you an inheritance among those having been sanctified all.

Acts 20:33 Silver or gold or raiment of no one I coveted;

Acts 20:34 yourselves you know; that the necessities of me and those being with me supplied the hands these.

Acts 20:35 All these I pointed out to you, that so laboring it is necessary to aid those being weak, to remember and the words of the Lord Jesus, that he said: Blessed it is more to give than to receive.

Acts 20:36 And these things having said, having placed the knees of himself, with all those he prayed.

Acts 20:37 Much and was weeping of all; and having fallen on the neck of the Paul, they affectionately kissed him;

Acts 20:38 sorrowing most of all for the word which he spoke, that no more, they are about the face of him to see. They accompanied and him to the ship.

Diaglott, Acts 21

Acts 21:1 When and it happened to have sailed us having separated from them, having run a straight course we came to the Coos, the and next to the Rhodes, and thence to Patara.

Acts 21:2 And having found a ship passing over to Phenicia, going on board we set sail.

Acts 21:3 Having come in view and the Cyprus, and having left behind her on the left, we sailed into Syria, and were brought to Tyre; there for was the ship unloading the freight.

Acts 21:4 And having found the disciples, we remained there days seven; these to the Paul said through the spirit, not to go up to Jerusalem.

Acts 21:5 When and it happened us to have completed the days, having gone out we went our way, accompanying us all with wives and children, till outside of the city; and having placed the knees on the shore, we prayed.

Acts 21:6 And having embraced each other, entered into the ship; they and returned into the own.

Acts 21:7 We and the voyage having finished, from Tyre we came down to Ptolemais; and having embraced the brethren, we remained day one with them.

Acts 21:8 On the and morrow having gone out we came into Caesarea; and having entered into the house of Philip the Evangelist, being from of the seven, we remained with him.

Acts 21:9 To this and were daughters virgins four being gifted with prophecy.

Acts 21:10 Continuing and of us days many, came down a certain from the Judea a prophet by name Agabus;

Acts 21:11 and having come to us, and having taken the girdle of the Paul, having bound and of himself the hands and the feet, said: Thus says the spirit the holy: The man, of whom is the girdle this, so shall bind in Jerusalem the Jews, and deliver into hands of Gentiles.

Acts 21:12 When and they heard these things, entreated we both and those of the place, of the not to go up him to Jerusalem.

Acts 21:13 Answered and the Paul: What do you, weeping and breaking of me the heart? I for not only to be bound, but also to die in Jerusalem in readiness I in behalf of the name of the Lord Jesus.

Acts 21:14 Not being persuaded and of him, we were silent, saying: The will of the Lord let it be done.

Acts 21:15 After and the days these packing up baggage we went up to Jerusalem.

Acts 21:16 Went with and also of the disciples from Caesarea with us, leading with whom we might lodge, to Mnason one Cyprian, an old disciple.

Acts 21:17 Having arrived and of us to Jerusalem, gladly received us the brethren.

Acts 21:18 On the and next had entered the Paul with us to James all and were present the elders.

Acts 21:19 And having saluted them, he related one by one, which did the God among the Gentiles through the service of him.

Acts 21:20 They and having heard glorified the God; they said and to him: Thou seest, O brother, how many myriads are of Jews of those having believed; and all zealots of the law being.

Acts 21:21 They were informed and concerning thee, that apostacy thou teachest from Moses those among the Gentiles all Jews, saying, not to circumcise them the children, nor the customs to walk.

Acts 21:22 What then it is? certainly must multitude to assemble; they will hear for that thou hast come.

Acts 21:23 This therefore do thou, what to thee we say: Are to us men four a vow having upon themselves.

Acts 21:24 These having taken, be thou purified with them, and be at expense for them, that they may shave the head, and will know all, that the things they have been informed concerning thee nothing is, but walkest orderly also himself the law keeping.

Acts 21:25 Concerning but those having believed of Gentiles we sent word, judging nothing such like to observe them, if not to keep themselves the, both things offered to idols and the blood and strangled and fornication.

Acts 21:26 Then the Paul having taken the men, on the following day with them being purified entered into the temple, announcing the completion of the days of the purification, till of which they offered in behalf of one of each of them the offering.

Acts 21:27 When and were about the seven days to be completed, those from the Asia Jews having seen him in the temple, stirred up all the crowd, and put on him the hands,

Acts 21:28 crying: Men Israelites, help you; this is the man, who against the people and the law and the place this all everywhere is teaching; besides and also Greeks be led into the temple, and has made common the holy place this.

Acts 21:29 (Were for having been before Trophimus the Ephesian in the city with him, whom they supposed that into the temple led the Paul.)

Acts 21:30 Was moved and the city whole, and was a running together of the people; and having taken hold of the Paul, they were dragging him outside of the temple, and immediately were closed the gates.

Acts 21:31 Seeking and him to kill, went up a report to the commander of the band, that whole was in confusion Jerusalem;

Acts 21:32 who immediately having taken soldiers and centurions, ran down upon them. They and seeing the commander and the soldiers, ceased beating the Paul.

Acts 21:33 Then having approached the commander laid hold of him, and ordered to be bound with chains two; and inquired, who it might be, and what it is having been done.

Acts 21:34 Others and another thing were crying in the crowd. Not being able and to know the certainly through the tumult, he ordered to be brought him into the castle.

Acts 21:35 When and he came on the steps, it happened to be carried him by the soldiers through the violence of the crowd;

Acts 21:36 followed for the multitude of the people, crying: Lift up him.

Acts 21:37 Bring about and to be led into the castle the Paul, he says to the commander: If it is permitted for me to say anything to thee? He and said: Greek understandest thou?

Acts 21:38 Not then thou art the Egyptian, who before these the days having raised an insurrection and having led out into the desert the four thousand men of the Sicarii? Said and the Paul:

Acts 21:39 I a man indeed am a Jew of Tarsus, of the Cilicia not a mean city a citizen; I beseech and of thee, permit me to speak to the people.

Acts 21:40 Having permitted and him, the Paul having been set on the steps waved with the hand to the people; great and silence occurring, he spoke in the Hebrew dialect, saying:

Diaglott, Acts 22

Acts 22:1 Men brethren and fathers, hear you of me the to you now apology.

Acts 22:2 Hearing and that in the Hebrew dialect he was speaking to them, more they kept silence. And he said:

Acts 22:3 I indeed am a man a Jew, having been born in Tarsus of the Cilicia, having been brought up and in the city this, at the feet of Gamaliel having been taught with accuracy the ancestral law, a zealot being of the God, even as all you are to-day;

Acts 22:4 who this the way I persecuted till death, binding and delivering into prisons men both and women,

Acts 22:5 as also the high-priest testifies to me, and all the eldership; from whom also letters having received to the brethren, to Damascus I went, going to lead and those there being; having been bound into Jerusalem, that they might be punished.

Acts 22:6 It happened and to me traveling and drawing near to the Damascus, about noon suddenly out of the heaven to shine round a light great about me;

Acts 22:7 fell and on the ground, and heard a voice saying to me: Saul, Saul, why me persecutest thou?

Acts 22:8 I and answered: Who art thou, O sir? He said and to me: I am Jesus the Nazarene, whom thou persecutest.

Acts 22:9 Those and with me being the indeed light saw, and terrified they were, the but voice not they heard of the speaking to me.

Acts 22:10 I said and : What shall I do, O Lord? The and Lord said to me: Having arisen go thou into Damascus; and there to thee it shall be told concerning all things, which have been appointed for thee to do.

Acts 22:11 As and not I saw from the glory of the light of that, being led by the hand by those being with me, I came into Damascus.

Acts 22:12 Ananias and one, a man pious according to the law, being testified to by all the residing Jews,

Acts 22:13 having come to me and having stood said to me: Saul O brother, look up. And I in this the hour looked on him.

Acts 22:14 He and said: The God of the fathers of us destined thee to know the will of himself, and to see the righteous one, and to hear a voice out of the mouth of him;

Acts 22:15 because thou shalt be a witness for him to all men of what thou hast seen and thou hast heard.

Acts 22:16 And now why dost thou delay? having arisen be thou dipped, and wash thyself from the sins of thee, having invoked the name of him.

Acts 22:17 It happened and to me having returned to Jerusalem, and praying of me in the temple, to have been me in an ecstasy,

Acts 22:18 and to see him saying to me: Do thou hasten, and come out with speed from Jerusalem; because not they will receive of thee the testimony concerning me.

Acts 22:19 And I said: O Lord, they know, that I was imprisoning and beating in the synagogues those believing on thee;

Acts 22:20 and when was poured out the blood of Stephen the martyr of thee, and myself was having been standing, and approving, and keeping the mantles of those killing him.

Acts 22:21 And he said to me: Go thou; for I to nations at distance will send thee.

Acts 22:22 They heard and him till this the word, and they raised the voice of them, saying: Lift up from the earth the such a person; not for it is fit him to live.

Acts 22:23 Crying out and of them and tossing up the mantles, and dust throwing into the air,

Acts 22:24 ordered the commander to lead him into the castle, saying with scourges to examine him; that he might know, on account of what cause thus they were crying against him.

Acts 22:25 As and they stretched out him with the thongs, said to the standing by centurion the Paul: If a man a Roman and uncondemned it is lawful for you to scourge?

Acts 22:26 Having heard and the centurion, having gone to the commander reported, saying: what are thou about to do? the for man this a Roman is.

Acts 22:27 Having come to and the commander said to him: Tell me, thou a Roman art? He and said: Yes.

Acts 22:28 Answered and the commander: I of a great sum of money the citizenship this purchased. The and Paul said: I but even have been born.

Acts 22:29 Immediately then went away from him those being about him to examine. And the commander also was afraid, having ascertained that a Roman he is, and that he was him having been bound.

Acts 22:30 On the and morrow wishing to know the certainty, that was he was accused of by the Jews, he loosed him, and ordered to come together the high-priests and all the sanhedrim; and having led down the Paul, he stood among them.

Diaglott, Acts 23

Acts 23:1 Having looked intently and the Paul to the sanhedrim, said: Men brethren, I in all conscience good have been as a citizen to the God till this the day.

Acts 23:2 The and high-priest Ananias gave a charge to those having been standing by him, to strike of him the mouth.

Acts 23:3 Then the Paul to him said: To strike thee is about the God, O wall having been white washed; and thou sittest judging me according to the law, and violating the law thou orderest me to be struck?

Acts 23:4 Those and having been standing by said: The high-priest of the God revilest thou?

Acts 23:5 Said and the Paul: Not I had known, brethren, that it is a high-priest; it is written for: A ruler of the people of thee not thou shalt speak evil.

Acts 23:6 Knowing and the Paul, that the one part is of Sadducees, the and other of Pharisees, he cried out in the sanhedrim: Men brethren, I a Pharisee am, a son of a Pharisee; concerning hope and a resurrection of dead ones I being judged.

Acts 23:7 This and of him having spoken, was a disciple of the Pharisees and the Sadducees, and was divided the multitude.

Acts 23:8 Sadducees indeed for say not to be a resurrection, nor a messenger, nor a spirit; Pharisees but confess the both.

Acts 23:9 Was and an outcry great; and having arisen the scribes of the party of the Pharisees contended, saying: Nothing evil we find in the man this; if but a spirit spoke to him, or a messenger.

Acts 23:10 Great and becoming dispute, fearing the commander lest would be torn to pieces the Paul by them, he ordered the armed force having gone down to take him from midst of them, to lead and into the castle.

Acts 23:11 On the and next night having stood by him the Lord said: Take courage; as for thou didst testify the things concerning me in Jerusalem, so thee it behooves also in Rome to testify.

Acts 23:12 Becoming and day, having formed a conspiracy the Jews, they bound with a curse themselves, saying neither to eat nor drink till they might kill the Paul;

Acts 23:13 were and more forty those this the conspiracy having been engaged;

Acts 23:14 who having come to the high-priests and the elders, said: With a curse we have cursed ourselves, of nothing to taste till we have killed the Paul.

Acts 23:15 Now therefore you make known to the commander with the sanhedrim, in order that him he may lead down to you, as being about to examine more accurately the things concerning him; we and, before of the to have come nigh him, ready we are of the to kill him.

Acts 23:16 Having heard but the son of the sister of Paul the lying in wait, having come near and having gone into the castle, he related to the Paul.

Acts 23:17 Having summoned and the Paul one of the centurions, he said: The young man this lead thou to the commander; he has for something to relate to him.

Acts 23:18 Indeed then having taken him led to the commander, and said: The prisoner Paul having summoned me, asked this the young man to lead to thee, having something to say to thee.

Acts 23:19 Having taken and the hand of him the commander, and having related by himself, he inquired: What is it which thou hast to relate to me?

Acts 23:20 he said and: That the Jews agreed together of the to ask thee, that to-morrow into the sanhedrim thou mayest lead down the Paul, as being about something more accurately to investigate concerning him.

Acts 23:21 Thou therefore not shouldst be persuaded by the; lie in wait for him of them men more forty, who bound with a curse themselves, neither to eat nor to drink till they killed him; and now ready they are looking for the from thee promise.

Acts 23:22 The indeed then commander dismissed the young man, having charged to no one to speak out, that these things thou didst report to me.

Acts 23:23 And having summoned two certain of the centurions, he said: Make ready soldiers two hundred, that they may go to to Caesarea, and horsemen seventy, and spearmen two hundred, from third hour of the night;

Acts 23:24 animals and to have provided that having mounted the Paul they might convey safely to Felix the governor;

Acts 23:25 having written a letter containing the form this:

Acts 23:26 Claudius Lysias to the most excellent governor Felix health.

Acts 23:27 The man this having been seized by the Jews, and being about to be killed by them, having come suddenly with the armed force I rescued him, having learned that a Roman he is.

Acts 23:28 Wishing and to know the cause on account of which they were accusing him, I led down him into the sanhedrim of them;

Acts 23:29 whom I found being accused concerning questions of the law of them, nothing but worthy of death or bonds an accusation having.

Acts 23:30 Having been disclosed but to me a plot against the man to be about to be by the Jews, instantly I sent to thee, having commanded also the accusers to say the things against him before thee. Farewell.

Acts 23:31 The indeed therefore soldiers, according to that having been commanded them, having taken the Paul, they led through the night into the Antipatris.

Acts 23:32 On the and morrow having left the horsemen to go with him, they returned to the castle.

Acts 23:33 Who having come into the Caesarea, and having delivered the letter to the governor, presented and the Paul to him.

Acts 23:34 Having read and, and having asked from what province he is, and having understood that from Cilicia;

Acts 23:35 I will fully hear thee, he said, when also the accusers of thee may arrive. He commanded and him in the judgment-hall of the Herod to be kept.

Diaglott, Acts 24

Acts 24:1 After and five days went down the high-priest Ananias with the elders and an orator Tertullus certain, who appeared before the governor against the Paul.

Acts 24:2 Having been called and of him, began to accuse the Tertullus, saying:

Acts 24:3 Great peace enjoying through thee, and worthy deed being done to the nation this through of the of thy foresight, in every thing and everywhere we accept, O most excellent Felix, with all thankfulness.

Acts 24:4 That and not to longer thee I may detain, I beseech to hear thee of us briefly in the thy elemency.

Acts 24:5 We have found for the man this a pestilence, and exciting a sedition in all the Jews those in the habitable, a leader and of the of the Nazarene sect,

Acts 24:6 who also the temple attempted to profane; whom also we apprehended, and according to the our law we wished to judge.

Acts 24:7 Having come but Lysias the commander, with a great force out of the hands of us led away,

Acts 24:8 having commanded the accusers of him to come to thee. from whom thou wilt be able thyself, having examined closely, concerning all of these things to have knowledge, of which we accuse him.

Acts 24:9 United in impeaching and also the Jews, asserting these things thus to be.

Acts 24:10 Answered and the Paul, nodding to him the governor to speak: From many years being thee a judge to the nation this knowing, more cheerfully the things concerning myself I defend;

Acts 24:11 being able of thee to know, that not more are to me days twelve, from which I went up to worship in Jerusalem.

Acts 24:12 And neither in the temple they found me with any one disputing, or a tumult making of a crowd, nor in the synagogues, nor in the city;

Acts 24:13 nor to prove are they able, concerning which now they accuse me.

Acts 24:14 I confess but this to thee, that according to the way, which they called a sect, so I serve the patriarchal God, believing all things those according to the law and those in the prophets having been written:

Acts 24:15 A hope having in the God, which even they themselves are looking for, a resurrection about to be of dead ones, of just ones and also unjust ones.

Acts 24:16 In this and myself I exercise, a clear conscience to have towards the God and the men always.

Acts 24:17 In the course of years and many I came alms bringing to the nation of me, and offerings.

Acts 24:18 In which they found me having been purified in the temple, not with a crowd, nor with a tumult. Some and from the Asia Jews,

Acts 24:19 who ought before thee to be present, and to accuse if anything they may have against me.

Acts 24:20 Or these themselves let them say, what they found in me crime, having stood of me before the sanhedrim;

Acts 24:21 or concerning one this voice, which cried out standing among them: That concerning a resurrection of dead ones I am judged to-day by you.

Acts 24:22 Put off but them the Felix, more accurately knowing the things concerning the way, saying: When Lysias the commander may come down, I will inquire into the things about you.

Acts 24:23 Having given orders and to the centurion to keep him, to have and liberty, and no one to forbid of the own friends of him to assist, for to come to him.

Acts 24:24 After and days some having come the Felix with Drusilia the wife, being a Jewess, he sent for the Paul, and heard him concerning the into Anointed faith.

Acts 24:25 Discoursing and of him concerning justice and self-control and of the judgment that being about to come, terrified being the Felix answered: The present being go thou; a season and having found I will call thee.

Acts 24:26 At the same time also hoping, that money will be given to him by the Paul, so that he might loose him; therefore and oftener him sending for talked with him.

Acts 24:27 Two years but being ended received a successor the Felix Porcius Festus; wishing and favors to lay in store for himself with the Jews the Felix, left the Paul having been bond.

Diaglott, Acts 25

Acts 25:1 Festus therefore having entered upon the prefecture, after three days went up to Jerusalem from Caesarea.

Acts 25:2 Appeared before and him the high-priest and the chiefs of the Jews against the Paul, and entreated him,

Acts 25:3 asking a favor against him, that he would send for him to Jerusalem; an ambush forming to kill him in the way.

Acts 25:4 The indeed then Festus answered, to be kept the Paul in Caesarea, himself but to be about with speed to go out.

Acts 25:5 Those therefore among you, he says, being able, having gone down with, if anything is in the man, let them accuse him.

Acts 25:6 Having remained and among them days not more eight or ten, having gone down into Caesarea, on the morrow having sat down on the judgment-seat, he commanded the Paul to be led forth.

Acts 25:7 Having approached and of him, stood around the from Jerusalem having been come down Jews, many and heavy accusations bring against the Paul, which not they were able to point out;

Acts 25:8 saying in defence of him: That neither against the law of the Jews, nor against the temple, nor against Caesar any thing did I wrong.

Acts 25:9 The Fetus but, with the Jews wishing a favor to lay for himself, answering to the Paul said: Art thou willing to Jerusalem having gone up, there concerning these things to be judged before me?

Acts 25:10 Said and the Paul: At the judgment-seat of Caesar standing I am, where me it behooves to be judged. Jews nothing I have done wrong, as also thou full well hast ascertained.

Acts 25:11 If indeed for I am unjust, and worthy of death I have done any thing, not I refuse the to die; if but nothing is of which these accuse me, no one me is able to them to give as a favor. Caesar I call upon.

Acts 25:12 Then the Festus having conferred with the council, answered: Caesar thou hast called upon; to Caesar thou shalt go.

Acts 25:13 Days and having intervened some, Agrippa the king and Bernice came down to Caesarea, paying their respects to the Festus.

Acts 25:14 When and many days they remained there, the Festus to the king submitted the things against the Paul, saying: A man certain is having been left behind by Felix a prisoner;

Acts 25:15 concerning whom, being of me in Jerusalem, gave information the high-priests and the elders of the Jews, asking against him a judgment.

Acts 25:16 To whom I answered, that not it is a custom for Romans to give as a favor any man, before he being accused face to face may have the accusers, an opportunity and of defence he may take concerning the accusation.

Acts 25:17 Having come therefore of them here, delay none having made, on the next day having sat down on the judgment-seat, I commanded to be brought the man.

Acts 25:18 Concerning whom having stood up the accusers no one accusation brought, of things supposed I;

Acts 25:19 questions but certain concerning of the own religion they had with him, and concerning one Jesus having been dead, whom affirmed the Paul to believe.

Acts 25:20 Being in doubt but I on that concerning this question, I said, if he would be willing to go to Jerusalem, and there to be judged concerning these things.

Acts 25:21 The but Paul having appealed to be kept himself for the of the Augustus decision, I commanded to be kept him, till I could send him to Caesar.

Acts 25:22 Agrippa but to the Festus said: I was wishing also myself the man to hear. The and morrow, he said, thou shalt hear him.

Acts 25:23 On the therefore morrow having come the Agrippa and the Bernice with great display, and having entered into the place of hearing, with both the commanders and men those principal being of the city, and having commanded the Festus, was brought the Paul.

Acts 25:24 And said the Festus: Agrippa O king, and all those things being present with us men, you see this, concerning whom all the multitude of the Jews applied to me in both Jerusalem and here, crying out not to be right to live him longer.

Acts 25:25 I but having detected nothing worthy of death him to have done, also of him and of this having appealed to the Augustus, I resolved to send him.

Acts 25:26 Concerning whom certain any thing to write to the lord, not I have, therefore I led forth him before you, and especially before thee, O king Agrippa, so that the examination having taken place I may have something to write.

Acts 25:27 Absurd for to me it seems sending a prisoner, not and the against him charges to signify.

Diaglott, Acts 26

Acts 26:1 Agrippa and to the Paul said: It is permitted for thee in behalf of thyself to speak. Then the Paul made a defence, having stretched out the hand;

Acts 26:2 concerning all things of which I am accused by Jews, O king Agrippa, I esteem myself happy, before thee being about to-day to make a defence;

Acts 26:3 especially acquainted being thee of all of the among Jews customs and also questions. Therefore I entreat thee, patiently to hear of me.

Acts 26:4 The indeed therefore mode of life of me that from youth, that from beginning being among the nation of me in Jerusalem, know all the Jews;

Acts 26:5 previously knowing me from the first, (if they would be willing to testify,) that according to the most rigid sect of the our religion I lived a Pharisee.

Acts 26:6 And now for hope of that to the fathers promise being made by the God, I have stood being judged;

Acts 26:7 to which the twelve tribes of us, in intently night and day serving, hopes to attain; concerning which hope I am accused, O king Agrippa, by Jews.

Acts 26:8 What? incredible is it judged by you, if the God dead ones raises?

Acts 26:9 I indeed therefore thought in myself to the name of Jesus the Nazarene ought many things against to practice.

Acts 26:10 Which also I did in Jerusalem; and many of the saints I in prisons shut up, the from of the high-priests authority having received; being killed and of them, I brought against a vote;

Acts 26:11 and in all the synagogues often publishing them, I was compelling to blaspheme; exceedingly and being furious towards them, I purchased till even into the foreign cities.

Acts 26:12 In which also going to the Damascus with authority and a commission of that from the high-priests,

Acts 26:13 of a day middle, in the way I saw, O king, from heaven, above the brightness of the sun, having shone round me a light and those with me going.

Acts 26:14 All and having fallen down of us on the earth, I heard a voice speaking to me, and saying in the Hebrew dialect: Saul, Saul, why me persecutest thou? hard for thee against sharp points to kick.

Acts 26:15 I and said: Who art thou, O sir? He and said: I am Jesus whom thou persecutest.

Acts 26:16 But arise thou, and stand up on the feet of thee; for this for I appeared to thee, to constitute thee a minister and a witness, of what both thou didst see, of what and I will appear to thee;

Acts 26:17 delivering thee from the people and the Gentiles, to whom I thee send,

Acts 26:18 to open eyes of them, of the to have turned from darkness to light, and of the authority of the adversary to the God, of the to receive them forgiveness of sins, and inheritance among those having been sanctified, faith by the into me.

Acts 26:19 There upon, O king Agrippa, not I was disobedient to the heavenly vision;

Acts 26:20 but to those in Damascus first and in Jerusalem, in all and the country of the Judea, and to the Gentiles, I declared to reform, and to turn to the God, worthy of the reformation works doing.

Acts 26:21 On account of these me the Jews having seized in the temple attempted with violent hands to have killed.

Acts 26:22 Help therefore having obtained of that from of the God, till the day this I have stood, testifying to small both and to great, nothing beyond saying, of what both the prophets spoke being about to take place, and Moses;

Acts 26:23 that liable to suffer the Anointed, that first from a resurrection of dead ones a light he is about to announce to the people and to the Gentiles.

Acts 26:24 These things and of him saying in defence the Festus loud with the voice said: Thou art mad, O Paul; the much learning into madness turns about.

Acts 26:25 He but: I am mad; he says: O most noble Festus, but of truth and of sanity word to utter.

Acts 26:26 Is acquainted for concerning these things the king, to whom also being confident I may speak; unobserved by for him any of these things not I am persuaded nothing; not for it is in a corner having been done this.

Acts 26:27 Believest thou, O king Agrippa, in the prophets? I know, that thou believest.

Acts 26:28 The and Agrippa to the Paul said: Within a little me thou persuadest a Christian to become.

Acts 26:29 The and Paul said: I would pray to the God, and within a little and within much not only thee, but also all those hearing me to-day, to become such as even I am, except the chains these.

Acts 26:30 Arose and the king and the governor, the and Bernice, and those being seated with them;

Acts 26:31 and having retired they spoke to each other, saying: That nothing of death worthy or of bonds does the man this.

Acts 26:32 Agrippa and to the Festus said: To have been released might the man this, if not he had called on Caesar.

Diaglott, Acts 27

Acts 27:1 When and it was determined of the to sail us to the Italy, they delivered the both Paul and some other prisoners to a centurion, by name Julius, of a cohort of Augustus.

Acts 27:2 Having gone on board and a ship Adramyttium, being about to sail the in the Asia places, we were put to sea, being with up Aristarchus a Macedonian of Thessalonica.

Acts 27:3 On the and next day we were brought to Sidon; humanely and the Julius to the Paul having treated, permitted to the friends having gone care to have obtained.

Acts 27:4 And from thence having put to sea we sailed under the Cyprus, because the the winds to be contrary.

Acts 27:5 The, and deep that by the Cilicia and Pamphylia having sailed through, we came down to Myra of the Lycia.

Acts 27:6 And there having found the centurion a ship Alexandrian sailing for the Italy, put us into it.

Acts 27:7 In many and days sailing slowly, and scarcely being by the Cnidus, not permitting an approach us of the wind, we sailed under the Crete by Salome;

Acts 27:8 with difficulty and sailing by her, we came to a place certain being called Fair havens, to which near was a city Lasea.

Acts 27:9 A long and time having elapsed, and being already hazardous of the sailing, because the even the fast already to have been past, advised the Paul,

Acts 27:10 saying to them: Men, I perceive, that with damage and much loss not only of the freight and of the ship, but also of the lives of us to be about to be the voyage.

Acts 27:11 The but centurion by the pilot and by the owner of the ship was persuaded rather, than by those by the Paul being spoken.

Acts 27:12 Inconvenient and of the harbor being to winter in, the greater part placed a wish to be led out from thence also, if possibly they might be able having come to Phenice to winter, a harbor of the Crete looking towards south-west and towards north-west.

Acts 27:13 Having blown gently and South wind, supposing the purpose to have been attained, having raised up, close passed by the Crete.

Acts 27:14 After not much but beat against her a wind tempestuous, that being called Euroclydon.

Acts 27:15 Having been caught and the ship, and not being able to bear up against the wind, having given up we were driven.

Acts 27:16 A small island and certain having run under being called Claudia, scarcely we were able masters to become of the boat;

Acts 27:17 which having taken up, helps they used, undergirding the ship; fearing and lest into the quicksand they should fall, having lowered the mast, thus were driven.

Acts 27:18 Exceedingly and being storm-tossed of us, on the next a throwing out they began;

Acts 27:19 and on the third with their own hands the furniture of the ship they threw out.

Acts 27:20 Neither and sun, nor stars appearing for many days, a tempest and not small pressing, remaining was taken away all hope of the to be saved us.

Acts 27:21 Long but abstinence existing, than standing the Paul in midst of them, said: It was proper indeed, O men, having taken advice to me not to have loosed from the Crete, to have gained and the damage this and the loss.

Acts 27:22 And now I exhort you to take courage; loss for of a life not one shall be from of you, except the ship.

Acts 27:23 Stood by for me this the night a messenger of the God, of whom I am to whom also I offer service,

Acts 27:24 saying: Not fear, O Paul: To Caesar thee it behooves to be presented; and lo, has graciously given to thee the God all those sailing with thee.

Acts 27:25 Therefore take you courage, men; I believe for in the God that thus it shall be in which manner it has been told to me.

Acts 27:26 On an island but certain it is necessary us to be cast.

Acts 27:27 When and fourteenth night was come, being driven along of us in the Adriatic, about middle of the night suspected the sailors to draw near some to them country;

Acts 27:28 and having heaved the lead, they found fathoms twenty; a little and having intervened, and again having the lead, they found fathoms fifteen;

Acts 27:29 fearing and, lest on rough places we should fall, out of stern having thrown anchors four, they were wishing day to be.

Acts 27:30 The and sailors seeking to flee out of the ship and having lowered the boat into the sea, for an excuse as out of prow being about anchors to let down,

Acts 27:31 said the Paul to the centurion and to the soldiers: If not these remain in the ship, you to be saved not are able.

Acts 27:32 Then the soldiers cut off the ropes of the boat, and allowed her to fall.

Acts 27:33 Till and while about day to be, called upon the Paul all to partake of food, saying: Fourteenth to-day day looking for, without food you continue, nothing having taken.

Acts 27:34 Therefore I entreat you to partake of food; this for to the your salvation is; of not one for of you a hair from of the head will perish.

Acts 27:35 Having said and these, and having taken bread, he gave thanks to the God in presence of all, and having broken began to eat.

Acts 27:36 Encouraged and becoming all, also they received food.

Acts 27:37 We were and in the ship the all souls, two hundred seventy six.

Acts 27:38 Being satisfied and of food, they lightened the ship, throwing the wheat into the sea.

Acts 27:39 When and day it was, the land not they knew; a bay but they perceived having a shore, into which they wished, if they were able, to force the ship.

Acts 27:40 And the anchors having cut off left in the sea, at the same time having loosed the bands of the rudders; and having hoisted the foresail to the wind, they pressed towards the shore.

Acts 27:41 Having fallen and into a place with a sea on both sides, they ran a ground the vessel; and the indeed prow having stuck fast remained immovable, the but stern was broken by the violence of the waves.

Acts 27:42 The and soldiers design was, that the prisoners they should kill, lest any one having swum out should escape.

Acts 27:43 The but centurion wishing to save the Paul, restrained them from the purpose, ordered and those being able to swim, having thrown off first to the land to go out;

Acts 27:44 and the remaining ones, some indeed on boards, some and on things of the from of the ship. And thus it happened all to be safely on the land.

Diaglott, Acts 28

Acts 28:1 And having safely escaped, then they knew that Melita the island is called.

Acts 28:2 The and barbarians rendered not the ordinary kindness to us; having kindled for a fire; they brought to all of us, because of the rain that having been present, and because of the cold.

Acts 28:3 Having gathered and the Paul of sticks a bundle, and having placed on the fire, a viper from the heat having come out fastened on the hand of him.

Acts 28:4 When and saw the barbarians hanging the wild beast from the hand of him, they said to each other: Certainly a murderer is the man this, whom having been saved from the sea the Justice to live not permitted.

Acts 28:5 He indeed then having shaken off the wild beast into the fire, suffered nothing bad;

Acts 28:6 they but were expecting him to be about to swell, or to fall down suddenly dead. For a long and of them, expecting, and seeing nothing out of place to him happening, changing their minds they said: A god him to be.

Acts 28:7 In and to those about the place that were farms to the chiefs of the island, by name Poplius; who having received us, three days kindly entertained.

Acts 28:8 It happened and the father of the Poplius with fevers and dysentery being seized was lying down; to whom the Paul going in, and having prayed, having placed the hands to him, healed him.

Acts 28:9 This therefore being done, and the others those having sicknesses in the island, came, and were healed;

Acts 28:10 who also with many rewards rewarded us, and leading out they placed on the things for the need.

Acts 28:11 After and three months we sailed in a ship having been wintered in the island, Alexandrian, with an ensign Dioscuri.

Acts 28:12 And having been led own to Syracuse, we remained days three.

Acts 28:13 Whence having gone round we came to Rhegium; and after one day having sprung up a South wind, second day we came to Puteoli;

Acts 28:14 where having found brethren we were invited by them to remain days seven; and thus towards the Rome we went.

Acts 28:15 And thence the brethren having heard the things concerning us, came out to a meeting with us as far as Appii forum, and Three taverns; whom seeing the Paul, having given thanks to the God, he took courage.

Acts 28:16 When and we came to Rome the centurion delivered the prisoners to the perfect of the Pretorium camp; the but Paul was permitted to abide by himself, with the watching him soldiers.

Acts 28:17 It happened and after days three to have called together to him those being of the Jews chiefs. Having come together and of them, he said to them: Men brethren, I nothing against having done to the people or to the customs those paternal, a prisoner from Jerusalem I was delivered into the hands of the Romans;

Acts 28:18 who having examined me wished to release, because that no one cause of death to be in me.

Acts 28:19 Speaking against and the Jews, I was forced to call upon Caesar; not as of the nation of me having anything to accuse.

Acts 28:20 Because of this therefore the cause I called you to see and to speak with; on account for of the hope of the Israel the chain this I wear around.

Acts 28:21 They and to him said: We neither letters concerning thee received from the Judea, neither having come any one of the brethren related or spoken anything concerning thee evil.

Acts 28:22 we deem proper but from thee to hear, what thou thinkest; concerning indeed for of the sect this known is to us, that everywhere it is spoken against.

Acts 28:23 Having appointed and to him a day, came to him to the lodging many; to whom he set forth testifying earnestly the kingdom of the God, persuading and them the things concerning the Jesus, from both the law of Moses and of the prophets, from morning till evening.

Acts 28:24 And these indeed were persuaded by the words being spoken, those but believed not.

Acts 28:25 Not agreed and being with each other, they were dismissed, saying of the Paul word one: That well the spirit the holy spoke through Esaias the prophet to the fathers of us,

Acts 28:26 saying: Go thou to the people this, and say thou: With ears you will hear, and not not you may understand; and seeing you will see, and not not you may perceive.

Acts 28:27 Unfeeling for the heart of the people this and with the ears heavily they hear, and the eyes of them they closed; lest at any time they should see the eyes, and with the ears they should hear, and with the heart they should understand, and should return, and I should heal them.

Acts 28:28 Known therefore let it be to you, that to the Gentiles is sent the salvation of the God; they and will hear.

Acts 28:29 And these things of him saying, went the Jews, much having among themselves discussion.

Acts 28:30 He abode and two years whole in the hired dwelling; and received all those coming in to him, publishing the kingdom of the God, and teaching the things concerning the Lord Jesus Anointed with all freedom of speech, unrestrained.

Diaglott, Romans 1

Romans 1:1 Paul, a servant of Jesus Anointed, called an apostle, having been set apart for glad tidings of God,

Romans 1:2 (which he promised before through the prophets of himself in writings holy,)

Romans 1:3 concerning the son of himself, (that having been born from a seed of David according to flesh;

Romans 1:4 that having been distinctly set forth a son of God in power, according to spirit of holiness, from a resurrection of dead ones,) Jesus Anointed of the Lord of us,

Romans 1:5 (through whom we received favor and apostleship for obedience of faith in all the nations, in behalf of the name of him;

Romans 1:6 among whom are also you, called ones of Jesus Anointed;)

Romans 1:7 to all those who are in Rome beloved ones of God called saints; favor to you and peace from God Father of us, and Lord Jesus Anointed.

Romans 1:8 First indeed I give thanks to the God of me through Jesus Anointed on account of all of you, because the faith of you is celebrated in whole the world.

Romans 1:9 A witness for of me is the God, to whom I am a servant in the spirit of me in the glad tidings of the son of him, how unceasingly remembrance of you I make,

Romans 1:10 always on the prayers of me asking, if possibly now at length I shall have a prosperous journey by the will of the God to come to you.

Romans 1:11 I long for to see you, that some I may impart gift to you spiritual, for the to be established you;

Romans 1:12 this and is, to be comforted together, among you through the in each other faith, of you and also of me.

Romans 1:13 Not I wish but you to be ignorant, brethren, that many times I purposed to come to you, (and was hindered till the present,) that some fruit I might have also among you, as even among the other nations.

Romans 1:14 to Greeks both and to barbarians, to wise ones both and to simple ones a debtor I am;

Romans 1:15 thus, that according to me, I am eager even to you to those in Rome to announce glad tidings.

Romans 1:16 Not for I am ashamed the glad tidings; power for of God is for salvation to all to the believing, to Jew both first and to Greek.

Romans 1:17 Righteousness for of God in it is revealed from faith in order to faith, as it has been written: The and just by faith, shall live.

Romans 1:18 Is revealed besides wrath of God from heaven on all impiety and injustice of men, of those the truth by injustice holding down.

Romans 1:19 Because that known of the God manifest is among them; the God for to them showed,

Romans 1:20 (the things for unseen of him from creation of the world, in the things made being perceived is clearly seen, the both eternal of him power and deity;) in order that to be them inexcusable.

Romans 1:21 Because having known the God, not as God they glorified or they gave thanks; but were vain in the reasonings of them, and was darkened the perverse of them heart;

Romans 1:22 asserting to be wise ones, they were foolish,

Romans 1:23 and changed the glory of the incorruptible God in a likeness of an image of corruptible man, and birds and of four-footed beasts and creeping things.

Romans 1:24 There fore also delivered them the God in the lusts of the hearts of them to impurity, of the to be dishonored the bodies of them in themselves;

Romans 1:25 who exchanged the truth of the God in the falsehood and revered and served the created thing more than him having created, who is worthy of praise into the ages; so be it.

Romans 1:26 On account of this delivered them the God to passions of infamy. The even for females of them changed the natural use into that in violation of nature.

Romans 1:27 In like manner and also the males having left the natural use of the female, were inflamed with the lust of them for for each other, males with males the indecency working out, and the recompence, which it was proper, of the error of them in themselves receiving back.

Romans 1:28 And as not they did try the God to have in knowledge, delivered them the God to a worthless mind, to do the things not fitting;

Romans 1:29 having been filled with all iniquity, in wickedness, in covetousness, in malignity; full of envy, murder, strife, deceit, bad disposition, whisperers;

Romans 1:30 revilers, God-haters, insolent ones, proud ones, boasters, inventors of evils, to parent disobedient,

Romans 1:31 obstinate ones, covenant-breakers, unaffectionate ones, implacable ones, unmerciful ones;

Romans 1:32 who the ordinance of the God having known, (that those the things such doing worthy of death are,) not only them they do; but even are well pleased to those doing.

Diaglott, Romans 2

Romans 2:1 Wherefore inexcusable thou art, O man every one who art judging. In which for thou judgest the other, thyself thou condemnest; the things for same thou doest who art judging.

Romans 2:2 We know but, that the sentence of the God is according to truth upon those the things such doing.

Romans 2:3 Thinkest thou and this, O man who art judging those the things such doing, and art doing them, that thou shalt escape the sentence of the God?

Romans 2:4 Or of the wealth of the goodness of him and of the forbearance and of the patience thinkest thou wrong, being ignorant, that the goodness of the God to reformation thee leads?

Romans 2:5 According to but the hardness of thee and unchanged heart, thou treasurest to thyself wrath in a day of wrath and of a revelation of righteous judgment of the God,

Romans 2:6 who will render to each according to the works of him;

Romans 2:7 to those indeed by perseverance of a work good, glory and honor and incorruptibility are seeking, life age-lasting;

Romans 2:8 to those but from a party spirit, and disobeying indeed the truth, obeying but the unrighteousness, wrath and indignation.

Romans 2:9 Affliction and distress on every soul of man of the working the evil, of Jew both first and of Greek;

Romans 2:10 glory but and honor and peace to every one the working the good, to Jew both first and to Greek.

Romans 2:11 Not for is respect of persons with the God.

Romans 2:12 As many as for without law sinned, without law also shall perish; and as many as under law sinned, by law shall be judged,

Romans 2:13 (not for the hearers of the law just ones with the God, but the doers of the law shall be justified.

Romans 2:14 When for Gentiles those not a law having, by nature the things of the law may do, these a law not having, to themselves are a law;

Romans 2:15 who show plainly the work of the law written in the hearts of them, testifying with them the conscience, and between each other of the reasonings accusing or even defending,)

Romans 2:16 in a day when shall judge the God the things secrets of the men, according to the glad tidings of me, through Jesus Anointed.

Romans 2:17 If but thou a Jew art named, and doest rest in the law, and doest boast in God,

Romans 2:18 and knowest the will, and discernest the things differing, being instructed out of the law;

Romans 2:19 hast believed and thyself a guide to be of blind ones, a light of those in darkness,

Romans 2:20 an instructor of simple ones, a teacher of babes, having the form of the knowledge and of the truth in the law;

Romans 2:21 who then art teaching another, thyself not doest thou teach; who art preaching not to steal, doest thou steal?

Romans 2:22 who art saying not to commit adultery, doest thou commit adultery? who art detesting the idols, doest thou rob temples?

Romans 2:23 who in a law boastest, through the violation of the law the God doest thou dishonor?

Romans 2:24 The for name of the God through you is blasphemed among the nations, even as it has been written.

Romans 2:25 Circumcision indeed for profits, if law thou practisest; if but a violator of law thou mayest be, the circumcision of thee uncircumcision has become.

Romans 2:26 If therefore the uncircumcision the ordinances of the law may keep, not the uncircumcision of him for circumcision will be counted?

Romans 2:27 and will judge the from nature uncircumcision, the law perfecting, thee who through letter and circumcision a violator of law?

Romans 2:28 Not for he in the outward appearance, a Jew is, nor that in the outward appearance, in flesh, circumcision;

Romans 2:29 but he in the hidden a Jew, even circumcision of heart, in spirit, not letter; of whom the praise not from men, but from the God.

Diaglott, Romans 3

Romans 3:1 What then the pre-eminence of the Jew? or what the profit of the circumcision?

Romans 3:2 Much, according to every mode. First indeed for, because they were entreated with the oracles of the God.

Romans 3:3 What for? if believed not some, not the unbelief of them the faith of the God will make void?

Romans 3:4 Not let it be; let it be but the God true, every but man a liar, even as it has been written: That thou mayest be justified in the words of thee, and mayest conquer in the to be judged thee.

Romans 3:5 If but the unrighteousness of us of God righteousness establishes, what shall we say? not unrighteous the God that inflicting wrath? (according to man I speak.)

Romans 3:6 Not let it be; otherwise how will judge the God the world?

Romans 3:7 If for the truth of the God by the my falsehood abounded to the glory of him, why yet also I as a sinner am judged?

Romans 3:8 And not (as we are falsely accused, and as affirm some of us to say,) that we may do the evil things, so that may come the good things? of whom the judgment just is.

Romans 3:9 What then? do we excel? Not at all; we before convicted for, Jews both and Greeks all under sin to be?

Romans 3:10 even as it has been written: That not is just not even one;

Romans 3:11 not is he understanding, not is he seeking out the God;

Romans 3:12 all turned aside, together they were unprofitable; not is doing goodness, not is even one.

Romans 3:13 A sepulchre having been opened the throat of them; with the tongues of them they deceived. Venom of asps under the lips of them;

Romans 3:14 Of whom the mouth of cursing and bitterness is full.

Romans 3:15 Swift the feet of them to pour out blood;

Romans 3:16 ruin and misery in the ways of them;

Romans 3:17 and a way of peace not they knew.

Romans 3:18 Not is fear of God before the eyes of them.

Romans 3:19 We know and, that what things the law says, to those under the law it speaks; that every mouth may be stopped, and liable to penalty may become all the world to the God.

Romans 3:20 Therefore from works of law not shall be justified all flesh before him; through for law an acknowledgment of sin.

Romans 3:21 Now but without law a righteousness of God has been made manifest, being attested by the law and the prophets,

Romans 3:22 a righteousness even of God through faith of Jesus Anointed, to all and upon all the believing; not for is a distinction.

Romans 3:23 All for sinned, and come short of the glory of the God,

Romans 3:24 being justified freely, by the of him favor, through the redemption that in Anointed Jesus;

Romans 3:25 whom set forth the God a mercy-seat through the faith by the of him blood, for a pointing out of the righteousness of himself, through the passing by of the formerly committed sins in the forbearance of the God;

Romans 3:26 to a point out of the righteousness of himself in the present time, in order that to be him righteous, and justifying him of faith of Jesus.

Romans 3:27 Where then the boasting? it is shut out. Through what kind of law? of the works? no, but through a law of faith;

Romans 3:28 we reckon for, to be justified by faith a man, without works of law.

Romans 3:29 Or of Jews the God alone? not and of Gentiles? yes also of Gentiles.

Romans 3:30 Since one the God, who will justify circumcision from faith, and uncircumcision through the faith.

Romans 3:31 Law then do we nullify through the faith? Not let it be; but law we establish.

Diaglott, Romans 4

Romans 4:1 What then shall we say Abraham the father of us to have found according to flesh?

Romans 4:2 If for Abraham from works was justified, he has boasting, but not towards the God.

Romans 4:3 What for the writings says? Believed and Abraham the God, and it was counted to him for righteousness.

Romans 4:4 To him but working the reward not is counted according to favor, but according to debt;

Romans 4:5 to him but not working, believing but on the one justifying the ungodly, is counted the faith of himself for righteousness;

Romans 4:6 even as and David speaks the blessedness of the man, to whom the God counts righteousness without works;

Romans 4:7 blessed ones, of whom are forgiven the iniquities, and of whom are covered over the sins;

Romans 4:8 blessed man, to whom not not may count Lord sin.

Romans 4:9 The blessedness then this, on the circumcision or also on the uncircumcision? We say for, that was counted to the Abraham the faith for righteousness.

Romans 4:10 How then was it counted? in circumcision being, or in uncircumcision? Not in circumcision, but in uncircumcision;

Romans 4:11 and a sign he received of circumcision, a seal of the righteousness of the faith of that in the uncircumcision; in order that to be him a father of all of those believing through uncircumcision, (in order that to be counted also to them the righteousness,)

Romans 4:12 and a father of circumcision, to those not from circumcision alone, but also to those treading in the footsteps of the in uncircumcision faith of the father of us Abraham.

Romans 4:13 Not for through law the promise to the Abraham, or the seed of him, that a possessor him to be of a world, but through a righteousness of faith.

Romans 4:14 If for those of law, possessors, has been made void the faith, and has been multiplied the promise;

Romans 4:15 the for law wrath works out; where for not is law, neither transgression.

Romans 4:16 On account of this from faith, so that according to favor; in order that to be sure the promise to all the seed, not to that from the law alone, but also to that from faith Abraham who is a father of all of us;

Romans 4:17 even as it has been written: That a father of many nations I have placed thee;) in presence of whom he believed of God, of that making alive the dead ones, and calling the things not being as being.

Romans 4:18 Who contrary to hope in hope believed, in order that to have become him a father of many nations, (according to that having been spoken: Thus shall be the seed of thee;)

Romans 4:19 and not having grown weak in the faith, not he regarded the of himself body already having been deadened, an hundred years old thereabouts being, and the deadness of the womb of Sarah;

Romans 4:20 against and the promise of the God not he disputed in the unbelief, but was made strong in the faith, giving glory to the God,

Romans 4:21 and having been fully assured, that what has been promised, able he is also to do.

Romans 4:22 Wherefore also it was counted to him for righteousness.

Romans 4:23 Not it was written but on account of him alone, that it was counted to him;

Romans 4:24 but also on account of us, to whom it is about to be counted, to those believing on the one having raised up Jesus the Lord of us out of dead ones;

Romans 4:25 who was delivered up on account of the offences of us, and was raised up on account of the justification of us.

Diaglott, Romans 5

Romans 5:1 Having been justified therefore by faith, peace we have with the God through the Lord of us Jesus Anointed;

Romans 5:2 through whom also the introduction we have (by the faith) into the favor this, in which we have stood; and we boast in hope of the glory of the God.

Romans 5:3 Not alone and, but also we boast in the afflictions, knowing that the affliction endurance works out,

Romans 5:4 the and endurance approbation, the and approbation hope,

Romans 5:5 the and hope not is put to shame, because the love of the God has been poured out in the hearts of us through spirit holy of that having been given to us.

Romans 5:6 Yet for an Anointed one, being of us without strength still, according to a season in behalf of impious ones he died.

Romans 5:7 Scarcely for in behalf of a just person any one will die; in behalf of though the good possibly some one even might dare to die;

Romans 5:8 recommends but the of himself love to us the God, because, still sinners being of us, Anointed one in behalf of us died.

Romans 5:9 By much then more, having been justified now in the blood of him, we shall be saved through him from the wrath.

Romans 5:10 If for enemies being we were reconciled to the God through the death of the son of him, by much more having been reconciled we shall be saved in the life of him.

Romans 5:11 Not only and, but also boasting in the God through the Lord of us Jesus Anointed, through whom now the reconciliation we received.

Romans 5:12 On account of this as through one man the sin into the world entered, and through the sin the death; and thus to all men the death passed through, in which all sinned.

Romans 5:13 Till for law sin was in world; sin but not is counted not being law.

Romans 5:14 But reigned the death from Adam till Moses and over those not having sinned in the likeness of the transgression of Adam; who is a type of the one being about to come.

Romans 5:15 But not as the fall, so also the gracious gift. If for by the of one one fall the many died, by much the favor of the God and the gift by favor by that of the one man Jesus Anointed to the many abounded.

Romans 5:16 And not as through one having sinned, the free gift. The indeed for sentence, from one to condemnation; the but gracious gift, from many offences to righteousness.

Romans 5:17 If for by the of the one fail the death reigned through the one, by much more those the abundance of the favor and of the gift of the righteousness having received, in life shall reign through one Jesus Anointed.

Romans 5:18 Indeed then as through one offence, on all men to condemnation; so also through one righteousness, on all men to a justification of life.

Romans 5:19 As for through the disobedience of the one man sinners were constituted the many; so also through the obedience of the one righteous person shall be constituted the many.

Romans 5:20 Law but supervened, so that might abound the offence; where but abounded the sin, superabounded the favor;

Romans 5:21 that as reigned the sin in the death, so and the favor might reign through righteousness into life age-lasting, through Jesus Anointed the Lord of us.

Diaglott, Romans 6

Romans 6:1 What then shall we say? ought we to continue in the sin, so that the favor may abound?

Romans 6:2 Not let it be. Who we died by the sin, how still shall we live in it?

Romans 6:3 Or are you ignorant, that as many as were dipped into Anointed Jesus, into the death of him were dipped?

Romans 6:4 We were buried together therefore with him through the dipping into the death, that as was raised up Anointed out of dead ones through the glory of the Father, so also we in newness of life should walk.

Romans 6:5 If for planted together we have become in the likeness of the death of him, certainly also of the resurrection we shall be;

Romans 6:6 this knowing, that the old of us man was crucified with, that might be rendered powerless the body of the sin, of the no longer to be enslaved us in the sin;

Romans 6:7 he for having died has been justified from the sin.

Romans 6:8 If but we died with Anointed, we believe, that also we shall live with him,

Romans 6:9 knowing, that Anointed having been raised out of dead ones, no longer dies; death of him no longer lords over.

Romans 6:10 Which for he died, by the sin he died once for all; which but he lives, he lives by the God.

Romans 6:11 So also you count yourselves dead ones indeed by the sin, living ones but by the God, in Anointed Jesus.

Romans 6:12 Not therefore let reign the sin, in the mortal of you body, in order that to obey;

Romans 6:13 nor present you the members of you weapons of unrighteousness to the sin; but present you yourselves to the God, as out of dead ones living, and the members of you weapons of righteousness to the God.

Romans 6:14 Sin for to you not shall lord over; not for you are under law, but under favor.

Romans 6:15 What then? shall we sin, because not we are under law, but under favor? Not let it be.

Romans 6:16 Not you know, that to whom you present yourselves slaves for obedience, slaves you are to whom you are obedient, whether of sin to death, or of obedience to righteousness?

Romans 6:17 Thanks but to the God, that you were slaves of the sin, you obeyed yet from heart into which you were delivered a form of teaching.

Romans 6:18 Having been freed and from the sin, you were enslaved to the righteousness.

Romans 6:19 (According to man I speak, on account of the weakness of the flesh of you.) As for you presented the members of you slaves to the uncleanness and to the iniquity for the iniquity; so now present you in members of you slaves to the righteousness for sanctification.

Romans 6:20 When for slaves you were of the sin, free you were to the righteousness.

Romans 6:21 What therefore fruit had you then? in the things now you are ashamed; the for end of those, death.

Romans 6:22 Now but having been freed from the sin, having been enslaved and to the God, you have the fruit of you in sanctification; the and end, life age-lasting.

Romans 6:23 The for wages of the sin, death; the but gracious gift of the God, life age-lasting in an Anointed Jesus the Lord of us.

Diaglott, Romans 7

Romans 7:1 Or are you ignorant, brethren, (to those knowing for law I speak,) that the law lords over the man, for as long as a time he lives?

Romans 7:2 The for bound to a man woman to the living husband is bound by law; if but may die the husband, she is freed from the law of the husband.

Romans 7:3 So then living the husband an adulteress she will be called, if she should be to a man another; if but should die the husband, free she is from law, of the not to be her an adulteress, having become to a man another.

Romans 7:4 Therefore brethren of me, also you were put to death by the law through the body of the Anointed, in order that to become you to another, to him out of dead ones having been raised, so that we should bring forth fruit to the God.

Romans 7:5 When for we were in the flesh, the passions of the sins, those through the law, worked in the members of us, in order that to bring forth fruit to the death.

Romans 7:6 Now but we were freed from the law, having died, in which we were held; so that to serve us in newness of spirit, and not in oldness of letter.

Romans 7:7 What then shall we say? the law sin? Not let it be; but the sin not I knew, if not through law; the even for strong desire not I knew, if not the law said: Not thou shalt lust.

Romans 7:8 Opportunity and having taken the sin, through the commandment worked out in me all strong desire; apart from for law sin dead.

Romans 7:9 I and was alive apart from law then; having come but the commandment, the sin lived again, I and died;

Romans 7:10 and was found by me the commandment that for life, same for death.

Romans 7:11 The for sin opportunity having taken, through the commandment deceived me, and through it killed.

Romans 7:12 So that the indeed law holy, and the commandment holy and just and good.

Romans 7:13 That then good thing, to me has become death? Not let it be; but the sin; so that it might appear sin, through the good to me working out death, so that might become in excess a sinner the sin through the commandment.

Romans 7:14 We know for, that the law spiritual is; I but fleshly am, having been sold under the sin.

Romans 7:15 What for I work out, not I know; not for what I wish, this I practice; but what I hate, this I do.

Romans 7:16 If but what not I wish, this I do, I assent to the law, that excellent.

Romans 7:17 Now but no longer I work out it, but the dwelling in me sin.

Romans 7:18 I know for, that not dwells in me, this is in the flesh of me, a good thing; the for to will is present with me, the but to work out the excellent, not I find.

Romans 7:19 Not for what I wish, I do a good thing; but what not I wish an evil thing, this I practice.

Romans 7:20 If but what not wish I, this I do, no longer I work out it, but the dwelling in me sin.

Romans 7:21 I find therefore the law in the wishing to me to do the excellent, because with me the evil thing lies near.

Romans 7:22 I am pleased for wish the law of the God according to the inside man;

Romans 7:23 I see but another law in the members of me warring against the law of the mind of me, and making a captive me to the law of the sin to that existing in the members of me.

Romans 7:24 Wretched I man; who me will rescue from the body of the death this?

Romans 7:25 I thank the God by means of Jesus Anointed of the Lord of me. So then myself I with the indeed mind am in servitude to a law of God; with the but flesh, to a law of sin.

Diaglott, Romans 8

Romans 8:1 No therefore now condemnation to those in an Anointed Jesus.

Romans 8:2 The for law of the spirit of the life by an Anointed Jesus freed me from the law of the sin and of the death.

Romans 8:3 The for inability of the law, in that it was weak through the flesh, the God the of himself son having sent in a form of flesh of sin, and on account of sin, condemned the sin in the flesh;

Romans 8:4 so that the righteousness of the law might be fulfilled by us, by those not according to flesh walking, but according to spirit.

Romans 8:5 Those for according to flesh being, the things of the flesh are minding; those but according to spirit, the things of the spirit.

Romans 8:6 The for mind of the flesh, death; the but mind of the spirit, life, and peace.

Romans 8:7 Because the mind of the flesh, enmity to God; to the for law of the God not it is subject, neither for it is able;

Romans 8:8 those and in flesh being, to God to be pleasing not they are able.

Romans 8:9 You but not are in flesh, but in spirit, if indeed spirit of God dwells in you. If and any one spirit of an Anointed one not has, he not is of him.

Romans 8:10 If but an Anointed in you, the indeed body dead with respect to sin; the but spirit life with respect to righteousness.

Romans 8:11 If but the spirit of him having raised up Jesus out of the dead ones dwells in you, he having raised the Anointed out of dead ones, will make alive also the mortal bodies of you, through the indwelling of him spirit in you.

Romans 8:12 So then, brethren, debtors we are not to the flesh, of the according to flesh to live.

Romans 8:13 If for according to flesh you live, you are about to die; if but by spirit the practices of the body you put to death, you shall live.

Romans 8:14 As many as for by spirit of God are led, these are sons of God.

Romans 8:15 Not for you received a spirit of bondage back to fear, but you received a spirit of sonship, by which we cry: Abba, the Father.

Romans 8:16 Itself the spirit testifies together with the spirit of us, that we are children of God.

Romans 8:17 If and children, also heirs; heirs indeed of God, joint-heirs and of an Anointed; if indeed we suffer with, so that also we may be glorified with.

Romans 8:18 I reckon for, that not comparable the sufferings of the now season with the being about glory to be revealed in us.

Romans 8:19 The for earnest desire of the creation the revelation of the sons of the God looks for.

Romans 8:20 To the for vanity the creation was placed under, (not voluntarily but through him having placed under,) in hope,

Romans 8:21 that even itself the creation will be freed from the bondage of the corruption into the freedom of the glory of the children of the God.

Romans 8:22 We know for, that all the creation groan together and travails together till the now;

Romans 8:23 not only and, but also ourselves the first-fruit of the spirit having, and we ourselves in ourselves groan, a sonship looking for, the redemption of the body of us.

Romans 8:24 By the for hope we were saved. A hope but being seen, not is a hope; what for sees one, why also hopes?

Romans 8:25 If but what not we see, we hope, with patience we wait.

Romans 8:26 In like manner and also the spirit helps the weaknesses of us; the for what we should pray as it behooves, not we know, but itself the spirit intercedes on behalf of us with groans unspoken.

Romans 8:27 He but searching the hearts, knows what the mind of the spirit, because according to God it intercedes on behalf of holy ones.

Romans 8:28 We know and, that to those who love the God all things work together for good, to those according to a purpose called being.

Romans 8:29 Because whom he foreknew, also he before marked out copies of the likeness of the son of himself for the to be him a first-born among many brethren.

Romans 8:30 Whom and he before marked out, those also he called; and whom he called, those also he justified whom and he justified, those also he glorified.

Romans 8:31 When then shall we say to these things? If the God on behalf of us, who against us?

Romans 8:32 Who indeed of the own son not spared, but on behalf of us all delivered up him; how not also with him the things all to us will he graciously give?

Romans 8:33 Who will bring a charge against chosen ones of God? God that justifying.

Romans 8:34 Who he condemning? Anointed that having died, still more and also having been raised, who also is on right of the God, who and intercedes on behalf of us.

Romans 8:35 Who us will separate from the love of the Anointed? Affliction, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Romans 8:36 (as it has been written: That on a account of thee we are put to death whole the day; we were accounted as sheep of slaughter.)

Romans 8:37 But in these all we more than conquer through the one having loved us.

Romans 8:38 I am persuaded for, that neither death nor life, nor messengers, nor principalities, nor things being present, nor things being about to come, nor powers,

Romans 8:39 nor height, nor depth, nor any creation other will be able us to separate from the love of the God, of that in Anointed Jesus the Lord of us.

Diaglott, Romans 9

Romans 9:1 Truth I speak, in Anointed; not I utter falsehood, (bearing testimony together to me the conscience of me,) in a spirit holy;

Romans 9:2 that grief to me it is great, and unceasing anguish in the heart of me.

Romans 9:3 Was wishing for myself I an accursed thing to be from the Anointed one on behalf of the brethren of me, of the relatives of me according to flesh;

Romans 9:4 who are Israelites, of whom the sonship, and the glory, and the covenants, and the law-giving, and the religious service, and the promises,

Romans 9:5 of whom the fathers, and from whom the Anointed that according to flesh, he being over all God worthy of praise into the ages. So be it.

Romans 9:6 Not so as but, that has fallen off the word of the God; not for all those from Israel, these Israel.

Romans 9:7 Nor because they are seed of Abraham, all children, but in Isaac shall be called to thee a seed,

Romans 9:8 this is, not the children of the flesh, these children of the God; but the children of the promise are counted for seed.

Romans 9:9 Of promise for the word this: According to the season this I will come, and shall be to the Sarah a son.

Romans 9:10 Not only and, but also Rebecca, from one conception having Isaac the father of us.

Romans 9:11 Not yet for they having been born, nor having done anything good or bad, (so that the according to an election purpose of the God might abide, not from works, but from the one calling.)

Romans 9:12 it was said to her: That the greater shall be subject to the lesser;

Romans 9:13 as it has been written: The Jacob I loved, the but Esau I hated.

Romans 9:14 What then shall we say? not injustice with the God? Not let it be.

Romans 9:15 To the for Moses he says: I will pity whom I pity, and compassionate whom I should compassionate.

Romans 9:16 So then not of the one willing, nor of the one running, but of the pitying God.

Romans 9:17 Says for the writing to the Pharaoh: That for same this I raised up thee, that I might show in thee the power of me, and that may be declared the name of me in all the earth.

Romans 9:18 So then whom he wills, he pities; whom and he wills, he hardens.

Romans 9:19 Thou wilt say then to me: Why still does he find fault? to the for will of him who has been opposed?

Romans 9:20 But indeed, O man, thou who art, the one answering again to the God? Not shall say the thing formed to the one having formed: Why me madest thou thus?

Romans 9:21 Or not has authority the potter of the clay, out of the same mixture to make, this indeed for honor a vessel, that and for dishonor?

Romans 9:22 If but wishing the God to show the wrath, and make known the power of himself, bore in much long-suffering vessels of wrath having been fitted for destruction;

Romans 9:23 and that he might make known the wealth of the glory of himself on vessels of mercy, which were previously prepared for glory;

Romans 9:24 whom even he called us, not only from Jews, but also from Gentiles.

Romans 9:25 As also in the Hosea he says: I will call that not a people of me, a people of me; and her not beloved, beloved.

Romans 9:26 And it shall be, in the place where it was said to them: Not a people of me you, there they shall be called sons of God living.

Romans 9:27 Esaias but cries on behalf of the Israel: If should be the number of the sons of Israel as the sand of the sea, the remnant shall be saved.

Romans 9:28 An account for he is finishing and cutting short in righteousness because an account having been cut short will make a Lord on the earth.

Romans 9:29 And as before said Esaias: If not Lord of hosts left to us a seed, as Sodom we should have become, and as Gomorrah we should have been made like.

Romans 9:30 What then shall we say? That Gentiles those not pursuing righteousness, laid hold on righteousness, a righteousness even that from faith;

Romans 9:31 Israel but pursuing a law of righteousness, to a law of righteousness not attained.

Romans 9:33 Why? Because not from faith, but as it were from works of law. They struck against for the stone of the stumbling;

Romans 9:33 even as it has been written: Lo, I place in Zion a stone of stumbling, and a rock of offence; and every one the relying on it, not shall be disappointed.

Diaglott, Romans 10

Romans 10:1 Brethren, the indeed good-will of the my heart, and the prayer that to the God, on behalf of them for salvation.

Romans 10:2 I testify for to them, that a zeal for God they have, but not according to knowledge.

Romans 10:3 Being ignorant for the of the God righteousness, and the own seeking to establish, to the righteousness of the God not they were brought under.

Romans 10:4 An end for a law Anointed, for righteousness to every one to the believing.

Romans 10:5 Moses for writes the righteousness that from the law: That the having done those things man, shall live in them.

Romans 10:6 The but from faith righteousness thus speaks: Not thou myself say in the heart of thee: Who shall ascend into the heaven? this is, an Anointed to lead down.

Romans 10:7 Or, who shall go down into the abyss? this is, an Anointed out of dead ones to lead back.

Romans 10:8 But what says it? Near thee the word is, in the mouth of thee, and in the heart of thee; this is, the word of the faith which we publish;

Romans 10:9 that if thou wilt confess with the mouth of thee Lord Jesus, and thou wilt believe in the heart of thee, that the God him raised out of dead ones, thou shalt be saved.

Romans 10:10 (In heart for it is believed for righteousness; with mouth and it is confessed for salvation.)

Romans 10:11 Says for the writing: Every one the believing on him, not shall be ashamed.

Romans 10:12 Not for is a distinction of Jew both and of Greek; the for same Lord of all, being rich towards all those calling upon him.

Romans 10:13 Every one for who may call on the name of Lord, shall be saved.

Romans 10:14 How then shall they call on, into whom not they believed? how and shall they believe, where not they heard? how and shall they hear without one proclaiming?

Romans 10:15 How and shall the proclaim, if not they should be sent; as it has been written: How beautiful the feet of those announcing glad tidings of peace, of those announcing glad tidings the things good.

Romans 10:16 But not all obeyed the glad tidings. Esaias for says: O Lord, who believed the hearing of us?

Romans 10:17 (Then the faith from hearing; the and hearing through a word of God.)

Romans 10:18 But I say: Not not they heard? Yes indeed into all the earth went out the sound of them, and into the ends of the inhabited earth the words of them.

Romans 10:19 But I say: Not Israel now knew? First Moses says: I will provoke to jealousy you by not a nation, by a nation unenlightened I will provoke to anger you.

Romans 10:20 Esaias but is very bold, and says: I was found by those me not seeking, manifest I became to those me not asking.

Romans 10:21 In respect to but the Israel he says: Whole the day I stretched out the hands of me to a people disobeying and contradicting.

Diaglott, Romans 11

Romans 11:1 I say then: Not did put away the God the people of himself? Not let it be; and for I an Israelite I am, of seed of Abraham, of tribe of Benjamin.

Romans 11:2 Not did put away the God the people of himself, whom he before knew. Or not know you, in Elijah what says the writing? as he complains to the God against the Israel:

Romans 11:3 O Lord, the prophets of thee they killed, and the altars of thee they drug down; and I was left alone, and they are seeking the life of me.

Romans 11:4 But what says to him the dive oracle? I left to myself seven thousand men, who not bent a knee to the Baal.

Romans 11:5 Thus then even in the present season a remnant according to an election of favor, has been made.

Romans 11:6 If but by favor no longer from works; otherwise the favor no longer is favor.

Romans 11:7 What then? What seeks Israel, this not he obtained, the but chosen obtained; the and remaining ones were hardened,

Romans 11:8 (as it has been written: Gave to them the God a spirit of deep sleep, eyes of the not to see, and ears of the not to hear,) till the to-day day.

Romans 11:9 And David says: Let be made the table of them into a snare, and into a trap and into a stumbling block, and into a recompence to them;

Romans 11:10 let be darkened the eyes of them, of the not to see; and the back of them always bow down.

Romans 11:11 I say then: Not did they stumble, so that they might fall? Not let it be; but by the of them fall the salvation to the nations, in order that to excite to emulation them.

Romans 11:12 If but the fall of them wealth of a world, and the failure of them wealth of nations; how much more the full acceptance of them?

Romans 11:13 To you for I speak the Gentiles; in so much indeed am I of Gentiles an apostle, the service of me I shall glorify,

Romans 11:14 if possibly I may excite to emulation of me the flesh, and I may save some from of them.

Romans 11:15 If for the casting off of them a reconciliation of a world; what the receiving, if not life out of dead ones?

Romans 11:16 If and the first-fruit holy, also the mixture; and if the root holy, also the branches.

Romans 11:17 If but some of the branches were broken off, thou and a wild olive being wast ingrafted instead of them, and a partaker of the root and of the fatness of the olive thou didst become,

Romans 11:18 not do thou boast of the branches; if but thou doest boast, not thou the root sustainest but the root thee.

Romans 11:19 Thou wilt say then: Were broken off branches, so that I might be grafted in.

Romans 11:20 True; by the unbelief they were broken off, thou and by the faith hast been standing; not be-high-minded, but fear.

Romans 11:21 If for the God those according to nature branches not spared, perhaps not even thee will he spare.

Romans 11:22 See then kindness and severity of God; towards indeed those having fallen, severity; towards but thee, kindness, if thou shouldst remain in the kindness; otherwise even thou shalt be cut off.

Romans 11:23 Also they but, if not they should remain in the unbelief, shall be ingrafted; able for is the God again to graft them.

Romans 11:24 If for thou out of the according to nature wast cut off wild olive, and in violation of nature thou wast ingrafted into a good olive, by how much more these who according to nature, shall be ingrafted in the own olive.

Romans 11:25 Not for I wish you to be ignorant, brethren, the secret this, (that not you may be with yourselves wise, that hardness from a part to the Israel has happened, till the fulness of the Gentiles may come in;

Romans 11:26 and then all Israel shall be saved, as it has been written: Shall come out of Zion the deliver, and shall turn away ungodliness from Jacob.

Romans 11:27 And this with them the from me covenant, when I may take away the sins of them.

Romans 11:28 According to indeed the glad tidings, enemies on account of you; according to but the election, beloved on account of the fathers.

Romans 11:29 Things not to be repented of for the gracious gifts and the calling of the God.

Romans 11:30 As for you once disobeyed the God, now but obtained mercy by the of these disobedience;

Romans 11:31 thus also these now disobeyed, in the your mercy that also they may obtain mercy.

Romans 11:32 Shut up for the God the all for disobedience, so that the all he might compassionate.

Romans 11:33 O depth of wealth and of wisdom and of knowledge of God. How unsearchable the judgments of him, and untraceable the ways of him.

Romans 11:34 Who for knew mind of Lord? or who a counsellor of him became?

Romans 11:35 or who first gave to him, and it shall be given in return to him?

Romans 11:36 Because out of him, and through him, and for him the things all; to him the glory for the ages. So be it.

Diaglott, Romans 12

Romans 12:1 I entreat therefore you, brethren, through the tender compassion of the God, to present the bodies of you a sacrifice living, holy, well-pleasing to the God, the rational religious service of you;

Romans 12:2 and not conform yourselves to take after this, but transform yourselves by the renovation of the mind of you, in order that to prove you, what the will of the God, the good and well-pleasing and perfect.

Romans 12:3 I say for through the favor of that having been given to me, to all to him being among you, not to think above beyond what it behooves to think, but to think in order that to be of sound mind, to each one as the God divided a measure of faith.

Romans 12:4 Just as for in one body members many we have, the but members all not the same has operation;

Romans 12:5 thus the many one body we are in Anointed, the but each one, of each other members.

Romans 12:6 Having but gracious gifts according to the favor the having been given to us of different kinds; if prophets, according to the analogy of the faith.

Romans 12:7 If service, in the service; if the teaching, in the act of teaching;

Romans 12:8 if the exhorting, in the exhortation; the one giving, with simplicity; the one presiding, with diligence; the one pitying, with cheerfulness.

Romans 12:9 The love, unfeigned detesting the evil, adhering to the good;

Romans 12:10 in the brotherly kindness, towards each other tender affection; in the honor each other going before;

Romans 12:11 in the study not idle ones; in the spirit being fervent; to the Lord serving;

Romans 12:12 in the hope rejoicing; in the affliction being patient; in the prayer constantly attending;

Romans 12:13 to the wants of the holy ones contributing; the kindness to strangers following.

Romans 12:14 Bless you those persecuting you; bless you, and not curse you.

Romans 12:15 To rejoice with rejoicing ones, and to weep with weeping ones.

Romans 12:16 The same for each other minding; not the things high minding, but to the low ones conform yourselves. Not become wise with yourselves.

Romans 12:17 To no one evil in return for evil giving back; providing honorable things in presence of all men;

Romans 12:18 if able that from of you, with all men being at peace;

Romans 12:19 not yourself avenging, beloved ones; but give you a place to the wrath; it has been written for: To me vengeance; I will repay, says Lord.

Romans 12:20 If therefore may hunger the enemy of thee, do thou feed him; if he may thirst give drink to him. This for doing, coals of fire thou wilt pile on the head of him.

Romans 12:21 Not be overcome by the evil, but overcome by the good the evil.

Diaglott, Romans 13

Romans 13:1 Every soul to authorities being above let be submissive. Not for is authority if not from God; those and being, under God having been arranged are.

Romans 13:2 So the one setting himself in opposition to the authority, to the of the God institution has been opposed; they but having been set in opposition, to themselves judgment will receive.

Romans 13:3 The for rulers not are a terror of the good works, but of the evil ones. Wishest thou and not to fear the authority? the good do thou; and thou wilt have praise from her;

Romans 13:4 of God for a servant he is to thee for the good. If but the evil thou shouldst do, fear thou; not for in vain the sword he bears; of God for a servant he is, an avenger for wrath to him the evil practising.

Romans 13:5 Wherefore necessity to be submissive, not only on account of the wrath, but also on account of the conscience.

Romans 13:6 On account of this for also taxes pay you; public ministers for of God they are, to same this constantly attending.

Romans 13:7 Render therefore to all the dues; to him the tax, the tax; to him the custom, the custom; to him the fear, the fear; to him the honor, the honor.

Romans 13:8 To no one nothing owe you, if not that each other you should love; the for loving the other, a law has fulfilled.

Romans 13:9 That for: Not thou shalt commit adultery. Not thou shalt commit murder. Not thou shalt steal. Not thou shalt covet; and if any other commandment, in this the word it is brought under one head, in this: Thou shalt love the neighbor of thee as thyself.

Romans 13:10 The love to the neighbor evil not works; a fulfilling then of law the love.

Romans 13:11 And this, knowing the season, that an hour us already out of sleep to be aroused; (now for nearer of us the salvation, than when we believed;

Romans 13:12 the night is far advanced, the and day has approached;) we should put off therefore the works of the darkness, and should put on the weapons of the light.

Romans 13:13 As in day, decently we should walk, not in revelings and in drinkings, not in whoredoms and in debaucheries, not in strife and envyings;

Romans 13:14 but put you on the Lord Jesus Anointed, and of the flesh provision not make you for lusts.

Diaglott, Romans 14

Romans 14:1 The but weak to the faith, take to yourselves, not for differences of reasoning.

Romans 14:2 Who indeed believes to eat all things; the but one being weak herbs eats.

Romans 14:3 The one eating, the not one eating not despise; and the not eating, the one eating not judge; the God for him received to himself.

Romans 14:4 Thou who art the judging belonging to another household servant? to the own Lord he stands or he falls; he shall be made to stand and; able for is the God to make stand.

Romans 14:5 Indeed esteems a day from a day, another but esteems every day; each in the own mind let be fully assured.

Romans 14:6 He minding the day, to Lord minds; and he not minding the day, to Lord not minds. And he eating, to Lord eats, he gives thanks for to the God; and he not eating, to Lord not eats, and he gives thanks to the God.

Romans 14:7 No one for of you to himself lives, and no one to himself dies.

Romans 14:8 If both for we live, to the Lord we live; if and we die, to the Lord we die. If both therefore we live, if and we die, of the Lord we are.

Romans 14:9 To this for Anointed both died and lived, so that both of dead ones and living he might be lord.

Romans 14:10 Thou but, why judgest the brother of thee? or also thou, why settest at nought the brother of thee? all for shall stand before the judgment seat of the Anointed.

Romans 14:11 It has been written for: Live I, says Lord, because to me shall bend every knee, and every tongue shall confess to the God.

Romans 14:12 So then each one of us concerning himself an account shall give to the God.

Romans 14:13 No longer therefore each other we should judge; but this judge you rather, that not to place a stumbling-block to the brother or a cause of fall.

Romans 14:14 I know, and have been persuaded in Lord Jesus, that nothing common through itself, if not to him regarding anything common to be, to him common;

Romans 14:15 If but through food the brother of thee is grieved, no longer according to love dost thou walk. Not with the food of thee him do thou destroy, on behalf of whom Anointed died.

Romans 14:16 Not let be evil spoken of therefore of you the good.

Romans 14:17 Not for is the kingdom of the God eating and drinking, but righteousness and peace and joy in spirit holy;

Romans 14:18 he for in this doing service for the Anointed, well-pleasing to the God, and approved by the men.

Romans 14:19 So then the things of the peace we should pursue, and the things of the building up of that for each other.

Romans 14:20 Not on account of food demolish the work of the God. All things indeed you pure; but evil for the man for that through a stumbling-block eating.

Romans 14:21 Good the not to eat flesh, not to drink wine, nor by which the brother of thee stumbles, or in ensnared, or in weakened.

Romans 14:22 Thou faith hast; according to thyself hold it in presence of the God. Blessed he not judging himself in what he approves.

Romans 14:23 He but discerning a difference, if he should eat, has been condemned, because not from faith; every thing and which not from faith, sin is.

Diaglott, Romans 15

Romans 15:1 Are bound and we the strong ones the infirmities of those without strength to bear, and not ourselves to please;

Romans 15:2 each one of us to the neighbor let please for the good to building up.

Romans 15:3 Also for the Anointed one not himself pleased, but, as it has been written: The reproaches of those reproaching thee, fell on me.

Romans 15:4 As many things as for was fore written, for the our instruction was fore written; so that through the patience and of the consolation of the writings, the hope we might have.

Romans 15:5 The and God of the patience and of the consolation may give to you the same to be minded among each other, according to Anointed Jesus;

Romans 15:6 that with one mind with one mouth you may glorify the God and Father of the Lord of us Jesus Anointed.

Romans 15:7 Wherefore take to yourselves each other, as also the Anointed took to himself us for glory of God.

Romans 15:8 I say but, Jesus Anointed a servant became of circumcision, on behalf of truth of God, in order that to confirm the promises of the fathers;

Romans 15:9 the and nations on account of mercy to praise the God, as it has been written: Because of this I will confess to thee among nations, and to the name of thee sing praises.

Romans 15:10 And again it says: Rejoice you nations, with the people of him.

Romans 15:11 And again: Praise you the Lord all the nations, and extol you him all the peoples.

Romans 15:12 And again Esaias says: Shall be the root of the Jesse, and he standing up to rule nations, on him nations shall hope.

Romans 15:13 The and God of the hope to fill you all of joy and of peace in the believing, in order that to abound, you in the hope, in power of spirit holy.

Romans 15:14 I have been persuaded but, brethren of me, and myself I concerning you, that also yourselves full you are of goodness, having been filled all of knowledge, being able also reach other to admonish.

Romans 15:15 More boldly but I wrote to you, brethren, from of a part, as reminding you, through the favor that having been given to me by the God,

Romans 15:16 in order that to be me a public servant of Jesus Anointed for the nations, administering a priest the glad tidings of the God, so that may be the oblation of the nations well-pleasing, having been sanctified by spirit holy.

Romans 15:17 I have then a ground for boasting in Anointed Jesus the things to God;

Romans 15:18 not for I will dare to speak any of those things not worked out Anointed through me, for obedience of nations, in word and work; by power of signs and of wonders,

Romans 15:19 by power of spirit holy; so that me from Jerusalem and in a circuit, even to the Illyricum, to have fully set forth the glad tidings of the Anointed;

Romans 15:20 thus and being ambitious to announce glad tidings, not where was named Anointed, so that not on another foundation I should build;

Romans 15:21 but as it has been written: To those not it was told concerning him, shall see; and those not had heard, shall understand.

Romans 15:22 Wherefore also I was hindered the things many of the to come to you.

Romans 15:23 Now but no longer a place having in the regions these, a great desire and having of the to come to you from many years.

Romans 15:24 Whenever I may go to the Spain, I hope passing through to see you, and by you to be sent on my way there, if of you first from a part I should be filled.

Romans 15:25 Now but I am going to Jerusalem, ministering to the saints.

Romans 15:26 Were pleased for Macedonia and Achaia contribution some to make for the poor ones of the saints of those in Jerusalem.

Romans 15:27 They were pleased for, and debtors of them they are. If for in the spiritual things of them became sharers the Gentiles, they are bound also in the fleshly things to render service to them.

Romans 15:28 This then having finished, and having sealed to them the fruit this, I will go through of you into the Spain.

Romans 15:29 I know and, that coming to you, in fullness of blessing of Anointed I will come.

Romans 15:30 I entreat and you, brethren, by the Lord of us Jesus Anointed, and by the love of the spirit to strive together with me in the prayers on behalf of me to the God;

Romans 15:31 that I may be delivered from those being disobedient in the Judea, and that the service of me, that for Jerusalem, well pleasing may be to the saints;

Romans 15:32 so that with joy I may come to you through will of God, and may take rest together with you.

Romans 15:33 The and God of the peace with all of you. So be it.

Diaglott, Romans 16

Romans 16:1 I recommend and to you Phebe, the sister of us, being a servant of the congregation of that in Cenchrea;

Romans 16:2 that her you may receive in Lord worthily of the saints, and you may assist her in which of you she may need business; also for she a patroness of many became, and myself of me.

Romans 16:3 Salute you Prisca and Aquila, the fellow-workers of me in Anointed Jesus;

Romans 16:4 (who on behalf of the life of me the of themselves neck they placed under; to whom not I alone give thanks, but also all the congregations of the Gentiles;)

Romans 16:5 also the in house of them congregation. Salute you Epenetus, the beloved one of me, who is a first-fruit of the Asia into Anointed.

Romans 16:6 Salute you Mary, who much labored for us.

Romans 16:7 Salute you Andronicus and Junias, the relatives of me and fellow-prisoners of me, who are noted among the apostles, who and before me have been in Anointed.

Romans 16:8 Salute you Amplias, the beloved one of me in Lord.

Romans 16:9 Salute you Urbanus, the fellow-worker of us in Anointed, and Stachys, the beloved one of me.

Romans 16:10 Salute you Apelles, the approved one in Anointed. Salute you those from of the Aristobulus.

Romans 16:11 Salute you Herodian, the relative of me. Salute you those from of the Narcissus, those being in Lord.

Romans 16:12 Salute you Tryphenna and Tryphosa, those laboring in Lord. Salute you Persis, the beloved one, who much labored in Lord.

Romans 16:13 Salute you Rufus, the chosen in Lord, and the mother of him and of me.

Romans 16:14 Salute you Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the with them brethren.

Romans 16:15 Salute you Philologus and Julia, Nereus and the sister of him, and Olympas, and the with them all saints.

Romans 16:16 Salute you each other with a kiss holy. Salute you the congregations all of the Anointed.

Romans 16:17 I entreat now you, brethren, to watch those the separations and the stumbling-blocks, contrary to the teaching which you learned, are making; and turn away from them.

Romans 16:18 They for such like ones to the Lord of us Anointed not are in subjection, but to the of themselves belly; and through the fair speaking and good speaking they deceive the hearts of the simple ones.

Romans 16:19 The for you obedience for all went abroad. I rejoice therefore that in respect to you; I wish but you wise ones indeed to be in respect to the good, blameless ones but in respect to the evil.

Romans 16:20 The and God of the peace will crush the adversary under the feet of you in a short time. The favor of the Lord of us Jesus Anointed with you.

Romans 16:21 Salute you Timothy, the fellow-worker of me, and Lucius and Jason and Sosipater, the relatives of me.

Romans 16:22 Salute you I Tertius, the one having written the letter, in Lord.

Romans 16:23 Salute you Gaius, the host of me and of the congregation whole. Salute you Erastus, the treasurer of the city, and Quartus the brother.

Romans 16:24 The favor of the Lord of us Jesus Anointed with all of us. So be it.

Romans 16:25 To him now being able you to establish according to the glad tidings of me and the proclaiming of Jesus Anointed, according to a revelation of a secret in times of ages has been concealed;

Romans 16:26 having been manifested now, through and writings prophetic, according to an appointment of the age-lasting God, for obedience of faith, to all the nations having been made known;

Romans 16:27 to only wise God, through Jesus Anointed, to him the glory for the ages. So be it.

Diaglott, 1 Corinthians 1

1 Corinthians 1:1 Paul, called an apostle of Jesus Anointed, through will of God, and Sosthenes the brother,

1 Corinthians 1:2 to the congregation of the God to that being in Corinth, having been sanctified in Anointed Jesus, called saints with all those calling upon the name of the Lord of us Jesus Anointed in every place, of them both and of us;

1 Corinthians 1:3 favor to you and peace from God Father of us, and Lord Jesus Anointed.

1 Corinthians 1:4 I give thanks to the God of me always concerning you, for the favor of the God for that having been given to you in Anointed Jesus;

1 Corinthians 1:5 that in every thing you were enriched in him, in every word and all knowledge,

1 Corinthians 1:6 (when the testimony of the Anointed was confirmed among you;)

1 Corinthians 1:7 so that you not to be inferior in any one gracious gift, waiting for the revelation of the Lord of us Jesus Anointed;

1 Corinthians 1:8 who also will confirm you to an end irreproachable ones in the day of the Lord of us Jesus Anointed.

1 Corinthians 1:9 Faithful the God, through whom you were called into fellowship of the son of him Jesus Anointed, the Lord of us.

1 Corinthians 1:10 I entreat and you, brethren, through the name of the Lord of us Jesus Anointed, that the same thing you speak all, and not may be among you divisions, you may be but knit together in the same mind and in the same sentiment.

1 Corinthians 1:11 It was declared for to me concerning you, brethren of me, by those of Chloe, that contentions among you are.

1 Corinthians 1:12 I say and this, because each one of you says: I indeed am of Paul; I but, of Apollos; I and, of Cephas; I and, of Anointed.

1 Corinthians 1:13 Has been divided the Anointed? not Paul was crucified on behalf of you? or into the name of Paul were you dipped?

1 Corinthians 1:14 I give thanks to the God, that no one of you I dipped, if not Crispus and Gaius;

1 Corinthians 1:15 so that not any one may say, that into the my name I dipped.

1 Corinthians 1:16 I dipped and also the Stephanas house; remainder not I know, if any other I dipped.

1 Corinthians 1:17 Not for sent me Anointed to dip, but to announce glad tidings; not in wisdom of speech, so that not may be of no effect the cross of the Anointed.

1 Corinthians 1:18 The word for that of the cross to those indeed being destroyed foolishness is, to those but being saved to us power of God it is.

1 Corinthians 1:19 It has been written for: I will destroy the wisdom of the wise, and the learning of the intelligent ones I will set aside.

1 Corinthians 1:20 Where a wise man? where a scribe? where a disputer of the age this? Not did make foolish the God the wisdom of the world this?

1 Corinthians 1:21 When for in the wisdom of the God not knew the world through the wisdom the God, was pleased the God, through the foolishness of the proclamation to save those believing.

1 Corinthians 1:22 Although and Jews signs are asking, and Greeks wisdom are seeking;

1 Corinthians 1:23 we yet proclaim an Anointed having been crucified, to Jews indeed a stumbling-block, to Gentiles and foolishness;

1 Corinthians 1:24 to those but to the called ones, Jews both and Greeks, Anointed of God power and of God wisdom.

1 Corinthians 1:25 Because the foolishness of the God, wiser of the man is; and the weakness of the God, stronger of the men is.

1 Corinthians 1:26 You see for the calling of you, brethren, that not many wise ones according to flesh, not many strong ones, not many well-born;

1 Corinthians 1:27 but the foolish things of the world chose the God, that the wise ones he may shame; and the weak things of the world chose the God, that he may shame the powerful ones;

1 Corinthians 1:28 and the low-born of the world and the things having been despised chose the God, and the things not existing, that the things existing he may bring to nothing;

1 Corinthians 1:29 so that not may boast all flesh in presence of the God.

1 Corinthians 1:30 Out of him but you are in Anointed Jesus, who became to us wisdom from God, righteousness also and sanctification and redemption;

1 Corinthians 1:31 so that, even as it has been written: He boasting, in Lord let him boast.

Diaglott, 1 Corinthians 2

1 Corinthians 2:1 And I having come to you, brethren, came not according to excellence of speech or of wisdom, declaring to you the testimony of the God.

1 Corinthians 2:2 Not for I determined any thing to make known among you, if not Jesus Anointed, and this having been crucified.

1 Corinthians 2:3 And I in weakness, and in fear and in trembling much was with you;

1 Corinthians 2:4 and the speech of me and the preaching of me not in persuasive wisdom of words, but in a display of spirit and of power;

1 Corinthians 2:5 so that the faith of you not may be in wisdom of men, but in power of God.

1 Corinthians 2:6 Wisdom but we speak among the perfect ones. Wisdom but not of the age this, nor of the rulers of the age this, of those coming to an end;

1 Corinthians 2:7 but we speak of God wisdom in a mystery, that having been hidden, which previously marked out the God before the ages, for glory of us;

1 Corinthians 2:8 which no one of the rulers of the age this has known; (if for they knew, not would the Lord of the glory they crucified;)

1 Corinthians 2:9 but, even as it has been written: What things eye now saw, and ear not heard, and to heart of man not ascended, what prepared the God for those loving him.

1 Corinthians 2:10 To us but revealed the God through the spirit of himself; the for spirit all things searches, even the depths of the God.

1 Corinthians 2:11 Who for knows of men the things of the men, if not the spirit of the man that in him? so also the things of the God no one knows, if not the spirit of the God.

1 Corinthians 2:12 We but not the spirit of the world received, but the spirit that from God, that we may know the things by the God having been graciously given to us;

1 Corinthians 2:13 which things also we speak, not by teachings of human wisdom in words, but by teachings of spirit, to spiritual ones spiritual things explaining.

1 Corinthians 2:14 An animal but man not receives the things of the spirit of the God; foolishness for to him it is, and not he is able to know; because spiritually it is examined.

1 Corinthians 2:15 The but spiritual man examines indeed all things, himself but by no one is examined.

1 Corinthians 2:16 Who for knew mind of Lord, who will instruct him? We but mind of Anointed have.

Diaglott, 1 Corinthians 3

1 Corinthians 3:1 And I, brethren, not was able to speak to you as to spiritual ones, but as to fleshly ones, even as to babes in Anointed.

1 Corinthians 3:2 Milk you I gave to drink, not solid food; not yet were you able. But not even yet now are you able;

1 Corinthians 3:3 yet for fleshly ones you are. Where for among you envy and strife and divisions, not fleshly ones you are, and according to man walk you?

1 Corinthians 3:4 When for may say any one: I indeed am of Paul; another and: I, of Apollos; not fleshly ones are you?

1 Corinthians 3:5 Who then is Paul, who and Apollos? Servants, through whom you believed, and to each as the Lord gave.

1 Corinthians 3:6 I planted, Apollos watered, but the God caused to grow;

1 Corinthians 3:7 so neither he planting is anything, nor he watering, but he causing to grow God.

1 Corinthians 3:8 He planting but and he watering one are; each and the own reward will receive according to the own labor.

1 Corinthians 3:9 Of God for we are fellow-workers; of God a farm, of God a building you are.

1 Corinthians 3:10 According to the favor of the God that having been given to me, as a wise architect a foundation I have laid; another but builds up; each one but let see, how he builds up.

1 Corinthians 3:11 Foundation for another no one is able to have laid besides that being laid, who is Jesus Anointed.

1 Corinthians 3:12 If but any one builds on the foundation this gold, silver, stones costly, wood, hay, straw;

1 Corinthians 3:13 of each one the work manifest shall become; the for day will show, because in fire it is revealed; and of each one the work what kind it is, the fire will try.

1 Corinthians 3:14 If of any one the work abides which he built up, a reward he will receive;

1 Corinthians 3:15 if of any one the work shall be consumed, he will suffer loss; he himself but shall be saved, in this way but as through fire.

1 Corinthians 3:16 Not know you, that a temple of God you are, and the spirit of the God dwells in you?

1 Corinthians 3:17 If any one the temple of the God destroys, will destroy him the God; the for temple of the God holy is, who ever are you.

1 Corinthians 3:18 No one himself let deceive; if any one seems wise to be among you in the age this, a fool let him become, so that he may become wise.

1 Corinthians 3:19 The for wisdom of the world this, foolish with the God is; it has been written for: He is catching the wise ones in the craftiness of them;

1 Corinthians 3:20 and again: Lord knows the reasonings of the wise ones, that they are vain.

1 Corinthians 3:21 Therefore no one let boast in men; all things for of you is,

1 Corinthians 3:22 whether Paul, or Apollos, or Cephas, or world, or life, or death, or present things, or being about to be; all things of you is;

1 Corinthians 3:23 you and, of Anointed; Anointed and, of God.

Diaglott, 1 Corinthians 4

1 Corinthians 4:1 Thus us let regard a man, as assistants of Anointed, and stewards of mysteries of God.

1 Corinthians 4:2 What but remaining, it required in the stewards, that faithful one should be found.

1 Corinthians 4:3 To me but for least thing it is, that by you I should be condemned, or by a human day; but not even myself do I condemn;

1 Corinthians 4:4 (nothing for in myself I am conscious, but not in this I have been justified;) he but condemning me, Lord is.

1 Corinthians 4:5 Therefore not before proper season any thing judge you, till may come the Lord, who both will bring to light the things hidden of the darkness, and will make manifest the purposes of the hearts; and then the praise shall be to each one from the God.

1 Corinthians 4:6 These and, brethren, I figuratively applied to myself and Apollos on account of you, that by us you may learn that not above what has been written to think, so that not one on behalf of the one you may be puffed up against the other.

1 Corinthians 4:7 Who for thee distinguishes? what and hast thou, which not thou didst receive? if and also thou didst receive, why dost thou boast as not having received?

1 Corinthians 4:8 Already having been filled you are, already you were rich, without us you reigned; and I wish indeed you did reign, no that also we with you might reign together.

1 Corinthians 4:9 I think for that the God us the apostles last set forth, as appointed to death, because a spectacle we were made to the world and messengers and to men.

1 Corinthians 4:10 We fools on account of Anointed, you but wise ones in Anointed; we weak ones, you but strong ones; you honorable ones, we but ignoble ones.

1 Corinthians 4:11 Till the present hour both we hunger, and we thirst, and we are naked, and we are beaten, and we are homeless,

1 Corinthians 4:12 and we labor working with the own hands; being reviled, we bless; being persecuted, we endure;

1 Corinthians 4:13 being blasphemed, we exhort; as purgations of the world we became, of all things off-scraping till now.

1 Corinthians 4:14 Not shaming you I write these things, but as children of me beloved I admonish.

1 Corinthians 4:15 If for myriads child-tenders you may have in Anointed, but not many fathers; in for Anointed Jesus through the glad tidings I you begot.

1 Corinthians 4:16 I exhort therefore you, imitators of me become you.

1 Corinthians 4:17 On account of this I sent you Timothy who is a child of me beloved and faithful in Lord, who you will remind the ways of me those in Anointed, even as every where in every congregation I teach.

1 Corinthians 4:18 As not coming but of me to you, were puffed up some.

1 Corinthians 4:19 I will come but quickly to you, if the Lord should will, and I will know not the word of those having been puffed up, but the power;

1 Corinthians 4:20 not for in word the kingdom of the God, but in power.

1 Corinthians 4:21 What do you wish? with a rod I should come to you, or in love in a spirit and of meekness?

Diaglott, 1 Corinthians 5

1 Corinthians 5:1 Actually is heard among you fornication, and such fornication, which not even among the Gentiles, as a wife one of the father to have.

1 Corinthians 5:2 And you having been puffed up are? and not rather lamented, so that might be removed from midst of you he the work this having done?

1 Corinthians 5:3 I indeed for as being absent in the body, being present but in the spirit, already have judged as being present, him thus this having practiced,

1 Corinthians 5:4 in the name of the Lord of us Jesus Anointed (having been assembled of you and of the my spirit,) with the power of the Lord of us Jesus Anointed,

1 Corinthians 5:5 to deliver up that one to the adversary for destruction of the flesh, so that the spirit may be saved in the day of the Lord Jesus.

1 Corinthians 5:6 Not good the boasting of you. Not know you, that a little leaven whole the mass leavens?

1 Corinthians 5:7 Cleanse out the old leaven, that you may be new mass, as you are unleavened; even for the paschal lamb of us on behalf of us was slain, Anointed.

1 Corinthians 5:8 Therefore let us keep the feast, not with leaven old, nor with leaven of vice and wickedness, but with unleavened things of sincerity and of truth.

1 Corinthians 5:9 I wrote to you in the letter, not to be associated with fornicators.

1 Corinthians 5:10 And not altogether with the fornicators of the world this, or with the covetous ones, or extortioners, or idolaters; since you are bound indeed from the world to come out.

1 Corinthians 5:11 Now but I wrote you, not to be associated, if any one, a brother being named, may be a fornicator, or a covetous person, or an idolater, or a reviler, or a drunkard, or an extortioner; with the such like not even to eat;

1 Corinthians 5:12 what for to me also those without to judge? Not those within you judge?

1 Corinthians 5:13 Those but without the God will judge. Put out the evil one from of yourselves.

Diaglott, 1 Corinthians 6

1 Corinthians 6:1 Dare any one of you, a matter having with the other, to be judged by the unjust ones, and not by the saints?

1 Corinthians 6:2 Or not know you, that the saints the world will judge? and if by you is judged the world, inadequate are you for tribunals smallest?

1 Corinthians 6:3 not know you, that messengers we shall judge? much more then things of this life?

1 Corinthians 6:4 Things of this life indeed then judgments if you may have, those having been no account in the congregation, those do you cause to sit?

1 Corinthians 6:5 For shame to you I speak; thus not one among you wise not even one, who shall be able to decide between the brethren of himself?

1 Corinthians 6:6 but a brother with brother is judged, and this by unbelievers?

1 Corinthians 6:7 Already indeed then certainly a fault to you it is, that law-suits you have with yourselves. Why not rather suffer injustice? why not rather be defrauded?

1 Corinthians 6:8 But you injure, and defraud, and these things brethren.

1 Corinthians 6:9 Or not know you, that unjust ones of God a kingdom not shall inherit? Not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor Sodomites,

1 Corinthians 6:10 nor thieves, nor covetous persons, nor drunkards, nor revilers, not extortioners, a kingdom of God not shall inherit.

1 Corinthians 6:11 And these things some you were; but you washed yourselves, but you were separated, but you were justified in the name of the Lord Jesus, an in the spirit of the God of us.

1 Corinthians 6:12 All things to me is lawful, but not all things is beneficial; all things to me it lawful, but not I will be brought to subjection by any one.

1 Corinthians 6:13 The foods for the belly, and the belly for the foods; the but God both this and these will make useless. The and body not for the fornication, but for the Lord, and the Lord for the body;

1 Corinthians 6:14 the and God both the Lord raised up, and us will rise up through the power of himself.

1 Corinthians 6:15 Not know you, that the bodies of you members of Anointed is? having taken away then the members of the Anointed, shall I make of an harlots members? not let it be.

1 Corinthians 6:16 Or not know you, that the one being joined to the harlot, one body is? (they shall be for, it says, the two for flesh one;)

1 Corinthians 6:17 the but one being joined to the Lord, one spirit is?

1 Corinthians 6:18 Flee you the fornication. All sins which if may do a man, outside of the body is; he but committing fornication against the own body sins.

1 Corinthians 6:19 Or not know you, that the body of you a temple of the in you holy spirit is, which you have from God, and not you are of yourselves?

1 Corinthians 6:20 You were brought for a price; glorify you therefore the God in the body of you.

Diaglott, 1 Corinthians 7

1 Corinthians 7:1 Concerning but what things you wrote to me, good for a man a woman not to touch;

1 Corinthians 7:2 on account of but the fornications each man the of himself wife let have, and each woman the own husband let have.

1 Corinthians 7:3 To the wife the husband the debt let render; in like manner and also the wife to the husband.

1 Corinthians 7:4 The wife of the own body not controls, but the husband; in like manner and also the husband the own body not controls, but the wife.

1 Corinthians 7:5 Not do you deprive each other, if not from agreement for a season, so that you may be at leisure for the prayer; and again to the same you may be, so that not may tempt you the adversary through the incontinence of you.

1 Corinthians 7:6 This but I say as a concession, not as a injunction.

1 Corinthians 7:7 I wish for all men to be as even myself; but each own has gift from God, one indeed so, another and so.

1 Corinthians 7:8 I say but to the unmarried and to the widow; good for them, if they should remain as even I;

1 Corinthians 7:9 if but not they possess self-control, let him marry; better for it is to have married, than to be inflamed.

1 Corinthians 7:10 To those but having been married I charge, not I, but the Lord, a wife from an husband not to be separated.

1 Corinthians 7:11 (if but even she should be separated, let her remain unmarried, or to the husband let her be reconciled;) and a husband a wife not to dismiss.

1 Corinthians 7:12 To the but remaining things I speak, not the Lord; if any brother a wife has an unbeliever, and she thinks well to dwell with him, not let him dismiss her;

1 Corinthians 7:13 and a wife who has a husband an unbeliever, and he thinks well to dwell with her, not let her dismiss him.

1 Corinthians 7:14 Has been sanctified for the husband the unbelieving in the wife, and has been sanctified the wife the unbelieving in the husband; otherwise indeed the children of you unclean is, now but holy is.

1 Corinthians 7:15 If but the unbelieving withdraws, let him withdraw; not is enslaved the brother or the sister with the such like. In but peace has called us the God.

1 Corinthians 7:16 How for knowest thou, O wife, if the husband thou shalt save? or how knowest thou, O husband, if the wife thou shalt save.

1 Corinthians 7:17 If not to each other as distributed the Lord, each one even as has called the God so let him walk. And thus in the congregations all I appoint.

1 Corinthians 7:18 Having been circumcised any one who called, not let him be uncircumcised; in uncircumcision any one was called, not let him be circumcised.

1 Corinthians 7:19 The circumcision nothing is, and the uncircumcision nothing is, but keeping of commandments of God.

1 Corinthians 7:20 Each one in the calling in which he was called, in this let him remain.

1 Corinthians 7:21 A slave wast thou called, not to thee let it be a care; but if also thou art able free to become, rather use.

1 Corinthians 7:22 He for in Lord being called a slave a freedman of Lord is; in like manner also the freeman being called, a slave is of Anointed.

1 Corinthians 7:23 For a price you were bought; not become you slaves of men.

1 Corinthians 7:24 Each one in which he was called, brethren, in this let him remain with God.

1 Corinthians 7:25 Concerning and the virgins, a commandment of Lord not I have; a judgment but I give, as having obtained mercy from Lord faithful to be.

1 Corinthians 7:26 I declare then, this well to be because of the having been present distress, that well for a man the true to be.

1 Corinthians 7:27 Art thou having been bound to a wife, not seek thou a release; hast thou been loosed from a wife, not seek thou a wife.

1 Corinthians 7:28 If but even thou shouldst have married, not thou didst sin; and if should have married the virgin, not she sinned; affliction but in the flesh shall have those such like; I but you spake.

1 Corinthians 7:29 This but I say, brethren, the season having been shortened the remainder is; that both those having wives, as not having should be;

1 Corinthians 7:30 and those weeping; as not weeping; and those rejoicing, as not rejoicing; and those buying, as not possessing;

1 Corinthians 7:31 and those using the world this, as not abusing. Passes by for the form of the world this.

1 Corinthians 7:32 I wish but you free from anxieties to be. The unmarried cares for the things of the Lord, how he shall please the Lord;

1 Corinthians 7:33 hew but having married cares for the things of the world, how he shall please the wife.

1 Corinthians 7:34 Has been divided the wife and the virgin; the unmarried cares for the things of the Lord, so that may be holy both in body and in spirit; the but one having married cares for the things of the world, how she shall please the husband.

1 Corinthians 7:35 This and for the of you yourselves benefit I say; not that a snare to you I may throw, but for the decorum and devotedness to the Lord without solicitude.

1 Corinthians 7:36 If but any one to behave indecently toward the virgin of himself thinks, if she may be beyond age, and to it is fitting to be; what he wishes let him do, not he sins; let them marry.

1 Corinthians 7:37 Who but he has stood settled in the heart, not having necessity control but has concerning the own will, and this has resolved in the the heart of himself the to keep the himself virgin, well does.

1 Corinthians 7:38 So that even he giving in marriage, well does; and he not marrying, better does.

1 Corinthians 7:39 A wife is bound for so long time may live the husband of her; if but should fall asleep the husband of her, free she is to whom she wills to be married, only in Lord.

1 Corinthians 7:40 Happier but she is, if thus she should remain according to the my judgment; I think and even I spirit of God to have.

Diaglott, 1 Corinthians 8

1 Corinthians 8:1 Concerning and the things offered to idols, we know; (because all knowledge we have; the knowledge puffs up, the but love builds up;

1 Corinthians 8:2 if but any one thinks to have known something, not yet nothing he has known as it behooves to have known;

1 Corinthians 8:3 if but any one should love the God, this has been acknowledged by him;)

1 Corinthians 8:4 concerning the eating therefore of the things offered to idols, we know, that nothing an idol in world, and that no one God other, if not one.

1 Corinthians 8:5 Indeed for though they are being called gods, whether in heaven, or on earth, (as they are gods many, and idols many;)

1 Corinthians 8:6 but to us one God the Father, out of whom the all things, and we for him; and one Lord, Jesus Anointed, through whom the all things, and we through him.

1 Corinthians 8:7 But not in all the knowledge; some but in conscience of the idols till now as offered to an idol they eat, and the conscience of them, weak being, is defiled.

1 Corinthians 8:8 Food but us not brings near to the God; neither for if we should eat, do we abound; nor if not we would eat, are we deficient.

1 Corinthians 8:9 Look you but, least in any way the liberty of you this a stumbling-block may become to those being weak.

1 Corinthians 8:10 If for any one may see thee, the one having knowledge, in an idol-temple reclining, not the conscience of him, weak being, will be build up in order that the things offered to idols to eat?

1 Corinthians 8:11 and will be destroyed the being weak brother by the thy knowledge on account of whom Anointed died.

1 Corinthians 8:12 Thus but sinning against the brethren and smiting of them the conscience being weak, against Anointed you sin.

1 Corinthians 8:13 Wherefore if food ensnares the brother of me, not I may eat flesh to the age, so that not the brother of me I may ensnare.

Diaglott, 1 Corinthians 9

1 Corinthians 9:1 Not am I a freeman? not am I an apostle? Not Jesus Anointed the Lord of us have seen? not the work of me you are in Lord?

1 Corinthians 9:2 If to others not I am an apostle, at all events to you I am; the for seal of the my apostleship you are in Lord.

1 Corinthians 9:3 The my defence to those me condemning, this is.

1 Corinthians 9:4 Not not have we a right to eat and to drink?

1 Corinthians 9:5 Not not have we a right a sister a wife to lead about, as also the others apostles, and the brothers of the Lord, and Cephas?

1 Corinthians 9:6 Or only I and Barnabas not have we a right of the not to work?

1 Corinthians 9:7 Who serves in war with his own wages any time? who plants a vineyard, and from of the fruit of it not eats? or who tends a flock, and from of the milk of the flock not eats?

1 Corinthians 9:8 Not according to man these things I speak? or not and the law these things says?

1 Corinthians 9:9 In for the Moses law it has been written: Not thou shalt muzzle an ox threshing. Not for the oxen cares the God?

1 Corinthians 9:10 or on account of us altogether he says? On account of us for it was written, because in hope it is right he plowing to plow; and he threshing, in hope of that to partake.

1 Corinthians 9:11 If we to you the spiritual things sowed, a great thing, if we of you the fleshly things shall reap?

1 Corinthians 9:12 If others of the of you right partake, not rather we? But not we did use the right this; but all things we endure, so that not hindrance any we may give to the glad tidings of the Anointed.

1 Corinthians 9:13 Not know you, that those the holy things performing, from of the temple eat? those to the altar attending, with the altar are partakers?

1 Corinthians 9:14 Thus also the Lord has appointed for those the glad tidings proclaiming, from of the glad tidings to live.

1 Corinthians 9:15 I but not have used not one of these things. Not I did write and these things, that thus it may be done to me; well for to me rather to die, than the boasting of me that any one should make void.

1 Corinthians 9:16 If for I may announce glad tidings, not it is to me a cause of boasting; necessity for to me lies on; woe for to me is if not I should preach glad tidings.

1 Corinthians 9:17 If for willing this I do, a reward I have; if but unwilling, a stewardship I have been entrusted with.

1 Corinthians 9:18 What then to me is the reward? So that announcing glad tidings without expense I will place the glad tidings of the Anointed, in order that not to fully use the authority of me in the glad tidings.

1 Corinthians 9:19 Free for being from all, to all myself I was enslaved, that the more I might gain;

1 Corinthians 9:20 and I became to the Jews as a Jew, that Jews I might gain; to those under law as under law, (not being myself under law,) that those under law I might gain;

1 Corinthians 9:21 to those without law as without law, (not being without law to God, but within law to Anointed,) that I might gain lawless ones;

1 Corinthians 9:22 I became to the weak as weak, that the weak ones I might gain; to them all I have become the all things, that by all means some I may save.

1 Corinthians 9:23 This but I do on account of the glad tidings, that a co-partner of it I may become.

1 Corinthians 9:24 Not know you, that those in a race-course running, all indeed run, one but receives the prize? Thus run you, that you may obtain.

1 Corinthians 9:25 Every one but the contending, all things possesses self-control; they indeed therefore, that a perishable wreath they may receive; we but, an imperishable.

1 Corinthians 9:26 I therefore thus run, as not uncertainly; thus I box, as not air beating;

1 Corinthians 9:27 but I browbeat of me the body and lead it captive, lest possibly to others having proclaimed, myself without proof should become.

Diaglott, 1 Corinthians 10

1 Corinthians 10:1 Not I wish for you to be ignorant, brethren, that the fathers of us all under the cloud were, and all through the sea, passed,

1 Corinthians 10:2 and all into the Moses were dipped in the cloud and in the sea,

1 Corinthians 10:3 and all the same food spiritual did eat,

1 Corinthians 10:4 and all the same drink spiritual did drink; (they drank for from spiritual following a rock; the but rock was the Anointed);

1 Corinthians 10:5 but not with the greater number of them was well-pleased the God; they were laid prostrate for in the desert.

1 Corinthians 10:6 These things but types of us were made, in order that not to be us lusters of evil things, as even they lusted.

1 Corinthians 10:7 Nor image-worshippers become you, as some of them; as it has been written: Sat down the people to eat and to drink, and stood up to sport.

1 Corinthians 10:8 Nor should we fornicate, as some of them fornicated, and fell in one day twenty-three thousands.

1 Corinthians 10:9 Nor should we tempt the Anointed, as also some of them tempted, and by the serpents were destroyed.

1 Corinthians 10:10 Nor murmur you, as also some of them murmured, and were destroyed by the destroyer.

1 Corinthians 10:11 These things and all types happened to them; was written and for admonition of us, on whom the ends of the ages met.

1 Corinthians 10:12 So that the one thinking to have stood, let him take care lest he should fall.

1 Corinthians 10:13 A temptation you not has taken if not being belonging to man; faithful but the God, who not will permit you to be tempted above what you are able, but will make you with the temptation also the way out, that you may be able to bear up under.

1 Corinthians 10:14 Wherefore, beloved ones of me, flee you from the image-worship.

1 Corinthians 10:15 As to wise men I speak, judge you what I say.

1 Corinthians 10:16 The cup of the blessing which we bless, not a participation of the blood of the Anointed is it? the loaf which we break, not a participation of the body of the Anointed is it?

1 Corinthians 10:17 Because one loaf, one body the many we are; these for all from of the one loaf partake.

1 Corinthians 10:18 See you the Israel according to flesh; not those eating the sacrifices partakers of the altar are?

1 Corinthians 10:19 because an idol anything is? or because an idol sacrifice anything is?

1 Corinthians 10:20 But, because what sacrifice the Gentiles, to demons they sacrifice, and not to God; not I wish and you partakers of the demons to become.

1 Corinthians 10:21 Not you are able a cup of Lord to drink and a cup of demons; not you are a table of Lord to partake and a table of demons.

1 Corinthians 10:22 Or do we provoke to jealousy the Lord? not stronger of him we are?

1 Corinthians 10:23 All things it is lawful, but not all things are beneficial; all things it is lawful, but not all things builds up.

1 Corinthians 10:24 No one that of himself let him seek, but that of the other.

1 Corinthians 10:25 Every thing that in market is being sold eat you, not asking questions, on account of the conscience;

1 Corinthians 10:26 of the Lord the earth and the fulness of her.

1 Corinthians 10:27 If but any one invites you the unbelieving, and you wish to go, everything that is being presented to you eat you, not asking questions, on account of the conscience.

1 Corinthians 10:28 If but any one to you should say: This an idol sacrifice is; not eat you on account of him the one having disclosed, and the conscience.

1 Corinthians 10:29 Conscience now I say, not that of thyself, but that of the other. Why for the freedom of me is judged by another conscience?

1 Corinthians 10:30 If I by favor partake, why am I blamed on account of which I give thanks?

1 Corinthians 10:31 Whether then you eat, or you drink, or anything you do, all things for glory of God do you.

1 Corinthians 10:32 Not causes of stumbling become you both to Jews and Greeks and to the congregation of the God;

1 Corinthians 10:33 even as also I all things all men please, not seeking that of myself being profitable, but that of the many, that they may be saved.

Diaglott, 1 Corinthians 11

1 Corinthians 11:1 Imitators of me become you, even as also I of Anointed.

1 Corinthians 11:2 I praise and you, brethren, because all things of me you have remembered, and as I delivered to you the traditions you retain.

1 Corinthians 11:3 I wish but you to have knowledge, that of every man the head the Anointed is; head but of woman, the man; head but of Anointed, the God.

1 Corinthians 11:4 Every man praying or prophesying upon head having, disgraces the head of himself.

1 Corinthians 11:5 Every but woman praying or prophesying uncovered with the head, disgraces the head of herself; one for it is and the same with the having been shaven.

1 Corinthians 11:6 If for not is covered a woman, also let her hair be cut off; if but a disgrace to a woman the hair to be cut off or to be shaven let her be covered.

1 Corinthians 11:7 A man indeed for not it is fitting to be covered the head, a likeness and glory of God being; a woman but glory of a man is;

1 Corinthians 11:8 not for is man from woman, but woman from man;

1 Corinthians 11:9 even for not was created man on account of the woman, but woman on account of the man.

1 Corinthians 11:10 On account of this it is fitting the woman authority to have on the head, on account of the messengers.

1 Corinthians 11:11 But neither woman without man, nor man without woman, in Lord.

1 Corinthians 11:12 As for the woman from the man, so also the man through the woman; the but all things out of the God.

1 Corinthians 11:13 In yourselves judge you; becoming is it a woman uncovered to the God to pray?

1 Corinthians 11:14 Or not even herself the nature teaches you, that a man indeed if he should wear long hair, a disgrace to him it is?

1 Corinthians 11:15 A woman and if should wear long hair, a glory to her it is? because the hair instead of a cover has been given to her.

1 Corinthians 11:16 If but any one thinks contentious to be, we such like custom not have, nor the congregations of the God.

1 Corinthians 11:17 This but announcing not I praise, because not for the better, but for the worse you come together.

1 Corinthians 11:18 First indeed for, being come together of you in an assembly, I hear divisions among you to be; and of a part certain I believe;

1 Corinthians 11:19 it is necessary for also heresies among you to be, so that the approved ones manifest may become among you.

1 Corinthians 11:20 Coming together therefore of you to the same, not it is Lord's supper to eat,

1 Corinthians 11:21 each one for the own supper takes before in the to eat, and one indeed is hungry, one but is filled.

1 Corinthians 11:22 Not for houses not have you for the to eat and to drink? or the congregation of the God despise you, and shame you those not having? What to you may I say? shall I praise you? In this not I praise.

1 Corinthians 11:23 I for received from the Lord, what also I delivered to you, that the Lord Jesus in the night in which he was delivered up, took a loaf,

1 Corinthians 11:24 and having given thanks he broke, and said: This of me is the body that on behalf of you being broken; this do you for the my remembrance.

1 Corinthians 11:25 In like manner also the cup, after the to have supped, saying: This the cup the new covenant is in the my blood; this do you, as often as you may drink, for the my remembrance.

1 Corinthians 11:26 As often as for you may eat the loaf this, and the cup this you may drink, the death of the Lord you announce till of whom may come.

1 Corinthians 11:27 So that who may eat the loaf, or may drink the cup of the Lord unworthily, an offender against will be the body and the blood of the Lord.

1 Corinthians 11:28 Let examine but a man himself, and thus from of the loaf let him eat, and from of the cup let him drink;

1 Corinthians 11:29 the for one eating and drinking unworthily, judgment to himself eats and drinks, not discerning the body of the Lord.

1 Corinthians 11:30 Through this among you many weak ones and sickly ones, and are asleep some.

1 Corinthians 11:31 If for ourselves we examined, not we should be judged;

1 Corinthians 11:32 being judged but by Lord, we are corrected, so that not with the world we should be condemned.

1 Corinthians 11:33 Therefore, brethren of me, being come together for the to eat, each other you receive from.

1 Corinthians 11:34 If any one should be hungry, in a house let him eat; that not for judgment you may come together. The but other things, when I may come, I will arrange.

Diaglott, 1 Corinthians 12

1 Corinthians 12:1 Concerning and the spirituals, brethren, not I wish you to be ignorant.

1 Corinthians 12:2 You know, that Gentiles you were, to the idols those speechless, even as you might be led, being hurried away;

1 Corinthians 12:3 wherefore I declare to you, that no one by spirit of God speaking, says a curse Jesus; and no one is able to say Lord Jesus, if not by a spirit holy.

1 Corinthians 12:4 Varieties and of gracious gifts are, the but same spirit;

1 Corinthians 12:5 and varieties of services are, and the same Lord;

1 Corinthians 12:6 and varieties of inworking are, the but same God, who is working the all things in all.

1 Corinthians 12:7 To each one but is given the manifestation of the spirit to the benefit;

1 Corinthians 12:8 to one indeed for through the spirit is given a word of wisdom, to another and a word of knowledge, according to the same spirit;

1 Corinthians 12:9 to another and faith, by the same spirit; to another and gracious gifts of cures, by the same spirit;

1 Corinthians 12:10 to another and inworkings of powers, to another and prophecy, to another and discernings of spirit, to another and kinds of tongues, to another and an interpretation of tongues.

1 Corinthians 12:11 All but these things works that one and the same spirit, distributing particularly to each one as it wills.

1 Corinthians 12:12 Just as for the body one is, and members has many, all but the members of the body of the one, many being, one is body; thus also the Anointed.

1 Corinthians 12:13 Even for in one spirit we all into one body were dipped; whether Jews, or Greeks, whether slaves, or freeman; and all into one spirit were made to drink.

1 Corinthians 12:14 Also for the body not is one member, but many.

1 Corinthians 12:15 If should say the foot: Because not I am a hand, not I am from of the body; not from this not is it from of the body?

1 Corinthians 12:16 And if should say the ear: Because not I am an eye, not I am from of the body; not from this not is it from of the body?

1 Corinthians 12:17 If whole the body an eye, where the hearing? if whole hearing, where the small?

1 Corinthians 12:18 Now but the God placed the members, one each of them in the body, as he would.

1 Corinthians 12:19 If but was the all one member, where the body?

1 Corinthians 12:20 Now but many indeed members, one but body.

1 Corinthians 12:21 Not is able the eye to say to the hand: Need of thee not I have; or again the head to the feet: Need of you not I have.

1 Corinthians 12:22 But much more the seeming members of the body more feeble to be, necessary it is;

1 Corinthians 12:23 and those we think less honorable to be of the body, to these honor more abundant we place around; and the uncomely parts of us comeliness more abundant has;

1 Corinthians 12:24 the but comely parts of us, no need has. But the God combined the body, to the part being inferior more abundant having given honor,

1 Corinthians 12:25 so that not many be division in the body, but the same on behalf each other may be concerned the members.

1 Corinthians 12:26 And whether suffers one member, suffers with all the members; or is glorified one member, rejoices with all the members.

1 Corinthians 12:27 You but are a body of Anointed, and members from parts.

1 Corinthians 12:28 And these indeed placed the God in the congregation first apostles, second prophets, third teachers, after that powers, then gracious gifts of cures, helpers, directors, kinds of tongues.

1 Corinthians 12:29 Not all, apostles? not all, prophets? not all, teachers? Not all, powers?

1 Corinthians 12:30 Not all, gracious gifts have of cures? not all, with tongues speak? not all interpret?

1 Corinthians 12:31 You earnestly desire but the gracious gifts those better. And yet a more excellent way to you, I point out.

Diaglott, 1 Corinthians 13

1 Corinthians 13:1 If with the tongues of the men I speak and of the messengers, love but I have, I have become brass sounding or a cymbal noisy.

1 Corinthians 13:2 And if I have prophecy, and I know the secrets all and all the knowledge, and if I have all the faith, so that mountains to remove, love but not have, nothing I am.

1 Corinthians 13:3 And if I bestow all the possessions of me, and if I should give the body of me so that it should be burned, love but not have, nothing I am profited.

1 Corinthians 13:4 The love suffers long, is gentle; the love not envies; the love not is boastful, not is puffed up,

1 Corinthians 13:5 not acts unbecomingly, not seeks the things of herself, not is provoked to anger, not imputes the evil,

1 Corinthians 13:6 not rejoices in the iniquity, rejoices with but the truth,

1 Corinthians 13:7 all things covers, all things believes, all things hopes, all things endures;

1 Corinthians 13:8 the love not at any time falls off; whether but prophecies, they will be done away whether tongues, they will cease; whether knowledge, it will be done away.

1 Corinthians 13:9 From parts for we know, and from parts we prophesy;

1 Corinthians 13:10 when but may come the perfect, then that from parts will be done a way.

1 Corinthians 13:11 When I was a babe, as babe I spoke, as a babe I thought, as babe reasoned; since but I have become a man, I have put away the things of the babe.

1 Corinthians 13:12 We see for now through a glass in an enigma, then but face to face; now I know from parts, then but I shall know fully even as and I fully known.

1 Corinthians 13:13 Now but abides faith, hope, love, the three these; greater but of these the love.

Diaglott, 1 Corinthians 14

1 Corinthians 14:1 Pursue you the love; earnestly desire but the spirituals, rather but that you may prophesy.

1 Corinthians 14:2 The for one speaking with a tongue, not to men speaks, but to the God; no one for hears, in spirit but he speaks mysteries;

1 Corinthians 14:3 the but one prophesying, to men speaks edification and exhortation and consolation.

1 Corinthians 14:4 The one speaking with a tongue, himself build ups; the but one prophesying, a congregation builds up.

1 Corinthians 14:5 I wish and all you to speak with tongues, rather but that you may prophesy; greater for the one prophesying than the one speaking with tongues, unless if not he should interpret, so that the congregation edification may receive.

1 Corinthians 14:6 Not but, brethren, if I should come to you with tongues speaking, what you shall I profit, if not to you I shall speak either in a revelation, or in knowledge, or in a prophesy, or in teaching?

1 Corinthians 14:7 In like manner the things without life a sound giving, whether a flute, or a harp, if a difference to the notes not they should give, how shall be known that being played on flute or that being played on harp?

1 Corinthians 14:8 Also for if an uncertain sound a trumpet should give, who will prepare himself for battle?

1 Corinthians 14:9 So also you through the tongue if not a well-marked word you give, how shall be know that having been spoken? you will be for into air speaking.

1 Corinthians 14:10 So many, if it may be, kinds of voices is in world, and no one of them unmeaning.

1 Corinthians 14:11 If then not I know the power of the voice, I shall be to the one speaking a barbarian; and the one speaking, to me a barbarian.

1 Corinthians 14:12 So also you, since zealots you are for spirits, for the building up of the congregation seek you that you may abound.

1 Corinthians 14:13 Wherefore the one speaking in a tongue, let him pray that he may interpret.

1 Corinthians 14:14 If for I pray in a tongue, the spirit of me prays, the but mind of me unfruitful is.

1 Corinthians 14:15 What then is it? I will pray with the spirit, I will pray but also with the understanding; I will sing praise with the spirit I will sing praise but also with the understanding.

1 Corinthians 14:16 Otherwise, if thou shouldst bless with the spirit, the one filling the place of the private person how shall say the so be it on the thy thanksgiving? since what thou sayest not he knows.

1 Corinthians 14:17 Thou indeed for well givest thanks; but the other not built up.

1 Corinthians 14:18 I give thanks to the God, all of you more with tongues, speaking;

1 Corinthians 14:19 but in a congregation I wish five words through the understanding of me to have spoken, that also others I may instruct, then a myriad words in a tongue.

1 Corinthians 14:20 Brethren, not children become you in the mind; but in the evil be you child like, in the and minds perfect ones become you.

1 Corinthians 14:21 In the law it has been written: That by other tongues and by lips others I will speak to the people this, and not even so will they listen to me, says Lord.

1 Corinthians 14:22 So that the tongues for a sign are, not to those believing, but to the unbelievers; the but prophecies not to the unbelieving, but to those believing.

1 Corinthians 14:23 If therefore should come together the congregation whole to the same, and all with tongues should speak, should come in and unlearned ones, or unbelievers, not will they say, that you are mad?

1 Corinthians 14:24 If but all should prophesy, should come in and any one unbelieving, or unlearned, he is convinced by all, he is examined by all,

1 Corinthians 14:25 the secrets of the heart of him manifest become; and so falling on a face he will worship the God, announcing, that the God really among you is.

1 Corinthians 14:26 Why then is it, brethren? When you may come together, each one of you a psalm has, teaching has, a tongue has, a revelation has, an interpretation has; all things for building up let it be done.

1 Corinthians 14:27 If with a tongue any one speaks, by two, or the most three, and in succession; and one let interpret.

1 Corinthians 14:28 If but not may be an interpreter, let him be silent in congregation; to himself but let him speak and to the God.

1 Corinthians 14:29 Prophets but two or three let speak, and the others discern;

1 Corinthians 14:30 if but to another may be revealed sitting by, the first let be silent.

1 Corinthians 14:31 You are able for one by one all to prophesy, that all may learn, and all may be comforted;

1 Corinthians 14:32 and spirits of prophets to prophets are subject;

1 Corinthians 14:33 not for is of confusion the God, but of peace. As in all the congregation of the saints,

1 Corinthians 14:34 the women of you in the congregation let be silent; not for it has been permitted to them to speak, but to be submissive, as even the law says.

1 Corinthians 14:35 If and anything to learn they wish, in a house the own husbands let them ask; an indecent thing for it is women in congregation to speak.

1 Corinthians 14:36 Or from you the word of the God went out? or to you alone did it come?

1 Corinthians 14:37 If any one thinks a prophet to be or spiritual, let him acknowledge the things I write you, because of Lord they are commandments;

1 Corinthians 14:38 if but any one is ignorant, let him be ignorant.

1 Corinthians 14:39 So that, brethren, be you zealous that to prophesy, and that to speak with tongues not hinder you;

1 Corinthians 14:40 all things but in a becoming manner and according to order let be done.

Diaglott, 1 Corinthians 15

1 Corinthians 15:1 I declare but to you, brethren, the glad tidings which I announced as glad tidings to you, which also you received, in which also you have stood,

1 Corinthians 15:2 through which also you are being saved; (by a certain word I announced as glad tidings to you if you retain;) except if not inconsiderately you believed.

1 Corinthians 15:3 I delivered for to you among first things what also I received; that Anointed died on behalf of the sins of us, according to the writings;

1 Corinthians 15:4 and that he was buried, and that he was raised the third day, according to the writings;

1 Corinthians 15:5 and that he was seen by Cephas, then by the twelve.

1 Corinthians 15:6 After that he was seen above by five hundred brethren at once, out of whom the greater number remain till now, some but also have fallen asleep.

1 Corinthians 15:7 After that he was seen by James; then by the Apostles all.

1 Corinthians 15:8 Last and of all, just as if by the abortion, he was seen also by me.

1 Corinthians 15:9 (I for am the least of the apostles; who not am fit to be called an apostle, because I persecuted the congregation of the God.

1 Corinthians 15:10 By favor but of God I am what I am; and the favor of him that to me, not vain was made, but more abundantly of them all I labored; not I but, but the favor of the God that with me.)

1 Corinthians 15:11 Whether therefore I, or they, thus we proclaim, and thus you believed.

1 Corinthians 15:12 If but Anointed is proclaimed, that out of dead ones has been raised, how say some among you, that a resurrection of dead ones not is?

1 Corinthians 15:13 If but a resurrection of dead ones not is, not even Anointed has been raised;

1 Corinthians 15:14 if but Anointed not has been raised, void then the preaching of us, void and also the faith of you.

1 Corinthians 15:15 We are found and even false witnesses of the God; because we testified concerning the God, that he raised up the Anointed, whom not he raised up, if indeed dead ones not are raised up.

1 Corinthians 15:16 If for dead ones not are raised up, not even Anointed has been raised;

1 Corinthians 15:17 if but Anointed not has been raised; deceptive the faith of you; still you are in the sins of you;

1 Corinthians 15:18 then also those having fallen asleep in Anointed, perished.

1 Corinthians 15:19 If in the life this having been hoping we are in Anointed alone, more pitiable of all men we are.

1 Corinthians 15:20 Now but Anointed has been raised up out of dead ones, a first-fruit of those having fallen asleep.

1 Corinthians 15:21 Since for through a man the death, also through a man a resurrection of dead ones.

1 Corinthians 15:22 As for in the Adam all die, so also in the Anointed all will be made alive.

1 Corinthians 15:23 Each one and in the own band; a first-fruit Anointed, after that those of the Anointed, in the presence of him;

1 Corinthians 15:24 then the end, when he should have delivered up the kingdom to the God and Father, when he should have abrogated all government and all authority and power.

1 Corinthians 15:25 It behooves for him to reign, till he may have placed all the enemies under the feet of him.

1 Corinthians 15:26 Last enemy is rendered powerless the death;

1 Corinthians 15:27 all things for he subjected under the feet of him. When but it may be said, that all things have been subjected, it is evident, that is excepted the one having subjected to him the all things.

1 Corinthians 15:28 When but may be subjected to him, the all things, then also himself the son will be subject to the one having subjected to him the all things so that may be the God the all things in all.

1 Corinthians 15:29 Otherwise what shall they do those being dipped on behalf of the dead ones, if at all dead ones not are raised up? why and are they dipped on behalf of them?

1 Corinthians 15:30 Why and we are in danger every hour?

1 Corinthians 15:31 Every day I die, by the your boasting, which I have in Anointed Jesus the Lord of us.

1 Corinthians 15:32 If according to man I fought with a wild beast in Ephesus, what to me the profit? if dead ones not are raised up, we may eat and we may drink; to-morrow for we die.

1 Corinthians 15:33 Not be you led astray. Corrupt habits virtuous companionships evil.

1 Corinthians 15:34 Awake you as it is fit, and not sin you; ignorance for of God some have; for shame to you I speak.

1 Corinthians 15:35 But will say some one: How are raised up the dead ones? in what and body do they come?

1 Corinthians 15:36 O foolish one; thou what sowest, not is made alive, if not it should die;

1 Corinthians 15:37 and what thou sowest, not that body that going to be born thou sowest, but a naked grain, if it may happen, of wheat, or some of the others;

1 Corinthians 15:38 the but God to it gives a body as he willed, and to each of the seeds the own body.

1 Corinthians 15:39 Not all flesh, the same flesh; but one indeed of men, another and flesh of cattle, another and of fishes, another but of birds.

1 Corinthians 15:40 And bodies heavenly, and bodies earthly; but one indeed that of the heavenlies glory, another and that of the earthlies.

1 Corinthians 15:41 One glory of sun, and another glory of moon, and another glory of stars; a star for from a star differs in glory.

1 Corinthians 15:42 Thus and the resurrection of the dead ones. It is sown in corruption, it is raised in incorruption;

1 Corinthians 15:43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a body soulical, it is raised a body spiritual.

1 Corinthians 15:44 Is a body soulical, and is a body spiritual.

1 Corinthians 15:45 So and it has been written: Was made the first man Adam into a soul living; the last Adam into a spirit life-giving.

1 Corinthians 15:46 But not first the spiritual, but the soulical; afterwards the spiritual.

1 Corinthians 15:47 The first man, from earth earthy; the second man, the Lord from heaven.

1 Corinthians 15:48 Of what kind the earthy, such like also the earthy ones; and of what kind the heavenly, such like also the heavenly ones;

1 Corinthians 15:49 and even as we bore the image of the earthy, we shall bear also the image of the heavenly.

1 Corinthians 15:50 This and I say, brethren, that flesh and blood a kingdom of God to inherit not are able, nor the corruption the incorruption shall inherit.

1 Corinthians 15:51 Lo, a mystery to you I speak: All indeed not we shall be asleep; all but which we shall be changed,

1 Corinthians 15:52 in a moment, in a twinkling of an eye, in the last trumpet. (It shall sound for, and the dead ones shall be raised incorruptible, and we shall be changed.)

1 Corinthians 15:53 It is necessary for the incorruptible this to be clothed with incorruption, and the mortal this to be clothed with immortality.

1 Corinthians 15:54 When but the corruptible this shall be clothed with incorruption, and the mortal this shall be clothed with immortality, then will happen the word that having been written: Was swallowed up the death into victory.

1 Corinthians 15:55 Where of thee, O death, the sting? where of thee, O unseen, the victory?

1 Corinthians 15:56 The but sting of the death, the sin; the and power of the sin, the law.

1 Corinthians 15:57 To the but God thanks, to the one having given to us, the victory through the Lord of us Jesus Anointed.

1 Corinthians 15:58 Wherefore, brethren of me beloved, steadfast be you, unmovable, abounding in the work of the Lord at all times, knowing, that the labor of you not is vain in Lord.

Diaglott, 1 Corinthians 16

1 Corinthians 16:1 Concerning and the collection that for the saints, as I appointed to the congregations of the Gentiles, so also you do.

1 Corinthians 16:2 Every first of week each one of you by itself let him place, treasuring up, what thing he may be prospered; so that not when I may come, then collections may be made.

1 Corinthians 16:3 When and I may arrive, whom if you may approve, by letters these I will send to carry the gift of you to Jerusalem;

1 Corinthians 16:4 if but it may be be worthy of the even me to go, with me they shall go.

1 Corinthians 16:5 I will come but to you, when Macedonia I may have passed through; (Macedonia for I pass through;)

1 Corinthians 16:6 with you and it may happen I will remain, or even I shall winter, so that you me may send before where if I may go.

1 Corinthians 16:7 Not I wish for you now in passing by to see; I hope for time some to remain with you, if the Lord should permit.

1 Corinthians 16:8 I shall remain but in Ephesus till the pentecost;

1 Corinthians 16:9 a door for to me has been opened great and effective, and opposers many.

1 Corinthians 16:10 If and should have come Timothy, see you, that without fear he may be to you; the for work of Lord he works as even I;

1 Corinthians 16:11 I not any one therefore him may despise. Send on before and him in peace, so that he may come to me; I expect for him with the brethren.

1 Corinthians 16:12 Concerning and Apollos the brother, much I entreated him, that he would go to you with the brethren, and at all not was will, that now he should go; he will go but, when he may find opportunity.

1 Corinthians 16:13 Watch you, stand you firm in the faith, be you manly, be you strong;

1 Corinthians 16:14 all things of you in love let it be done.

1 Corinthians 16:15 I entreat and you, brethren; you know the household of Stephanas, that it is a first-fruit of the Achaia, and for service to the saints they devoted themselves;

1 Corinthians 16:16 that also you should be submissive to the such like persons, and to every one to the one working with and laboring with.

1 Corinthians 16:17 I rejoice but on the presence of Stephanas and Fortunatus and Achaicus, because the of you want these supplied;

1 Corinthians 16:18 they refreshed for the my spirit and that of you. Acknowledge therefore the such like persons.

1 Corinthians 16:19 Salute you the congregations of the Asia. Salute you in Lord much Aquila and Priscilla, with the in house of them congregation.

1 Corinthians 16:20 Salute you the brethren all. Salute you each other with a kiss holy.

1 Corinthians 16:21 The salvation with the my hand of Paul.

1 Corinthians 16:22 If any one not has affection for the Lord Jesus Anointed, let him be accursed; the Lord comes.

1 Corinthians 16:23 The favor of the Lord Jesus Anointed, with you.

1 Corinthians 16:24 The love of me with all of you in Anointed Jesus. So be it.

Diaglott, 2 Corinthians 1

2 Corinthians 1:1 Paul, an apostle of Jesus Anointed through will of God, and Timothy the brother, to the congregation of the God to that being in Corinth, with the saints to all those being in whole the Achaia;

2 Corinthians 1:2 favor to you and peace from God a Father of you, and Lord Jesus Anointed.

2 Corinthians 1:3 Worthy of praise the God and Father of the Lord of us Jesus Anointed, the Father of the mercies, and God of all comfort,

2 Corinthians 1:4 the one comforting us in all the affliction of us, in order that to be able us to comfort those in every affliction, by means of the comfort, of which we are comforted ourselves by the God;

2 Corinthians 1:5 because as abounds the sufferings of the Anointed in us, so by means of the Anointed abounds also the comfort of us.

2 Corinthians 1:6 Whether but we are afflicted, on behalf of the of you comfort, and salvation; whether we are comforted, on behalf of the of you comfort, of that operating patient endurance of the same sufferings, which also we suffer; (and the hope of us stedfast on behalf of you;)

2 Corinthians 1:7 knowing, that as partakers you are of the sufferings, so also of the comfort.

2 Corinthians 1:8 Not for we wish to be ignorant, brethren, concerning the affliction of us of that happening to us in the Asia, that according to excess we were pressed above strength, so that to be in despair us even of the life;

2 Corinthians 1:9 but ourselves in ourselves the sentence of the death we have, so that not having trusted we should in ourselves, but in the God that one raising up the dead ones;

2 Corinthians 1:10 who from so great a death rescued us, and does rescue; in whom we have hoped, that even still he will rescue,

2 Corinthians 1:11 cooperating also you on behalf of us in the prayer, that from many faces the for us gift through many might be given thanks on behalf of us.

2 Corinthians 1:12 The for boasting of us this is, the testimony of the conscience of us, that in simplicity and sincerity of God, (not in wisdom fleshly, but in favor of God) we conducted in the world, more abundantly but to you.

2 Corinthians 1:13 Not for other things we write to you, but what you read, or what you acknowledge; I hope and, that even till end you will acknowledge,

2 Corinthians 1:14 as also you acknowledged us from parts; because a boasting of you we are, even as also you of us, in the day of the Lord Jesus.

2 Corinthians 1:15 And in this the confidence I wished to you to come before, so that a second favor you may have;

2 Corinthians 1:16 and through you to pass through into Macedonia, and again from Macedonia to come to you, and by you to be sent forward into the Juda.

2 Corinthians 1:17 This therefore wishing, not certainly in the lightness did I use? or the things I purpose, according to flesh do I purpose, that may be with me the yes yes, and the no no?

2 Corinthians 1:18 Faithful but the God, that the word of us that to you not was yes and no.

2 Corinthians 1:19 The for of the God son Jesus Anointed, that among you by means of us having been preached, (by means of me and Silvanus and Timothy,) not became yes and no, but yes in him has become,

2 Corinthians 1:20 (as many for promises of God, in him the yes, and in him the so be it,) to the God for glory on account of us.

2 Corinthians 1:21 The but one establishing us with you for Anointed, and having anointed us, God;

2 Corinthians 1:22 he and having sealed us, and having given the pledge of the spirit in the hearts of us.

2 Corinthians 1:23 I but a witness the God call upon to the my soul, that sparing you not yet I came to Corinth;

2 Corinthians 1:24 not because we lord it over you of the faith, but fellow-workers we are of the joy of you; in the for faith you have stood.

Diaglott, 2 Corinthians 2

2 Corinthians 2:1 I decided but with myself this, that not again in grief to you to come.

2 Corinthians 2:2 If for I grieve you, indeed who is the one gladdening me, if not the one being grieved from me?

2 Corinthians 2:3 And I wrote to you this same thing, so that not having come grief I have from of whom it behooves me rejoice; having confided in all you, that the my joy of all of you it is.

2 Corinthians 2:4 Out of for much affliction and anguish of heart I wrote to you through many tears, not that you might be grieved, but the love that you might know, which I have more abundantly towards you.

2 Corinthians 2:5 If but any one has been grieved, not me he has grieved, but from parts, that not I may bear hard upon, all you.

2 Corinthians 2:6 Sufficient to the such one the censure this which by the majority;

2 Corinthians 2:7 so that on the other hand rather you to freely forgive and to comfort, lest by the more abundant grief should be swallowed the such one.

2 Corinthians 2:8 Wherefore I entreat you to publicly confirm to him love.

2 Corinthians 2:9 In order to this for also I wrote, so that I might know the proof of you, if to all things obedient you are.

2 Corinthians 2:10 To whom but anything you freely forgive, also I; even for I what have freely forgiven, if anything I have freely forgiven, on account of you, in presence of Anointed;

2 Corinthians 2:11 that not we should be overreached by the adversary; not for of him the devices we are ignorant.

2 Corinthians 2:12 Having come but to the Troas for the glad tidings of the Anointed, and a door to me having been opened by Lord, not I had rest in the spirit of me, by the not to come me Titus the brother of me;

2 Corinthians 2:13 but having bade farewell to them, I went out into Macedonia.

2 Corinthians 2:14 To the but God thanks to that always leading to triumph us in the Anointed, and the order of the knowledge of himself is manifesting through us in every place.

2 Corinthians 2:15 That of Anointed a sweet order we are to the God in those being saved and in those perishing;

2 Corinthians 2:16 to them indeed an order of death into death; to those but, an order of life into life. And for these things who sufficient?

2 Corinthians 2:17 Not for we are like the many, adulterating the word of the God; but as from sincerity, but as from God, in presence of the God, in Anointed we speak.

Diaglott, 2 Corinthians 3

2 Corinthians 3:1 Do we begin again ourselves to commend? or not we need, as some, of recommendation letters to you or from you of recommendation?

2 Corinthians 3:2 The letter of us you are, having been written in the hearts of you, being known and being read by all men;

2 Corinthians 3:3 being manifest, that you are a letter of Anointed having been ministered by us, having been written not with ink, but by spirit of God living, not on tablets of stones, but on tablets of hearts fleshly.

2 Corinthians 3:4 Confidence but such we have through the Anointed towards the God;

2 Corinthians 3:5 not because sufficient we are from ourselves, to reason anything, as from ourselves, but the sufficiency of us from of the God;

2 Corinthians 3:6 who also qualified us servants of a new covenant, not of letter, but of spirit; the for letter kills, the but spirit gives life.

2 Corinthians 3:7 If but the service of the death in letters, having been engraved in stone, was made in glory, so that not to be able to look steadily the sons of Israel into the face of Moses, on account of the glory of the face of him, that passing away;

2 Corinthians 3:8 how not rather the service of the spirit shall be in glory;

2 Corinthians 3:9 if for the service of the condemnation, glory; much more abounds the service of the righteousness in glory.

2 Corinthians 3:10 Even for not has been glorified that having been glorified in this the respect, on account of the surpassing glory.

2 Corinthians 3:11 If for that is being annulled, through glory; by much more that remaining, in glory.

2 Corinthians 3:12 Having therefore such a hope, much freedom we use;

2 Corinthians 3:13 and not, as Moses placed a veil on the face of himself, for the not to gaze intently the sons of Israel to the end of that passing away.

2 Corinthians 3:14 (But were blinded the minds of them; till for the to-day the same veil on the reading of the old covenant, remains, not being discovered, because by Anointed it is taken away;

2 Corinthians 3:15 but till to-day, when is read Moses, a veil on the heart of them lies.

2 Corinthians 3:16 When but it may turn to Lord, is taken from around the veil.

2 Corinthians 3:17 The but Lord the spirit is; where and the spirit of Lord there freedom.)

2 Corinthians 3:18 We but all having been unveiled in a face the glory of Lord beholding as in a mirror, the same image we are transformed from glory to glory, even as from Lord of spirit.

Diaglott, 2 Corinthians 4

2 Corinthians 4:1 On account of this having the service this, even as we received mercy, not we faint;

2 Corinthians 4:2 but we refused the secrets of the shame, not walking in craftiness, nor falsifying the word of the God, but by the manifestation of the truth recommending ourselves to every conscience of men, in presence of the God;

2 Corinthians 4:3 but even it is having been veiled the glad tidings of us, among those being destroyed it is having been veiled;

2 Corinthians 4:4 in whom the God of the age this blinded the minds of the unbelieving ones, in order that not to see distinctly the illumination of the glad tidings of the glory of the Anointed one, who is an image of the God.

2 Corinthians 4:5 Not for ourselves we proclaim, but Anointed Jesus a Lord; ourselves and, slaves of you through Jesus.

2 Corinthians 4:6 Because the God that commanding out of darkness light to shine, who shone in the hearts of us, for illumination of the knowledge of the glory of the God in face of Jesus Anointed.

2 Corinthians 4:7 We have but, the treasure this in earthen vessels, so that the superabounding of the power may be of the God, and not out of us;

2 Corinthians 4:8 in everything being afflicted, but not being straitened; being perplexed, but not being in despair;

2 Corinthians 4:9 being persecuted, but not being forsaken; being cast down, but not being destroyed;

2 Corinthians 4:10 always the putting to death of the Jesus in the body bearing about, that also the life of the Jesus in the body of us may be manifested.

2 Corinthians 4:11 Always for we the living, to death are delivered because of Jesus, that also the life of the Jesus may be manifested in the mortal flesh of us.

2 Corinthians 4:12 So that the death in us works, the but life in you.

2 Corinthians 4:13 Having but the same spirit of the faith, according to that having been written: I believed, therefore I spoke; also we believe, therefore and we speak;

2 Corinthians 4:14 knowing, that the one raising up the Lord Jesus, also us through Jesus will raise up, and will present with you.

2 Corinthians 4:15 The for all things on account of you, that the favor having abounded through the many, the thanksgiving might superabound to the glory of the God.

2 Corinthians 4:16 Wherefore not we faint; but if even the outward of us man is wasted, yet the inward is renewed by day and by day.

2 Corinthians 4:17 The for momentary lightness of the affliction of us, according to an exceeding on an exceeding age-lasting weight of glory works out for us;

2 Corinthians 4:18 not looking of us the things being seen, but the things not being seen; the things for being seen, transient things; the things but being seen, age-lasting things.

Diaglott, 2 Corinthians 5

2 Corinthians 5:1 We know for, that, if the earthly of us house of the tent should be taken down, a building from God we have, a house not made by hands, age-lasting, in the heavens.

2 Corinthians 5:2 Even for in this we groan, the abode of us that from heaven to be invested earnestly desiring.

2 Corinthians 5:3 If at least and having been invested, not naked ones we shall be found.

2 Corinthians 5:4 Indeed for those being in the tent groan being oppressed; in which not we wish to be unclothed, but to be invested, that may be swallowed up the mortal by the life.

2 Corinthians 5:5 The and one having worked out us for same this God; that also having given to us the pledge of the spirit.

2 Corinthians 5:6 Being confident therefore always, and knowing, that being at home in the body, we are from home from the Lord;

2 Corinthians 5:7 (by means of faith for we are walking, not by means of sight;)

2 Corinthians 5:8 we are confident but, also we are well-pleased rather to be from home out of the body, and to be at home with the Lord;

2 Corinthians 5:9 wherefore also we are very ambitious, whether being at home, or being from home, well-pleasing to him to be.

2 Corinthians 5:10 The for all us to appear it is necessary before of the tribunal of the Anointed, that may receive each one the things through the body, according to what was practised, whether good, or bad.

2 Corinthians 5:11 Knowing therefore the fear of the Lord, men we persuade, to God but we have been manifested; I hope and also in the consciences of you to have been manifested.

2 Corinthians 5:12 Not for again ourselves do we recommend to you, but opportunity giving to you of boasting on behalf of us; that you may have for those in face boasting, and no in heart.

2 Corinthians 5:13 Even if for we are besides ourselves, to God; and if we are of sound mind, to you.

2 Corinthians 5:14 The for love of the Anointed constrains us,

2 Corinthians 5:15 having judged this, that if one on behalf of all died, then they all died; and on behalf of all he died, that the living no longer to themselves should live, but to him on behalf of them having died and having been raised up.

2 Corinthians 5:16 So that we from the now no one know according to flesh; if and even we knew according to flesh Anointed, but now no longer we know.

2 Corinthians 5:17 So that if any one in Anointed, new creation; the things old passed away, lo, has become new the all things.

2 Corinthians 5:18 The but all things out of the God, that one having reconciled us to himself through Jesus Anointed, and having given to us the service of the reconciliation.

2 Corinthians 5:19 Namely that God was in Anointed a world reconciling to himself, not reckoning to them the fruits of them, and having placed in us the world of the reconciliation.

2 Corinthians 5:20 On behalf of Anointed therefore we are ambassadors, as if the God beseeching through us; we pray on behalf of Anointed, be you reconciled to the God.

2 Corinthians 5:21 Him for not having known sin, on behalf of us sin was made, that we might become righteousness of God in him.

Diaglott, 2 Corinthians 6

2 Corinthians 6:1 Working together but also we exhort, not in vain the favor of the God to receive you;

2 Corinthians 6:2 (he says for: In a season acceptable I listened to thee and in a day of salvation I helped thee. Lo, now a season well accepted, lo, now a day of salvation.)

2 Corinthians 6:3 No one in any thing giving offence, so that not may be blamed the service;

2 Corinthians 6:4 but in every thing establishing ourselves as of God servants, in patience much, in affliction, in necessities, in distresses,

2 Corinthians 6:5 in stripes, in prisons, in tumults, in labors, in watchings, in fastings;

2 Corinthians 6:6 in purity, in knowledge, in long-suffering, in kindness, in spirit holy, in love unfeigned,

2 Corinthians 6:7 in a word of truth, in power of God; through the arms of the righteousness of the rights and of lefts,

2 Corinthians 6:8 through glory and disgrace, through bad fame and good fame; and deceivers and true;

2 Corinthians 6:9 as being ignorant, and being duly appreciated; as dying, and lo we live; as being corrected, and not put to death;

2 Corinthians 6:10 as being grieved, always but rejoicing; as poor, many but making rich; as nothing having; and all things possessing.

2 Corinthians 6:11 The mouth of us has been opened to you, O Corinthians, the heart of us has been enlarged.

2 Corinthians 6:12 Not you are straitened in us; you are straitened but in the bowels of you.

2 Corinthians 6:13 The but same recompense, (as to children I speak,) be enlarged also you.

2 Corinthians 6:14 Not be you unequally yoking with unbelievers; what for participation righteousness and lawlessness? what and fellowship light with darkness?

2 Corinthians 6:15 What and agreement of an Anointed with Belial? or what portion to a believer with an unbeliever?

2 Corinthians 6:16 what and connection a temple of God with idols? You for a temple of God are living; as said the God: That I will in dwell among them, and will walk about in; and I will be to them a God, and they shall be to me a people.

2 Corinthians 6:17 Wherefore come you out from midst of them and be you separated, says Lord, and of an unclean thing not touch you; and I will receive you,

2 Corinthians 6:18 and I will be to you for a Father, and you shall be to me for sons and daughters, says Lord Almighty.

Diaglott, 2 Corinthians 7

2 Corinthians 7:1 These therefore having the promise, beloved ones, let us cleanse ourselves from all pollution of flesh and spirit, perfecting holiness in fear of God.

2 Corinthians 7:2 Receive you us; no one we injured, no one we corrupted, no one we defrauded.

2 Corinthians 7:3 Not for condemnation I speak; before I said for, that in the hearts of us you are in order that to die together and to live together.

2 Corinthians 7:4 Much with me boldness towards you, much with me boasting on behalf of you; I have been filled with the consolation, I am overflowing with the joy in all the affliction of us.

2 Corinthians 7:5 Indeed for having come of us into Macedonia, not had rest the flesh of us, but in everything being distressed; without fights, within fears.

2 Corinthians 7:6 But the one comforting the lowly ones, comforted us the God by the presence of Titus;

2 Corinthians 7:7 not only and by the presence of him, but also in the comfort with which he was comforted over you, announcing to us the of you earnest desire, the of you lamentation, the of you zeal on behalf of me; so that me more to have rejoiced.

2 Corinthians 7:8 Because if even I grieved you by the letter, not I do repent, if indeed I did repent; I see for that the letter that, if even for an hour, I grieved you.

2 Corinthians 7:9 Now I rejoice, not because you were grieved, but because you were grieved in order to reformation; you were grieved for according to God, so that in nothing you might suffer loss from us.

2 Corinthians 7:10 The for according to God sorrow reformation for salvation not to be repented of works out; the but of the world sorrow death works out.

2 Corinthians 7:11 Lo for same this the thing according to God to have been grieved you, how much it worked in you diligence; but a defence, but indignation, but fear, but earnest desire, but zeal, but punishment; in every thing you proved yourselves pure to be in the matter.

2 Corinthians 7:12 Therefore if indeed I wrote to you on account of the one having done wrong; but on account of the one having done wrong; but on account of the to have been manifested the diligence of us that on behalf of you toward you, in presence of the God.

2 Corinthians 7:13 On account of this we were comforted on the comfort of you; more abundantly and rather we rejoiced in the joy of Titus, because has been refreshed the spirit of him from all of you;

2 Corinthians 7:14 because if anything to him on behalf of you I have boasted, not I was ashamed; but as all things in truth we spoke to you, so also the boasting of us that to Titus, truth became;

2 Corinthians 7:15 and the bowels of him more abundantly for you is, remembering the of all of you obedience, as with fear and trembling you received him.

2 Corinthians 7:16 I rejoice, that in everything I have confidence in you.

Diaglott, 2 Corinthians 8

2 Corinthians 8:1 We make known but to you, O brethren, the favor of the God that having been given by the congregations of the Macedonia;

2 Corinthians 8:2 that in much trial of affliction abundance of the joy of them, and the in deep poverty of them, abounded to the wealth of the liberality of them;

2 Corinthians 8:3 because according to power (testify) and beyond power of their own accord,

2 Corinthians 8:4 with much earnest entreaty asking of us the favor even the participation of the service of that for the saints.

2 Corinthians 8:5 And not as we expected, but themselves they gave first to the Lord, and to us, through will of God;

2 Corinthians 8:6 in order that to intreat us Titus, that as he before began, so also he would perfect among you also the gift this.

2 Corinthians 8:7 But as in every thing you abound, (in faith and in word and in knowledge and in all diligence, and in the form of you to us love,) that also in this the favor you may abound;

2 Corinthians 8:8 not according to a command I speak, but through of the of others diligence, and that of the your love reality am proving;

2 Corinthians 8:9 (you know for the favor of the Lord of us Jesus Anointed, that on account of you he became poor rich being, so that you by the of him poverty might become rich;)

2 Corinthians 8:10 and an opinion in this I give. This for you to you is profitable, who not alone the to do, but also the to will before began from last year;

2 Corinthians 8:11 now but also the to do do you perfect, that as the promptness of the to will, so also the to finish out of the to have.

2 Corinthians 8:12 If for the promptness is placed first, according to what may have any one, acceptable, not according to what not he has.

2 Corinthians 8:13 Not for, that to others rest, to you but affliction, but out of an equality; in the present season the to you abundance for the of them want,

2 Corinthians 8:14 so that also the of them abundance may be for the of you want, so that may be an equality;

2 Corinthians 8:15 even as it has been written: He the much, not had over; and he the little, not had lack.

2 Corinthians 8:16 Thanks but to the God to the having given the same earnestness on behalf of you in the heart of Titus;

2 Corinthians 8:17 because the indeed exhortation he received; more earnest but being, of his own accord he went out to you.

2 Corinthians 8:18 We sent together and with him the brother, of whom the praise in the glad tidings through all of the congregations;

2 Corinthians 8:19 not only and but also having been voted by the congregation a fellow-traveler of us with the gift this, that being administered by us for the same the Lord glory and readiness of mind of us;

2 Corinthians 8:20 avoiding this, not anyone is us should blame in the abundance this the being served by us;

2 Corinthians 8:21 we are purposing for good things not only in presence of Lord, but also in presence of men.

2 Corinthians 8:22 We sent together and with them the brother of us, whom we proved in many things many times diligent being, now but much more diligent, confidence great in that for you.

2 Corinthians 8:23 And if on behalf of Titus, partner my and for you a fellow-laborer; and if brethren of us, apostles of congregations, glory of Anointed.

2 Corinthians 8:24 The therefore proof of the love of you, and of us boasting on behalf of you, for them point you out in face of the congregations.

Diaglott, 2 Corinthians 9

2 Corinthians 9:1 Concerning indeed for the service of that for the saints superfluous for me it is the to write to you.

2 Corinthians 9:2 I know for the readiness of mind of you, which on behalf of you I am boasting to Macedonians, because Achaia has been prepared from last year; and the from of you zeal stirred up the many.

2 Corinthians 9:3 I sent but the brethren, so that not the boasting of us that on behalf of you should be vain in the respect this; so that, as I said, having been prepared may be;

2 Corinthians 9:4 lest perhaps if should come with me Macedonians, and find you unprepared, should be ashamed we (that not we may say you) in the confident expectation this.

2 Corinthians 9:5 Necessary therefore I thought to exhort the brethren, that they would go before to you, and would make ready before the pre-announced blessing of you, this ready to be thus as a blessing, and not as an exaction.

2 Corinthians 9:6 This but, the one sowing sparingly, sparingly also shall reap; and the one sowing in blessings, in blessings also shall reap.

2 Corinthians 9:7 Each one as he purposes in the heart; not from grief, or from necessity; a cheerful for giver loves the God.

2 Corinthians 9:8 Powerful but the God every favor to make abound to you, that in every thing always all-sufficiency having, you may abound in every work good;

2 Corinthians 9:9 even as it has been written: He has dispersed, he gave to the poor ones; the righteousness of him abides for the age.

2 Corinthians 9:10 The and one supplying seed to the one sowing and bread for food, will supply and will multiply the sowing of you, and will increase the products of the righteousness of you;

2 Corinthians 9:11 in every thing being enriched for all liberality, which works out through us thanksgivings to the God;

2 Corinthians 9:12 because the dispensing of the public service this not only is abundantly supplying the wants of the saints, but also is abounding through many thanksgivings to the God;

2 Corinthians 9:13 on account of the proof of the service this they are glorifying the God at the subjection of the profession of you to the glad tidings of the Anointed one, and liberality of the contribution for them and for all,

2 Corinthians 9:14 and of them by prayer on behalf of you, ardently loving you, because of the surpassing favor of the God on you.

2 Corinthians 9:15 Thanks but to the God for the inexpressible of him free gift.

Diaglott, 2 Corinthians 10

2 Corinthians 10:1 Same and I Paul beseech you on account of the meekness and gentleness of the Anointed, who according to face indeed humble among you, being absent but am bold toward you;

2 Corinthians 10:2 I pray but, that not being present to be bold with the confidence, with which I reckon to have daring toward some those reckoning us as according to flesh walking.

2 Corinthians 10:3 In flesh for walking, not according to flesh warring.

2 Corinthians 10:4 (the for arms of the warfare of us not fleshly, but powerful in the God for a casting down of fortresses,)

2 Corinthians 10:5 reasonings casting down and every height raising itself up against the knowledge of the God, and leading captive every mind into the obedience of the Anointed,

2 Corinthians 10:6 and in preparation having to punish every disobedience, when may be fulfilled of you the obedience.

2 Corinthians 10:7 The things according to face do you see? If any one has persuaded himself of Anointed to be, this let him consider again from himself that even as he of Anointed, so also we.

2 Corinthians 10:8 If indeed for even more abundantly somewhat I should boast concerning the authority of us, which gave the Lord to us, for building up and not for casting down of you, not I shall be ashamed.

2 Corinthians 10:9 So that not I may seem as I would terrify you by means of the letters;

2 Corinthians 10:10 (because the indeed letters, he says, weighty and powerful; the but presence of the body weak, and the word having been despised;)

2 Corinthians 10:11 this let consider the such an one, that such ones were by the word through letters being absent, such like ones also being present in the work.

2 Corinthians 10:12 Not for we dare to rank or to compare ourselves with some of those themselves commending; but they by themselves themselves measuring, and comparing themselves with themselves, not are intelligent.

2 Corinthians 10:13 We and not for the things unmeasured we will boast, but according to the measure of the rule, of which distributed to us the God of measure, to reach to even you.

2 Corinthians 10:14 Not for, as not reaching to you, we over stretch ourselves; (to for even you we came in the glad tidings of the Anointed;)

2 Corinthians 10:15 not for the things unmeasured boasting in others labors, a hope but having, being increased of the faith of you, by you to be enlarged according to the rule of us into superabundance,

2 Corinthians 10:16 to the parts beyond of you to announce glad tidings; not by another rule for the things ready to boast.

2 Corinthians 10:17 The but one boasting, in Lord let him boast.

2 Corinthians 10:18 Not for he himself commending, he is approved, but whom the Lord commends.

Diaglott, 2 Corinthians 11

2 Corinthians 11:1 I wish you would bear with me a little in the foolishness; but even you do bear with me.

2 Corinthians 11:2 I am zealous for you of God with a zeal; I espoused for you to one husband, a virgin pure to present to the Anointed;

2 Corinthians 11:3 I fear but, lest as the serpent Eve deceived by the craft of himself, so should be corrupted the minds of you from the simplicity of that into the Anointed.

2 Corinthians 11:4 If indeed for the one coming another Jesus proclaims whom not we proclaimed, or spirit another you receive which not you received, or glad tidings other which not you embraced, well you might bear.

2 Corinthians 11:5 I reckon for nothing to have been behind those in the highest degree apostles.

2 Corinthians 11:6 If but even a simple person in the word, yet not in the knowledge; but in every thing having been manifested in all things among you.

2 Corinthians 11:7 Or sin did I commit, myself humbling, so that you might be exalted? because freely the of the God glad tidings I announced to you?

2 Corinthians 11:8 Other congregations I robbed, having taken wages for the of you service; and being present with you and having been in want, not did I lazily burden any one;

2 Corinthians 11:9 (the for want of me supplied before the brethren having come from Macedonia;) and in every thing unburdensome to you myself I kept, and I will keep.

2 Corinthians 11:10 It is a truth of Anointed in me, that the boasting this not shall be stopped concerning me in the regions of the Achaia.

2 Corinthians 11:11 Why? because not I love you? The God knows.

2 Corinthians 11:12 What but I do, even I will do, so that I may cut off the opportunity of those wishing an opportunity, so that in what they boast, they may be found as even we.

2 Corinthians 11:13 The for such ones false apostles workers deceitful, transforming themselves into apostles of Anointed.

2 Corinthians 11:14 And not it is wonderful; himself for the adversary is transformed into a messenger of light;

2 Corinthians 11:15 not great therefore, if also the servants of him are transformed as servants of righteousness; of whom the end shall be according to the works of him.

2 Corinthians 11:16 Again i say, not any one me should think unwise to be; if but otherwise, even as unwise do you receive me, so that even I a little somewhat may boast.

2 Corinthians 11:17 What I speak, not I speak according to Lord, but as in foolishness, in this the confidence of the boasting.

2 Corinthians 11:18 Since many boast according to the flesh, also I will boast.

2 Corinthians 11:19 Willingly for you bear with the unwise, wise ones being;

2 Corinthians 11:20 you bear for, if any one you enslaves, if any one eats you up, if any one takes you, if any one raises himself up, if any one you on face beats.

2 Corinthians 11:21 According to dishonor I speak, as that we were weak; in what but any one may be bold, (in foolishness I speak,) bold also I.

2 Corinthians 11:22 Hebrews are they? also I; Israelites are they? also I; seed of Abraham are they? also I;

2 Corinthians 11:23 servants of Anointed are they? (being a very fool I speak,) above I; in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often;

2 Corinthians 11:24 (by Jews five times forty except one I received,

2 Corinthians 11:25 thrice I was beaten with rods, once I was stoned, thrice I was shipwrecked, a night and day in the deep I have passed;)

2 Corinthians 11:26 in journeys often; in dangers of rivers, in dangers of robbers, in dangers from kindred, in dangers from Gentiles, in dangers in city, in dangers in desert, in dangers at sea, in dangers among false brethren;

2 Corinthians 11:27 in labor and toil, in watchings often in hunger and thirst, in fastings often, in cold and nakedness.

2 Corinthians 11:28 Besides the outward things, the crowding of me that every day, the care of all of the congregations.

2 Corinthians 11:29 Who is weak, and not I am weak? who is made to stumble, and not I burn?

2 Corinthians 11:30 If to boast is necessary, the things of the weakness of me I will boast.

2 Corinthians 11:31 The God and Father of the Lord of us Jesus Anointed knows, he being blessed for the ages, that not I utter falsehood;

2 Corinthians 11:32 in Damascus the ethnarch Aretas of the king guarded the Damascenes city, to seize me wishing;

2 Corinthians 11:33 and through an opening in a rope basket I was lowered through the wall, and escaped the hands of him.

Diaglott, 2 Corinthians 12

2 Corinthians 12:1 To boast indeed not is profitable for me; I will come for to visions and revelations of Lord.

2 Corinthians 12:2 I know a man in Anointed, above years fourteen, (whether with a body, not I know; or without the body, not I know; the God knows;) having been snatched away the such a one to third heaven.

2 Corinthians 12:3 And I know the such a man, (whether in a body, or without the body not I know; the God knows;)

2 Corinthians 12:4 that he was snatched away into the paradise, and heard indescribable things spoken, which not being possible for a man to speak.

2 Corinthians 12:5 Concerning the such a one I will boast; on behalf but of myself not I will boast; if not in the weaknesses of me.

2 Corinthians 12:6 If for I should desire to boast, not I shall be unwise; truth for I will say: I forbear but, lest any one to me should impute beyond what he sees me, or hears anything from of me.

2 Corinthians 12:7 And by the transcendency of the revelations that I not I should over-elated, was given to me a thorn in the flesh, a messenger adversary, that me it might buffet, that not I might be over-elated.

2 Corinthians 12:8 Concerning this thrice the Lord I entreated, that it might be removed from me;

2 Corinthians 12:9 and he said to me: Is enough for thee the favor of me; the for power of me in weakness is perfected. Most gladly therefore rather I will boast in the weaknesses of me, so that may dwell upon me the power of the Anointed.

2 Corinthians 12:10 Wherefore I am well-pleased with weaknesses, with insults, with necessities, with persecutions, with distresses on behalf of Anointed; when for I may be weak, then strong I am.

2 Corinthians 12:11 I have become unwise; you me have constrained. I for ought by you to be commended; nothing for I was behind those in highest degree apostles, if even nothing I am.

2 Corinthians 12:12 The indeed signs of the apostle were worked out among you in all patience, in signs and prodigies and powers.

2 Corinthians 12:13 What for it is which you were inferior beyond the other congregations, if not that myself I not was burdensome to you? Forgive to me the injustice this.

2 Corinthians 12:14 Lo, a third time this in readiness I am to come to you, and not I will burden you; not for I seek the things of you, but you. Not for it is fitting the children for the parents to treasure up, but the parents for the children.

2 Corinthians 12:15 I but most gladly will spend and will be utterly spent on behalf of the souls of you; if even more abundantly you loving, less I am loved.

2 Corinthians 12:16 Let it be so but; I not did burden you; but being crafty, with guile you I took.

2 Corinthians 12:17 Not any one of whom I have sent to you, through him I overreached you?

2 Corinthians 12:18 I exhorted Titus, and I sent with the brother, not overreached you Titus? not in the same spirit we walked? not in the same steps?

2 Corinthians 12:19 Again do you think, that to you we apologize? In presence of the God, in Anointed, we speak. But all things, beloved ones, on behalf of the you build up.

2 Corinthians 12:20 I am afraid for, lest perhaps having come not such ones I wish I should find you, and I should found by you such a one not you wish, lest perhaps strifes, jealousies, angers, contentions, evil-speakings whisperings, puffings up, disturbances;

2 Corinthians 12:21 lest again having come me should humble the God of me before you, and I should lament over many of those having previously sinned, and not having reformed in respect to the impurity and fornication and lewdness, which they practiced.

Diaglott, 2 Corinthians 13

2 Corinthians 13:1 Third time this I come to you; in mouth of two witnesses and of three shall be established every word.,

2 Corinthians 13:2 I have said before and I tell beforehand, (as being present,) the second time, (and being absent now,) to those having previously sinned and to the others to all, that if I should come to the again, not I will spare.

2 Corinthians 13:3 Since a proof you seek of the in me speaking Anointed, (who towards you not is weak, but is powerful in you;

2 Corinthians 13:4 even for if he was crucified from weakness, yet he lives from power of God; also for we are weak with him, but we shall live with him from power of God towards you;)

2 Corinthians 13:5 yourselves try you, if you are in the faith; yourselves prove you. Or not do you know yourselves, that Jesus Anointed in you is? if not without proof you are.

2 Corinthians 13:6 I hope but that you will know, that we not are without proof.

2 Corinthians 13:7 I wish but to the God, not to do you evil nothing; not that we approved ones may appear, but that you the good may do, we but as without proof may be.

2 Corinthians 13:8 Not fort we have power any against the truth, but on behalf of the truth.

2 Corinthians 13:9 We rejoice for, when we may be weak, you but strong ones may be; this but even we wish, the of you restoration.

2 Corinthians 13:10 On account of this these things being absent I write, so that being present not severity I may use, according to the authority, which gave to me the Lord for building up, and not for pulling down.

2 Corinthians 13:11 Lastly, brethren, rejoice you, be you restored, be you comforted, the same think you, be you at peace; and the God of the love and peace shall be with you.

2 Corinthians 13:12 Salute you each other with a holy kiss;

2 Corinthians 13:13 salute you the saints all.

2 Corinthians 13:14 The favor of the Lord Jesus Anointed, and the love of the God, and the joint participation of the holy spirit with all of you.

Diaglott, Galatians 1

Galatians 1:1 Paul, an apostle not from men nor through a man, but through Jesus Anointed and God a Father of the having raised him out of dead ones;

Galatians 1:2 and those with me all brethren, to be congregations of the Galatia;

Galatians 1:3 favor to you and peace from God a Father, and Lord of us Jesus Anointed,

Galatians 1:4 of the having given himself concerning the sins of us, in order that he might rescue us out of the having been present an age of evil, according to the will of the God and Father of us,

Galatians 1:5 to whom the glory for the ages of the ages: So be it.

Galatians 1:6 I wonder, because so quickly you are being changed from the one having called you by favor of Anointed to other glad tidings;

Galatians 1:7 which not is other; if not some are who are troubling you, and wishing to turn about the glad tidings to you,

Galatians 1:8 contrary to what we announced a messenger from heaven should announce glad tidings to you, contrary to what we announced to you, accursed let him be.

Galatians 1:9 As we before said, even now again I say: If any one you addresses with good tidings contrary to what you received, accursed let him be.

Galatians 1:10 Now for men do I obey, or the God? or do I seek men to please? if for still men I pleased, of Anointed a slave not I should be.

Galatians 1:11 I make known but to you, brethren, the glad tidings the having been announced by me, that not is according to man;

Galatians 1:12 neither for I from man received it nor was I taught, but through a revelation of Jesus Anointed.

Galatians 1:13 You heard for the my conduct formerly when in the Jewish religion, that exceedingly I persecuted the congregation of the God, and ravaged her;

Galatians 1:14 and made progress in the Jewish religion beyond many of the same age among the race of me more earnestly a zealot being of the fathers of me traditions.

Galatians 1:15 When but it pleased the God, that having set apart me from womb of mother of me, and having called through the favor of himself,

Galatians 1:16 to reveal the son of himself to me, so that I might announce him to the nations; immediately, not I consulted with flesh and blood,

Galatians 1:17 nor I went up to Jerusalem to those before me apostles, but I went into Arabia, and again returned to Damascus.

Galatians 1:18 Then after years three I went up to Jerusalem, to visit Peter, and I remained with him days fifteen;

Galatians 1:19 other but of the apostles not I saw, if not James the brother of the Lord.

Galatians 1:20 (What now I write to you, lo in presence of the God, that not I am speaking falsely.)

Galatians 1:21 Then I went into the regions of the Syria and of the Cilicia;

Galatians 1:22 I was but being unknown by the face to the congregation of the Judea those in Anointed;

Galatians 1:23 only but hearing they were: That the one persecuting us once, now proclaims as glad tidings the faith which once he was laying waste;

Galatians 1:24 and they were glorifying in me the God.

Diaglott, Galatians 2

Galatians 2:1 Then through fourteen years again I went up to Jerusalem with Barnabas, having taken as a companion also Titus.

Galatians 2:2 I went up but according to a revelation, and submitted to them the glad tidings which I publish among the Gentiles; by private but to those appearing somewhat, lest for a vain thing I should run, or had run.

Galatians 2:3 But not even Titus he with me, a Greek being, was under a necessity to be circumcised.

Galatians 2:4 On account of but the secretly introduced false brethren; (who stole in to have spied out the freedom of us which we hold in Anointed Jesus, so that us they might enslave;)

Galatians 2:5 to whom not even for an hour we yielded by the submission, in order that the truth of the glad tidings might remain throughout with you.

Galatians 2:6 From but of those appearing to be something, of what sort once they were, nothing to me it brings; (a face God of a man not accepts;) to me for those appearing somewhat nothing communicated,

Galatians 2:7 but on the contrary, seeing, that I have been entrusted with the glad tidings of the uncircumcision, even as Peter of the circumcision,

Galatians 2:8 (he for having inwardly wrought in Peter for an apostleship of the circumcision, inwardly wrought also in me for the Gentiles,)

Galatians 2:9 and having perceived the favor that having been given to me, James and Cephas and John, those seeming pillars to be, right hands they gave to me and Barnabas of fellowship, that we indeed for the Gentiles, they but for the circumcision;

Galatians 2:10 only of the poor ones that we should be mindful; which also I strove earnestly same thing this to have done.

Galatians 2:11 When but came Peter to Antioch, before face to him I opposed, because having been blamed he was.

Galatians 2:12 Before of the for to have come some from James, with the Gentiles he was eating; when but they come, he was withdrawing and was separating himself, fearing those of circumcision.

Galatians 2:13 And dissembled with him also the other Jews; so that even Barnabas was led astray of them by the hypocrisy,

Galatians 2:14 But when I saw, that not they walk straight with respect to the truth of the glad tidings, I said to the Peter in presence of all: If thou, a Jew being, like Gentiles thou livest and not like Jews, how the Gentiles dost thou compel to Judaize.

Galatians 2:15 We by nature Jews, and not of Gentiles sinners;

Galatians 2:16 knowing and, that not is justified a man by works of law, if not on account of faith of Jesus Anointed; and we into Anointed Jesus believed, so that we may be justified by faith of Anointed, and not by works of law; because by works of law not will be justified all flesh.

Galatians 2:17 If but seeking to have been justified in Anointed we were found even we ourselves sinners, then Anointed of sin a servant? Not let it be.

Galatians 2:18 If for what I pull down, these things again I build, a transgressor myself I constitute.

Galatians 2:19 I for on account of law by law died so that by God I may live.

Galatians 2:20 With Anointed I have been crucified; I live but, no longer I, lives but in me Anointed; the but now I live in flesh, by faith I live in the of that son of the God, of that having loved me and having delivered up himself in behalf of me.

Galatians 2:21 Not I set aside the favor of the God; if for through law justification, then Anointed without cause died.

Diaglott, Galatians 3

Galatians 3:1 O thoughtless, Galatians, who you deluded? to whom with respect to eyes Jesus Anointed was before set forth among you having been crucified.

Galatians 3:2 This thing only I wish to have learned from you; on account of works of law the spirit did you receive, or on account of a hearing of faith?

Galatians 3:3 So thoughtless are you? having begun in spirit, now in flesh are you being made perfect?

Galatians 3:4 So many things you suffered without cause? If indeed even without cause.

Galatians 3:5 The then supplying to you the spirit, and working miracles among you, on account of works of law, or on account of obedience of faith?

Galatians 3:6 even as Abraham believed in the God, and it was counted to him for righteousness.

Galatians 3:7 Know you certainly, that those of faith, these are sons of Abraham.

Galatians 3:8 Having before seen and the writing, that by faith justifies the nations the God, before announced glad tidings to the Abraham: That shall be blessed in thee all the nations.

Galatians 3:9 So that those of faith, are blessed with the believing Abraham.

Galatians 3:10 As many as for of works of law are, under a curse they are; it has been written for: That accursed every one who not continues in all things those having been written in the book of the law, of the to have done them.

Galatians 3:11 That but by law no one is justified before the God, clear; because the just by faith, shall live;

Galatians 3:12 the but law not is of faith; but the one having done these things, shall live by them.

Galatians 3:13 Anointed us bought off from the curse of the law, having become on behalf of us a curse; (it has been written for: Accursed every one he being hung on a tree;)

Galatians 3:14 so that for the nations the blessing of the Abraham might be in Anointed Jesus, that the annunciation of the spirit we might receive through the faith.

Galatians 3:15 Brethren, according to man I speak; though of a man having been ratified a covenant no one sets aside or superadds.

Galatians 3:16 To the now Abraham were spoken the promises, even for the seed of him. Not he says: And to the seeds as concerning many, but as concerning one. And to the seed of thee; who is Anointed.

Galatians 3:17 This but I say; a covenant previously ratified by the God concerning Anointed, that after four hundred and thirty years having become a law not annuls, so as the to have canceled the promise;

Galatians 3:18 if for by law the inheritance, no longer by promise; to the but Abraham through promise has freely given the God.

Galatians 3:19 Why then the law? The transgressions on account of it was appointed, (to which time should have come the seed, to whom it has been promised,) having been instituted by means of messengers, in hand of mediator.

Galatians 3:20 The but mediator of one not he is; the but God one is.

Galatians 3:21 The then law contrary to the promises of the God? Not let it be. If for was given a law that being able to have made alive, truly by law was the righteousness;

Galatians 3:22 but shut up together the scripture the all things under sin, in order that the promise by faith of Jesus Anointed might be given to the believers.

Galatians 3:23 Before the but to have come the faith, under law we were guarded being shut up together for the being about faith to have been revealed.

Galatians 3:24 So that the law a child-leader of us has become, to Anointed, that by faith we might be justified;

Galatians 3:25 having come but the faith, no longer under a child-leader we are.

Galatians 3:26 All for sons of God you are through the faith in Anointed Jesus;

Galatians 3:27 as many as for into Anointed were dipped, Anointed you were clothed.

Galatians 3:28 Not there is a Jew, nor a Greek; not there is a slave, nor a freeman; not there is male and female; all for you one are in Anointed Jesus;

Galatians 3:29 if but you of Anointed, certainly of the Abraham seed you are, and according to promise heirs.

Diaglott, Galatians 4

Galatians 4:1 I say now, for as long as a time the heir a child is, nothing he differs a slave, lord of all being;

Galatians 4:2 but under guardians it is and stewards, till the before-appointed of the father.

Galatians 4:3 So also we, when we were children, under the rudiments of the world we were having been enslaved;

Galatians 4:4 when but came the fulness of the time, sent forth the God the son of himself, having been born from a woman, having been born under law,

Galatians 4:5 in order that those under law he might buy off, that the sonship we might receive.

Galatians 4:6 Because and you are sons, he sent forth the God the spirit of the son of himself into the hearts of us, crying: Abba, the Father.

Galatians 4:7 So that no longer thou art a slave, but a son; if but a son, also an heir of God through Anointed.

Galatians 4:8 But then indeed, not knowing God, you were enslaved to those by nature not being gods;

Galatians 4:9 now but, having know God, more and having been known by God, how do you turn back again to the weak and poor rudiments, to which again as at first be in subjection you wish?

Galatians 4:10 Days you watch narrowly? and moons and seasons and years?

Galatians 4:11 I am afraid you, lest perhaps in vain I labored hard for you.

Galatians 4:12 Become you as I, for even I as you; brethren, I entreat you; nothing me you wronged;

Galatians 4:13 you know but, that through weakness of the flesh I announced glad tidings to you the formerly,

Galatians 4:14 and the temptation of me that in the flesh of me not you despised nor did you spit out; but as a messenger of God you received me, even as Anointed Jesus.

Galatians 4:15 What then was the benediction of you? testify for to you, that, if able, the eyes of you having dug out would you give to me.

Galatians 4:16 So that an enemy of you have I become speaking truth to you?

Galatians 4:17 They show affection towards you not honorably; but to have shut out you they wish, so that them you may ardently love.

Galatians 4:18 Honorable but the to be ardently devoted in a good thing at all times, and not only in the to be present me with you.

Galatians 4:19 O little children of me, whom again I am bearing till may have been formed Anointed in you;

Galatians 4:20 I could wish but to be present with you now, and to change the tone of me; because I am perplexed with you.

Galatians 4:21 Speak you to me, those under law desiring to be, the law not do you hear?

Galatians 4:22 It has been written for, that Abraham two sons had; one from the bond-woman, and one from the free-woman.

Galatians 4:23 But that indeed from the bond-woman, according to flesh has been born; that but from the free-woman, through the promise.

Galatians 4:24 Which things is being adapted to another meaning; these for are two covenants; one indeed from mount Sinai, for servitude bring forth, which is Agar;

Galatians 4:25 the for Agar, Sinai a mountain it is in the Arabia, it corresponds and to the present Jerusalem, she is in bondage for with the children of herself;

Galatians 4:26 the but above Jerusalem, a free-woman is, who is a mother of us:

Galatians 4:27 It has been written for: Be thou made glad O barren who not is bearing, burst thou forth and shout thou who not is bringing to birth; because many the children of the deserted one more than of the one having the husband.

Galatians 4:28 We now, brethren, like Isaac, of a promise children are.

Galatians 4:29 But just as then he according to flesh being born persecuted him according to spirit, so also now.

Galatians 4:30 But what says the writing? Cast out the bond-woman and the son of her; not for not should inherit the son of the bond-woman with the son of the free-woman.

Galatians 4:31 Then, brethren, not we are of bond-woman children, but of the free-woman.

Diaglott, Galatians 5

Galatians 5:1 In the freedom with which us Anointed made free, stand you firm, and not again in a yoke of bondage be you held fast.

Galatians 5:2 Lo, i, Paul say to you, that if circumcised you should be, Anointed you nothing will profit;

Galatians 5:3 I testify but again to every man being circumcised, that a debtor he is whole the law to have done.

Galatians 5:4 You are set free from the Anointed whoever by law are justifying yourselves; of the favor you fell off.

Galatians 5:5 We for in spirit from faith a hope of righteousness we wait for.

Galatians 5:6 In for Anointed Jesus neither circumcision anything avails, nor circumcision; but faith through love strongly working.

Galatians 5:7 You were running well; who you hindered in the truth not to confide.

Galatians 5:8 The persuasion not from the one calling you.

Galatians 5:9 A little leaven whole the mass it leavens.

Galatians 5:10 I have confidence respecting you in Lord, that no one other thing you will mind; the but one troubling you shall bear the judgment, whoever he may be.

Galatians 5:11 I but, brethren, if circumcision still I publish, why still am I persecuted? then been abolished the stumbling-block of the cross.

Galatians 5:12 I wish even they shall be cut off those overturning you.

Galatians 5:13 You for to freedom were invited, brethren; only not the freedom for an occasion the flesh, but through the love be you subservient to each other.

Galatians 5:14 The for whole law in one word is fully set forth, in this: Thou shalt love the neighbor of thee as thyself.

Galatians 5:15 If but each other you bite and you devour, take you care, lest by each other you may be consumed.

Galatians 5:16 I say but; by spirit walk you, and a desire of flesh not not you should fulfil.

Galatians 5:17 The for flesh desires against the spirit, the and spirit again the flesh; these and to each other are opposed, so that not, the things you would wish, these you should do.

Galatians 5:18 If but by spirit you be led, not you are under law.

Galatians 5:19 Manifest but it is the works of the flesh; which things it is fornication, impurity, debauchery,

Galatians 5:20 idolatry, sorcery, enmities, quarrels, jealousies, resentments, brawlings, factions, sects,

Galatians 5:21 envying, murderers, drunkennesses, revellings, and the things like of them; which things I tell before you, even as also I said before, that they the these things practising a kingdom of God not shall inherit.

Galatians 5:22 The but fruit of the spirit is love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self control;

Galatians 5:23 against the such like not is a law.

Galatians 5:24 Those but of the Anointed, the flesh crucified with the passions and the desires;

Galatians 5:25 if we live by spirit, by spirit also we should walk.

Galatians 5:26 Not we should become vain-glorious, each other provoking with each other envying.

Diaglott, Galatians 6

Galatians 6:1 Brethren, if, even should be surprised a man in any fault, you the spiritual ones do you reinstate the such like with a spirit of meekness, watching thyself, lest also thou shouldst to tempted.

Galatians 6:2 Of each other the burdens bear you, and thus fulfil you the law of the Anointed.

Galatians 6:3 If for thinks any one to be something, nothing being, himself he deceives

Galatians 6:4 the but work of himself let him try each one, and then in himself alone the boasting he will have, and not in the other;

Galatians 6:5 each one for the his own burden will bear.

Galatians 6:6 Let him communicate but the one being taught the world, to the one teaching, in all good things.

Galatians 6:7 Not do you mistake; God not is to be mocked at. That for if may sow a man, this also he will reap;

Galatians 6:8 because the one sowing for the flesh of himself, from the flesh he will reap corruption; the but one sowing for the spirit, from of the spirit he will reap life age-lasting.

Galatians 6:9 The but good doing not we should reap; in a season for its own we shall reap, not fainting.

Galatians 6:10 So then, as opportunity we have, we should work the good to all, especially but to the family-members of the faith.

Galatians 6:11 You see, how many thing to you in letters I wrote with the my hand.

Galatians 6:12 As many as wish to appear fair in flesh, these constrain you to be circumcised; only, that not for the cross of the Anointed they should be persecuted.

Galatians 6:13 Not even for those being circumcised themselves a law do they keep; but they wish you to be circumcised, so that in the your flesh they might boast.

Galatians 6:14 For me but not it may be to boast, if not in the cross of the Lord of us Jesus Anointed; through which to me a world has been crucified, and I to the world.

Galatians 6:15 In for Anointed Jesus neither circumcision anything is, neither uncircumcision, but a new creation.

Galatians 6:16 And as many as by the rule this will walk, peace on them and mercy, and on the Israel of the God.

Galatians 6:17 Of the remaining, troubles to me no one let furnish; I for the brand-marks of the Lord Jesus in the body of me bear.

Galatians 6:18 The favor of the Lord of us Jesus Anointed with the spirit of you, brethren. So be it.

Diaglott, Ephesians 1

Ephesians 1:1 Paul, an apostle of Jesus Anointed through will of God, to the saints to those being in Ephesus even to believers in Anointed Jesus;

Ephesians 1:2 favor to you and peace from God a Father of us, and Lord Jesus Anointed.

Ephesians 1:3 Worthy of praise the God and Father of the Lord of us Jesus Anointed, he having blessed us with every blessing spiritual in the heavenlies in Anointed;

Ephesians 1:4 even as he chose us in him before a casting down of a world, to have us holy ones and blameless ones in sight of him;

Ephesians 1:5 in love having previously marked out us for sonship through Jesus Anointed for himself, according to the good pleasure of the will of himself,

Ephesians 1:6 for a praise of glory of the favor of himself, with which he favored us in the one having been beloved,

Ephesians 1:7 by whom we have the redemption through the blood of him, the forgiveness of the faults, according to the wealth of the favor of him,

Ephesians 1:8 which he caused to abound towards us in all wisdom and intelligence,

Ephesians 1:9 having made known to us the secret of the will of himself according to the good pleasure of himself, which he before purposed in himself,

Ephesians 1:10 for an administration of the fulness of the seasons, to reduce under one head the things all in the Anointed, the things in the heavens and the things on the earth, in him,

Ephesians 1:11 by whom also we obtained a portion, having been previously marked out according to a design of the the things all operating according to the counsel of the will of himself,

Ephesians 1:12 in order that to be us for a praise of the glory of him, those having been before hoppers in the Anointed;

Ephesians 1:13 in whom also you (having heard the word of the truth, the glad tidings of the salvation of you,) in whom also having believed you were sealed with the spirit of the promise with the holy,

Ephesians 1:14 which is a pledge of the inheritance of us in a redemption of the possession, for a praise of the glory of him.

Ephesians 1:15 On account of this even I having heard the in you faith in the Lord Jesus, and the love that for all the holy ones,

Ephesians 1:16 not I cease giving thanks on behalf of you, a remembrance of you making in the prayers of me;

Ephesians 1:17 that the God of the Lord of us Jesus Anointed, the Father of the glory, may give to you a spirit of wisdom and of revelation in full knowledge of him.

Ephesians 1:18 Having been enlightened the eyes of the heart of you, for the to know you, what is the hope of the calling of you, and what the wealth of the glory of the inheritance of him in the holy ones,

Ephesians 1:19 and what the surpassing greatness of the power of him towards us, those believing according to the operation of the strength of the might of him,

Ephesians 1:20 which he exerted in the Anointed, having raised up him out of dead ones; and seated at right of himself in the heavenlies,

Ephesians 1:21 far above every government and authority and power and lordship, and every name being named not only in the age this, but also in the one about coming;

Ephesians 1:22 and all things placed under the feet of him; and him he gave a head over all things for the congregation,

Ephesians 1:23 which is the body of him, the completeness of him the things all with all things is filling;

Diaglott, Ephesians 2

Ephesians 2:1 and you being dead ones in the faults and the sins;

Ephesians 2:2 (in which once you walked according to the age of the world this, according to the ruler of the authority of the air, of the spirit of that now operating in the sons of the disobedience;

Ephesians 2:3 among whom also we all lived once in the desires of the flesh of us, doing the wishes of the flesh and of the thoughts, and we were children by nature of wrath, as also the others;

Ephesians 2:4 the but God, rich being in mercy, through the much love of himself, with which he loved us,)

Ephesians 2:5 and being us dead ones in the faults, he quickened together with the Anointed; (by favor you are having been saved;)

Ephesians 2:6 and raised up together, and seated together in the heavenlies by Anointed Jesus,

Ephesians 2:7 that he may point out in the ages those coming the surpassing wealth of the favor of himself, by kindness towards us in Anointed Jesus.

Ephesians 2:8 By the for favor you are having been saved through the faith; and this not from you; of God the gift,

Ephesians 2:9 not from works; so that not any one should boast.

Ephesians 2:10 Of him for we are a work having been formed in Anointed Jesus for works good, in which before prepared the God that in them we should walk.

Ephesians 2:11 Therefore remember, that you once Gentiles in flesh, (those being called uncircumcision by the being called circumcision in flesh done by hand,)

Ephesians 2:12 that you were in the season that, without Anointed, having been aliens from the common wealth of the Israel, and strangers from the covenants of the promise, a hope not having, and godless, in the world;

Ephesians 2:13 now but, in Anointed Jesus, you those once being far off, near were made by the blood of the Anointed.

Ephesians 2:14 He for is the peace of us, the one having made the things both one, and the middle wall of the fence having broken up,

Ephesians 2:15 the enmity; by the flesh of himself the law of the commandments in ordinances having made powerless; so that the two he might form in himself into one new man, making peace;

Ephesians 2:16 and he might reconcile the both in one body to the God through the cross, having killed the enmity by it.

Ephesians 2:17 And having come he announced as glad tidings peace to you to those far off and to those near,

Ephesians 2:18 because through him we have the access the both with one spirit to the Father.

Ephesians 2:19 So then no longer you are strangers and sojourners, but fellow-citizens of the holy ones and family-members of the God,

Ephesians 2:20 having been built on the foundation of the apostles and prophets, being a corner-foundation of it Jesus Anointed;

Ephesians 2:21 on which all the building being fitly compacted together grows up into the temple holy in Lord;

Ephesians 2:22 on which also you are built up together, for salvation of the God in spirit.

Diaglott, Ephesians 3

Ephesians 3:1 For this cause I Paul, the prisoner of the Anointed Jesus because of you of the Gentiles;

Ephesians 3:2 if indeed you heard the administration of the favor of the God of that having been given to me for you,

Ephesians 3:3 because according to a revelation he made known to me the secret; (as I wrote before in brief,

Ephesians 3:4 by which you are able reading to perceive the intelligence of me in the secret of the Anointed;)

Ephesians 3:5 which in other generation not was made known to the sons of the men, as now it was revealed to the holy ones apostles of him and prophets by spirit;

Ephesians 3:6 to be the Gentiles joint-heirs and joint-body and joint-partakers of the promise of him in the Anointed, through the glad tidings;

Ephesians 3:7 of which I became a servant according to the gift of the favor of the God, of that having been given to me according to the operation of the power of him;

Ephesians 3:8 to me the far inferior of all holy ones; was given the favor this, among the nations to announce glad tidings the unsearchable wealth of the Anointed,

Ephesians 3:9 and to enlighten all, what the administration of the secret of that having been hidden from the ages in the God in that the all things having created;

Ephesians 3:10 so that might be made known now to the governments and to the authorities in the heavenlies, through the congregation, the manifold wisdom of the God;

Ephesians 3:11 according to a plan of the ages, which he formed in Anointed Jesus the Lord of us;

Ephesians 3:12 by whom we have the freedom of speech and the access with confidence, through the faith of him.

Ephesians 3:13 Therefore I ask not to faint in the afflictions of me on behalf of you, which is glory of you.

Ephesians 3:14 For this cause I bend the knees of me to the Father of the Lord of us Jesus Anointed,

Ephesians 3:15 from whom whole family in heavens and on earth is named,

Ephesians 3:16 so that he may give to you according to the wealth of the glory of himself, with power to be strengthened through the spirit of himself, in the within men;

Ephesians 3:17 to have dwelt the Anointed through the faith in the hearts of you,

Ephesians 3:18 in love having been rooted and having been founded so that you may be fully able to understand with all the holy ones, what the breadth and length and depth and height,

Ephesians 3:19 to have known even the surpassing of the knowledge love of the Anointed; that you may be filled up to all the fulness of the God.

Ephesians 3:20 To the now one being powerful above all to have done far exceeding what things we ask or we think, according to the power that operating in us,

Ephesians 3:21 to him the glory in the congregation by Anointed Jesus, to all the generations of the age of the ages. So be it.

Diaglott, Ephesians 4

Ephesians 4:1 I exhort therefore you, I the prisoner in Lord, worthily to walk of the calling with which you were called,

Ephesians 4:2 with all humility and gentleness, with patience; bearing with each other in love,

Ephesians 4:3 using diligence to keep the oneness of the spirit by the uniting bond of the peace.

Ephesians 4:4 One body and one spirit, even as also you were called in one hope of the calling of you;

Ephesians 4:5 one Lord, one faith, one dipping,

Ephesians 4:6 one God and Father of all, he over all and through all and in all to us.

Ephesians 4:7 To one but each one of us was given the favor according to the measure of the free gift of the Anointed.

Ephesians 4:8 (Therefore it says: Having ascended on high he captivated captivity, and he gave gifts to the men.

Ephesians 4:9 This but, he ascended, what is it, if not that also he descended into the lower parts of the earth?

Ephesians 4:10 The one having descended, he is also the one having ascended far above all of the heavens, so that he might fill the all things).

Ephesians 4:11 And he gave the indeed apostles, the and prophets, the and evangelists, the and shepherds and teachers,

Ephesians 4:12 for the complete qualification of the holy ones for a work of service, for a building up of the body of the Anointed;

Ephesians 4:13 till we may attain the all to the unity of the faith and of the knowledge of the son of the God, to a man perfect, to a measure of stature of the fulness of the Anointed;

Ephesians 4:14 so that no longer we may be babes, being tossed and being whirled about with every wind of the teachings, in the trickery of the men, by cunning with the method of the deceit;

Ephesians 4:15 being truthful but in love, we may grow into him the all things, who is the head, the Anointed;

Ephesians 4:16 from whom all the body, (being fitly joined together and being compacted by means of every joint of the supply according to inworking,) by a measure of one of each part the growth of the body makes, for a building up of itself in love.

Ephesians 4:17 This then I say, and testify in Lord, no longer you to walk, as also the others Gentiles walks in vanity of the mind of them,

Ephesians 4:18 having been darkened in the understanding, being alienated from the life of the God, through the ignorance that being in them, through the stupidity of the heart of them;

Ephesians 4:19 who having become callous, themselves gave over to the lewdness for a work of impurity all with eagerness.

Ephesians 4:20 You but not thus learned the Anointed,

Ephesians 4:21 if indeed him you heard and by him were taught, as is truth in the Jesus;

Ephesians 4:22 to put from you, according to the former course of life, the old man, that being corrupt according to the inordinate desires of the deceit;

Ephesians 4:23 to be renewed and in the spirit of the mind of you,

Ephesians 4:24 and be you clothed with the new man, that according to God having been created in righteousness and holiness of the truth.

Ephesians 4:25 Therefore putting away the falsehood, speak you truth, each one with the neighbor of himself; because we are of each other members.

Ephesians 4:26 Be you angry and not do you sin; the sun not let it set on the wrath of you;

Ephesians 4:27 not even give you a place for the accuser.

Ephesians 4:28 The one stealing no longer let him steal, rather but let him toil working the good thing with the hands, so that he may have to give to the one want having.

Ephesians 4:29 Every word rotten out of the mouth of you not let go forth, but, if anything good for a building up of the use, that it may give benefit to those hearing;

Ephesians 4:30 and not grieve you the spirit the holy of the God, by which you were sealed for a day of redemption.

Ephesians 4:31 All bitterness and anger and wrath and clamor and evil-speaking let be taken from you, with all malice;

Ephesians 4:32 become you and towards each other kind ones, tender hearted ones, showing favor to others, even as also the God in Anointed showed favor to you.

Diaglott, Ephesians 5

Ephesians 5:1 Become you therefore imitators of the God, as children beloved;

Ephesians 5:2 walk you in love, even as also the Anointed loved us, and delivered up himself on behalf of us an offering and a sacrifice, to the God for an odor of a sweet smell.

Ephesians 5:3 Fornication but and all impurity or unbridled lust not even let it be named among you, (as it becomes holy ones,)

Ephesians 5:4 also indecency, and foolish talking or loose jesting, the things not becoming; but rather thanksgiving.

Ephesians 5:5 This for you know knowing, that every fornicator or impure person or lascivious person, who is an idol worshipper, not has an inheritance in the kingdom of the Anointed one and of God.

Ephesians 5:6 No one you let deceive with empty words; on account of these things for comes the wrath of the God on the sons of the disobedience.

Ephesians 5:7 Not therefore become you associates of them.

Ephesians 5:8 You were indeed once darkness, now but light in Lord; as children of light walk you;

Ephesians 5:9 (the for fruit of the light in all goodness and truth;)

Ephesians 5:10 searching out what is well-pleasing to the Lord;

Ephesians 5:11 and not be you joint-partakers with the works with those unfruitful of the darkness, rather but even do you reprove.

Ephesians 5:12 The things for in secret being done by them, indecent it is even to say.

Ephesians 5:13 The but all things, being exposed by the light, are manifested; every thing for that is being manifested, light is.

Ephesians 5:14 Therefore it says: Awake thou the one sleeping, and arise thou out of the dead ones, and will shine on thee the Anointed.

Ephesians 5:15 See you then, how accurately you walk; not as unwise ones, but as wise ones;

Ephesians 5:16 buying for yourselves the season, because the days evil are.

Ephesians 5:17 Because of this not become you simple ones, but understanding what the will of the Lord.

Ephesians 5:18 And not be you drunk with wine, in which is profligacy, but be you filled with spirit,

Ephesians 5:19 speaking yourselves in psalms and hymns and songs spiritual singing and making music in the heart of you to the Lord;

Ephesians 5:20 giving thanks at all times on behalf of all, in name the Lord of us Jesus Anointed, to the God and Father;

Ephesians 5:21 submitting yourselves to each other in fear of Anointed;

Ephesians 5:22 the wives to the own husbands be you submissive, as to the Lord;

Ephesians 5:23 because a husband is a head of the wife, as even the Anointed a head of the congregation; he is a preserver of the body.

Ephesians 5:24 But even as the congregation is subjected to the Anointed, thus also the wives to the own husbands in everything.

Ephesians 5:25 The husbands, love you the wives of yourselves, even as also the Anointed loved the congregation, and himself delivered up on behalf of her,

Ephesians 5:26 so that her he might sanctify, having cleansed in the bath of the water by a word;

Ephesians 5:27 that might place beside he himself glorious the congregation, not having a spot or blemish or any of such like things, but that she might be holy and blameless.

Ephesians 5:28 Thus are obligated the husbands to love the of themselves wives, as the of themselves bodies. He loving the of himself wife, himself loves;

Ephesians 5:29 no one for ever the of himself flesh hated, but nourishes and cherishes her; as even the Anointed the congregation;

Ephesians 5:30 because members we are of the body of him, out of the flesh of him, and out of the bones of him.

Ephesians 5:31 On account of this shall leave a man the father of himself and the mother, and shall be closely joined to the wife of himself, and will be the two into flesh one.

Ephesians 5:32 The secret this great is; I but speak about Anointed, and about the congregation.

Ephesians 5:33 But also you the every one, each one the of himself wife thus let love as himself; the and wife so that she may reverence the husband.

Diaglott, Ephesians 6

Ephesians 6:1 The children, be you subject to the parents of you in Lord; this thing for is just.

Ephesians 6:2 Honor the father of thee and the mother; (which is a commandment first, with a promise;)

Ephesians 6:3 that well with thee it may be, and thou mayest be long-lived on the land;

Ephesians 6:4 and the fathers, not irritate you the children of you, but bring you up them in disciples and instruction of Lord.

Ephesians 6:5 The slaves, be you submissive to the lords according to flesh, with fear and trembling, in simplicity of the heart of you, at to the Anointed;

Ephesians 6:6 not by eye-service as men-pleasers, but as slaves of the Anointed, doing the will of the God from soul,

Ephesians 6:7 with good-will serving, as to the Lord and not to men;

Ephesians 6:8 knowing, that whatever any each one may do good thing, this he will receive from Lord, whether a slave, or a freeman.

Ephesians 6:9 And the lords, the same things do you to them, omitting the treat; knowing, that also of you of them the Lord is in heavens, and respect of persons not is with him.

Ephesians 6:10 The rest, brethren of me, strengthen yourselves in Lord and in the power of the might of him.

Ephesians 6:11 Put you on the complete armor of the God, for that to enable you to stand against the crafty ways of the accuser;

Ephesians 6:12 because not is to us the comfort with blood and flesh, but with the governments, with the authorities, with the world-rulers of the darkness of this, with the spiritual things of the evil one, in the heavenlies.

Ephesians 6:13 Because of this take you up the complete armor of the God, so that you may be able to stand against in the day the evil, and all things having worked out to stand.

Ephesians 6:14 Stand you therefore having girded the loins of you with truth, and having put on the breastplate of the righteousness,

Ephesians 6:15 and having shod the feet with a preparation of the glad tidings of the peace;

Ephesians 6:16 besides all having taken up the shield of the faith, by which you will be able all the darts of the evil one the having been kindled to quench;

Ephesians 6:17 also the helmet of the salvation take you, and the sword of the spirit, which is a word of God;

Ephesians 6:18 by means of every prayer and supplication praying in every season in spirit; and for it this watching with all perseverance and supplication for all of the holy ones,

Ephesians 6:19 and on behalf of me, that to me may be given a word in opening of the mouth of me, with boldness to make known the secret of the glad tidings,

Ephesians 6:20 on account of which I am on an embassy in a chain, that in it I may speak boldly, as it behooves me to speak.

Ephesians 6:21 That but may know also you the things concerning me, what I am doing, all things to you will make known Tychicus the beloved brother and faithful servant in Lord;

Ephesians 6:22 whom I sent to you for same this thing, that you may know the things concerning us, and he might comfort the hearts of you.

Ephesians 6:23 Peace to the brethren and love with faith from God a Father and Lord Jesus Anointed.

Ephesians 6:24 The favor with all of the ones loving the Lord of us Jesus Anointed with incorruptness.

Diaglott, Phillippians 1

Phillippians 1:1 Paul and Timothy, bondmen of Jesus Anointed, to all the holy ones in Anointed Jesus, to those being in Philippi, with overseers and servants;

Phillippians 1:2 favor to you and peace from God a Father of us, and Lord Jesus Anointed.

Phillippians 1:3 I give thanks to the God of me on every the remembrance of you,

Phillippians 1:4 always in every prayer of me on behalf of all of you, with joy the prayer,

Phillippians 1:5 making in respect to the fellowship of you for the glad tidings, from first day till the now;

Phillippians 1:6 having been persuaded same this thing, that the one having begun in you a work good, will complete till a day of Jesus Anointed;

Phillippians 1:7 as it is just for me this to think concerning all of you, because the to have me in the hearts of you, in both the bounds of me and in the defence and confirmation of the glad tidings, joint-contributors of me of the free gift all of you being;

Phillippians 1:8 a witness for of me is the God, how I long after all of you in bowels of Anointed Jesus.

Phillippians 1:9 And this I pray that the love of you, yet more and more may abound in knowledge and in all perception;

Phillippians 1:10 for the to examine you the things differing, so that you may be sincere ones and inoffensive ones for a day of Anointed,

Phillippians 1:11 having been filled fruit of righteousness that through Jesus Anointed, to glory and praise of God.

Phillippians 1:12 To know but you I wish, brethren, that the things relating to me rather for advancement of the glad tidings happened;

Phillippians 1:13 so that the bonds of me appear in Anointed to have become before all in the judgment hall and to the others to all,

Phillippians 1:14 and the greater number of the brethren in Lord, having been assured by the bonds of me, more abundantly are bold fearlessly the word to speak.

Phillippians 1:15 Some indeed even through envy and strife, some and also through good-will the Anointed they openly proclaim.

Phillippians 1:16 These indeed from love, knowing, that for a defence of the glad-tidings I am placed;

Phillippians 1:17 those but from strife, the Anointed are announcing not purely, thinking affliction to superadd to the bonds of me.

Phillippians 1:18 What then? still in every way, whether in pretence or in truth, Anointed is announced; and in this I rejoice, but also I will rejoice.

Phillippians 1:19 I know for, that this to me will result for deliverance through the of you, entreaty, and a supply of the spirit of Jesus Anointed,

Phillippians 1:20 according to the eager expectation and hope of me, that in nothing I shall be ashamed, but with all confidence, as always, also now will be magnified Anointed in the body of me, whether by means of life or by means of death.

Phillippians 1:21 For me therefore the to live, Anointed, and the to die, gain.

Phillippians 1:22 If but the to live in flesh, this to me a fruit of work, and what I shall choose, not I know;

Phillippians 1:23 I am hard pressed but by the two, the earnest desire having for the to be loosed again, and with Anointed to be; much for more better;

Phillippians 1:24 the but to remain in the flesh, more necessary on account of you.

Phillippians 1:25 And this having been persuaded I know, because I shall remain and I shall continue with all you for the of you progress and joy of the faith;

Phillippians 1:26 that the boasting of you may abound by Anointed Jesus in me, through the my presence again with you.

Phillippians 1:27 Only worthy of the glad tidings of the Anointed act you as citizens, so that, whether having come and having seen you, or being absent, I may hear the things concerning you, that you stand firm in one spirit, with one soul co-operating vigorously for the faith of the glad tidings,

Phillippians 1:28 and not being terrified in anything by those opposing; which is to them a token of destruction, to you but of salvation; and this from God;

Phillippians 1:29 because to you it was given that on behalf of Anointed, not only that him to believe, but also that on behalf of him to suffer;

Phillippians 1:30 the same conflict having, a like thing you saw in me, and now you hear in me.

Diaglott, Phillippians 2

Phillippians 2:1 If any therefore comfort in Anointed, if any soothing of love, if any fellowship of spirit, if any bowels and compassions;

Phillippians 2:2 fulfil you of me the joy, so that the same thing you may think, the same love having, united ones in soul, the one thing minding;

Phillippians 2:3 nothing in strife or vain-glory, but in the lowliness of mind others esteeming exceeding yourselves;

Phillippians 2:4 not the things of yourselves each one regarding, but also the things of others everyone.

Phillippians 2:5 This for be desired by you which also in Anointed Jesus,

Phillippians 2:6 who in a form of God being, not a usurpation meditated the to be like to God,

Phillippians 2:7 but himself emptied, a form of a slave having taken, in a likeness of men having been formed,

Phillippians 2:8 and in condition being found as a man; humbled himself, having become obedient till death, of a death even of a cross.

Phillippians 2:9 Therefore also the God him supremely exalted, and freely granted to him a name that above every name;

Phillippians 2:10 so that in the name of Jesus every knee should bend of heavenlies and of earthlies and of underground ones,

Phillippians 2:11 and every tongue should confess, that a Lord Jesus Anointed, for glory of God a Father.

Phillippians 2:12 So that, beloved ones of me, as always you obeyed, not as in the presence of me only, but now much more in the absence of me, with fear and trembling the of yourselves salvation work you out;

Phillippians 2:13 the God for it is the one working in you both the to will and the to work, on account of the good-pleasure.

Phillippians 2:14 All things do you without murmurings and disputings;

Phillippians 2:15 that you may be blameless ones and harmless ones, children of God irreproachable in midst of a generation perverse and having been misguided; to which you appear as luminaries in world,

Phillippians 2:16 a word of life holding out; for a boast to me in a day of Anointed, that not in vain I ran, nor in vain I toiled.

Phillippians 2:17 But if even I am poured out on the sacrifice and public service of the faith of you, I am glad and I rejoice with all you;

Phillippians 2:18 the and same also you be you glad, and rejoice you with me.

Phillippians 2:19 I hope but in Lord Jesus, Timothy shortly to send to you, that also I may be animated having ascertained the things concerning you.

Phillippians 2:20 No one for I have like-souled, who really the things concerning you will care;

Phillippians 2:21 the all for the things of themselves are seeking, not the things of Jesus Anointed.

Phillippians 2:22 The but proof of him you know, that, as with a father a child, with me be served for the glad tidings.

Phillippians 2:23 Him indeed therefore I hope to send, as I would view attentively the things concerning me, immediately;

Phillippians 2:24 having confidence and in Lord, that even myself shortly will come.

Phillippians 2:25 Necessary but I esteemed, Epaphroditus the brother and fellow-worker and fellow-soldier of me, of you but an apostle, and public-servant of the want of me, to have sent to you;

Phillippians 2:26 since longing after he was all you, and being depressed, because you heard that he was sick.

Phillippians 2:27 Indeed for he was sick near to death; but the God him pitied not him and only, but also me, so that not sorrow on sorrow I should have.

Phillippians 2:28 More speedily therefore I sent him, that seeing him again, you may rejoice, and I less sorrowful may be.

Phillippians 2:29 Receive you therefore him in Lord with all joy, and the such like ones in honor hold you;

Phillippians 2:30 because on account of the work of the Anointed even to death he was near, having risked the life, so that he might fill up the of you deficiency of towards me public service.

Diaglott, Phillippians 3

Phillippians 3:1 The thing remaining, brethren of me rejoice you in Lord; the things same to write to you, to me indeed not tedious, of you but safe.

Phillippians 3:2 See you the dogs, see you the evil workers, see you the excision.

Phillippians 3:3 We for we are the circumcision, who in spirit God are serving, and boasting in Anointed Jesus, and not in flesh having been trusting;

Phillippians 3:4 though I having confidence also in flesh. If any thinks other to have confidence in flesh, I more;

Phillippians 3:5 with a circumcision eighth-day, from race of Israel, of tribe of Benjamin a Hebrew from Hebrews, according to law a Pharisee,

Phillippians 3:6 according to zeal persecuting the congregation, according to righteousness that by law having come blameless.

Phillippians 3:7 But what things was to me gain, these things I have esteemed on account of the Anointed loss.

Phillippians 3:8 But indeed then even I esteem all things a loss to be on account of the excellency of the knowledge of Anointed Jesus the Lord of me, (on account of whom the all things I suffered loss, and I esteem worthless things to be, so that Anointed I may gain,

Phillippians 3:9 and may be found in him, not holding my righteousness that from of law, but that through faith of Anointed, that from God a righteousness on account of the faith;)

Phillippians 3:10 of the to know him, and the power of the resurrection of him, and the fellowship of the sufferings of him, being conformed to the death of himself,

Phillippians 3:11 if possibly I may attain to the resurrection out of the dead ones.

Phillippians 3:12 Not that already I received, or already have been perfected; I pursue but, if indeed I may lay hold, in respect to which also I was laid hold of by Anointed.

Phillippians 3:13 Brethren, I myself not reckon to have laid hold;

Phillippians 3:14 one but, the things even behind forgetting, the things but before stretching out to, according to a mark I pursue towards the prize of the above calling of the God in Anointed Jesus.

Phillippians 3:15 As many as then mature ones, this should mind; and if in anything differently you think, even this thing the God to you will reveal;

Phillippians 3:16 but to what we attained, by the same to walk in line.

Phillippians 3:17 Joint imitators of me become you, brethren, and watch you those thus walking, as you have a pattern us.

Phillippians 3:18 Many for walk, whom often I said to you, now and even weeping I say, the enemies of the cross of the Anointed;

Phillippians 3:19 of whom the end destruction, of whom the God the belly, and the glory in the shame of them, who the things on earth are minding.

Phillippians 3:20 Of us for the commonwealth in heavens begins, out of which also a savior we look for Lord Jesus Anointed,

Phillippians 3:21 who will transform the body of the humiliation of us of like form with the body of the glory of him, according to the operation of the to be able him even to place under himself the things all.

Diaglott, Phillippians 4

Phillippians 4:1 Therefore, brethren of me beloved ones and ones longed for, joy and crown of me, thus stand you firm in Lord, O beloved ones.

Phillippians 4:2 Euodia I exhort, and Syntyche I exhort, the same thing to mind in Lord;

Phillippians 4:3 yes I ask also thee, yoke-fellow O true, help thou these women, who in the glad tidings co-operated earnestly with me, with and Clement and the remaining fellow-workers of me, of whom the names in book of life.

Phillippians 4:4 Rejoice you in Lord always; again I say, rejoice you.

Phillippians 4:5 The gentleness of you let be known to all men. The Lord near;

Phillippians 4:6 nothing be you over-careful, but in everything by the prayer and by the supplication with thanksgiving the requests of you let be made known to the God;

Phillippians 4:7 and the peace of the God that surpassing all conception, will guard the hearts of you and the minds of you in Anointed Jesus.

Phillippians 4:8 The remaining, brethren, what things is, true, what things honorable, what things just, what things pure, what things amiable, what things of good report, if any virtue and if any praise, these things attentively consider;

Phillippians 4:9 what things also you learned and you received, and you heard and you saw in me, these things perform you; and the God of the peace shall be with you.

Phillippians 4:10 I rejoiced and in Lord greatly, because now at length you revived the on behalf of me to think; on which also you were thinking, were without opportunity but.

Phillippians 4:11 Not because respecting want I speak; I for learned, in what things I am, contented to be.

Phillippians 4:12 I know both to be brought low, I know and to abound; in every thing and in all things I have been initiated, both to be well-fed and to be hungry, both to abound and to be in need;

Phillippians 4:13 all things I am strong in the one strengthening me.

Phillippians 4:14 But well you did, having jointly sympathized with me in the affliction.

Philippians 4:15 You know and also you, O Philippians, that in a beginning of the glad tidings, when I went out from Macedonia, no one with me congregation communicated in an account of giving and receiving, if not you only;

Philippians 4:16 that and in Thessalonica even once and again for the need to me you sent.

Philippians 4:17 Not because I earnestly seek the gift, but I earnestly seek the fruit that increasing for an account to you.

Philippians 4:18 I have in full but all things, and abound; I am filled, having received from Epaphroditus the things from you, a smell of good odor, a sacrifice acceptable, well-pleasing to the God.

Philippians 4:19 The and God of me will fill up every want of you according to the wealth of himself in glory, in Anointed Jesus.

Philippians 4:20 To the now God and Father of us the glory for the ages of the ages. So be it.

Philippians 4:21 Salute you every holy one in Anointed Jesus. Salute you those with me brethren;

Philippians 4:22 salute you all the holy ones, especially but those from of the Caesar's household.

Philippians 4:23 The favor of the Lord of us Jesus Anointed with all of you. So be it.

Diaglott, Colossians 1

Colossians 1:1 Paul, an apostle of Jesus Anointed through will of God, and Timothy the brother,

Colossians 1:2 to those in Colosse to holy ones and to faithful ones brethren in Anointed; favor to you and peace from God a Father of us.

Colossians 1:3 We give thanks to the God and Father of the Lord of us Jesus Anointed always concerning you praying,

Colossians 1:4 having heard the faith of you in Anointed Jesus, and the love that for all the holy ones,

Colossians 1:5 through the hope that being laid up for you in the heavens, which you before heard in the word of the truth of the glad tidings,

Colossians 1:6 of that being present among you, as also in all the world, and is bringing forth fruit and growing, as also in you, from which day you heard and acknowledged the favor of the God in truth;

Colossians 1:7 as even you learned from Epaphras the beloved fellow-servant of us, who is faithful on behalf of you a servant of the Anointed;

Colossians 1:8 who also having related to us the of you love in spirit.

Colossians 1:9 Because of this also we, from which day we heard, not we cease on behalf of you praying, and asking, that you may be filled the exact knowledge of the will of him in all wisdom and understanding spiritual;

Colossians 1:10 to walk worthily of the Lord to all pleasing, in every work good bringing forth fruit and growing in the exact knowledge of the God;

Colossians 1:11 with all strength being strengthened according to the power of the glory of him, for all patience and endurance with joy;

Colossians 1:12 giving thanks to the Father to that having fitted us for the portion of the inheritance of the holy ones in the light;

Colossians 1:13 who delivered us from the authority of the darkness, and caused a change of sides for the kingdom of the son of the love of himself;

Colossians 1:14 in whom we have the redemption the forgiveness of the sins;

Colossians 1:15 who is a likeness of the God of that unseen, first-born of every creation;

Colossians 1:16 because in him were created the things all, the things in the heavens and the things on the earth, the things seen and the things unseen, whether thrones, or lordships, or governments, or authorities; the things all on account of him and for him have been created;

Colossians 1:17 and he is in advance of all, and the things all in him has been placed together;

Colossians 1:18 and he is the head of the body, of the congregation; who is a beginning, first-born out of the dead ones, so that he might become among all himself pre-eminent;

Colossians 1:19 because in him it was thought good all the fulness to inhabit,

Colossians 1:20 and by means of him to reconcile the things all to him, having made peace by means of the blood of the cross of him, by means of him, whether the things on the earth, or the things in the heavens.

Colossians 1:21 Even you, once being aliens and enemies in the mind by the works those wicked, now indeed he reconciled,

Colossians 1:22 in the body of the flesh of himself by means of the death, to present you holy ones and blameless ones and irreproachable ones in presence of him;

Colossians 1:23 if indeed you continue in the faith having been grounded and settled ones, and not being moved away from the hope of the glad tidings of which you heard, of that having been published in all the creation that under the heaven; of which became I Paul a servant.

Colossians 1:24 Now I rejoice in the sufferings on behalf of you, and I fill up the wants of the afflictions of the Anointed one in the flesh of me on behalf of the body of him, which is the congregation;

Colossians 1:25 of which became I a servant according to the stewardship of the God that having been given to me for you, to fully set forth the word of the God,

Colossians 1:26 the secret that having been hid from the ages and from the generations, now but was manifested to the holy ones of him;

Colossians 1:27 to whom wished the God to make known, what the wealth of the glory of the secret of this among the nations, who is Anointed in you, the hope of the glory;

Colossians 1:28 whom we announce, admonishing every man, and teaching, every man with all wisdom, so that we may present man perfect in Anointed;

Colossians 1:29 for which also I labor, ardently contending according to the strong-working of him that working strongly in me in power.

Diaglott, Colossians 2

Colossians 2:1 I wish for you to know, how great a conflict I have concerning you and those in Laodicea, and as many as not have seen the face of me in flesh;

Colossians 2:2 so that may be comforted the hearts of them, being knit together in love and for all wealth of the full conviction of the understanding, in order to an exact knowledge of the secret of the God;

Colossians 2:3 in which are all the treasures of the wisdom and of the knowledge stored up.

Colossians 2:4 This but I say, that not any one you may deceive with plausible speech.

Colossians 2:5 If for even in the flesh I am absent, still in the spirit with you I am, rejoicing and beholding of you the order, and the stability of the in Anointed faith of you.

Colossians 2:6 As therefore you received the Anointed Jesus the Lord, in him walk you,

Colossians 2:7 having been rooted and being build up in him, and being established in the faith, as you were taught, abounding in it with thanksgiving.

Colossians 2:8 See you, not any one you shall be the making a prey by means of the philosophy and empty deceit, according to the tradition of the men, according to the elements of the world, and not according to Anointed.

Colossians 2:9 Because in him dwells all the fulness of the deity bodily,

Colossians 2:10 and you are by him having been filled; who is the head of all governments and authority;

Colossians 2:11 in whom also you were circumcised with a circumcision not done by hand, in the putting off of the body of the flesh, in the circumcision of the Anointed,

Colossians 2:12 having been buried with him by the dipping; in which also you were raised by means of the faith of the strong working of the God of that one having raised him out of dead ones;

Colossians 2:13 and you, dead being in the faults and by the uncircumcision of the flesh of you, he made alive together with him, having freely forgiven us all the faults;

Colossians 2:14 having blotted out that against us written by hand in the ordinances, which was contrary to us, and it he has removed out of the midst, having nailed it to the cross;

Colossians 2:15 having stripped off the governments and the authorities, he made a show by publicity, having triumphed over them in it.

Colossians 2:16 Not therefore any one you let judge in food or in drink, or in respect of a feast, or of a new moon, or of sabbaths;

Colossians 2:17 which are a shadow of the things about coming, the but body of Anointed.

Colossians 2:18 No one you let deprive of the prize, wishing by humility of mind and a religious worship of the messengers, what things not he has seen prying into, without cause being puffed up by the mind of the flesh of himself,

Colossians 2:19 and not holding firmly the head, from whom all the body, by means of the joints and ligaments being served and being compacted, grows the growth of the God.

Colossians 2:20 If you died with Anointed from the elements of the world, why as living in world do you impose on yourselves ordinances;

Colossians 2:21 (not thou shouldst have touched, nor thou shouldst have tasted, nor thou shouldst have handled?

Colossians 2:22 which is all for corruption in the using,) according to the commands and teachings of the men; which things is a wordy show indeed having of wisdom in self-devised worship and humility and non-indulgence of body, not in honor any, for a filling up of the flesh.

Diaglott, Colossians 3

Colossians 3:1 If then you were raised with the Anointed, the things above seek you, where the Anointed is at right of the God sitting;

Colossians 3:2 the things above mind you, not the things on the earth.

Colossians 3:3 You did for, and the life of you has been hidden with the Anointed by the God;

Colossians 3:4 when the Anointed may appear, the life of us, then also you with him shall appear in glory.

Colossians 3:5 Put you to death therefore the members of you those on the earth, fornication, impurity, passion, desire evil, and the covetousness, which is idol worship;

Colossians 3:6 because of which things comes the wrath of the God on the sons of the disobedience;

Colossians 3:7 in which things also you walked once, when you were living among them;

Colossians 3:8 now but put off also you the things all, anger, wrath, malice, evil speaking, filthy words out of the mouth of you;

Colossians 3:9 not speak you falsely to each other; having stripped the old man with the practices of him,

Colossians 3:10 and having put on the new, that being renewed by exact knowledge according to an image of the one having created him;

Colossians 3:11 where not exists Greek and Jew; circumcision and uncircumcision; barbarian, Scythian; slave, freeman; but the things all and in all Anointed.

Colossians 3:12 Be you clothed therefore, as chosen ones of God holy ones and beloved ones, bowels of mercy, kindness, humility, meekness, patient endurance;

Colossians 3:13 (bearing with each other, and freely forgiving each other, if any one for some things should have a cause of complaint; as even the Anointed freely forgave you, so also you;)

Colossians 3:14 besides all and these the love, which is a bond of the completeness;

Colossians 3:15 and the peace of the Anointed one let preside in the hearts of you, for which also you were called in one body; and thankful ones become you.

Colossians 3:16 The word of the Anointed let dwell in you richly; in all wisdom teaching, and admonishing each other in psalms and in hymns and in songs spiritual, with favor singing in the hearts of you to the God;

Colossians 3:17 and every thing, whatever you may do, in word or in work, all in name of Lord Jesus, giving thanks to the God and Father through him.

Colossians 3:18 The wives, submit yourselves to the husbands, as it has been proper in Lord.

Colossians 3:19 The husbands, love you the wives, and not be you embittered against them.

Colossians 3:20 The children, be you subject to the parents in all things; this for is well-pleasing in Lord.

Colossians 3:21 The fathers, not do you provoke the children of you, so that not they may be discouraged.

Colossians 3:22 The slaves, be you subject in all things to the according to flesh lords, not with service of eyes, as men-pleasers, but in sincerity of heart, fearing the Lord;

Colossians 3:23 and every thing, whatever you may do, from soul work you, as to the Lord and not to men.

Colossians 3:24 Knowing, that from Lord you will receive the recompence of the inheritance, the for Lord Anointed you serve.

Colossians 3:25 He but doing wrong will receive back what he did wrong; and not is respect of persons.

Diaglott, Colossians 4

Colossians 4:1 The lords, the just and the equal to the slaves render you, knowing, that also you have a Lord in heavens.

Colossians 4:2 To the prayer attend you constantly, watching in it, with thankfulness;

Colossians 4:3 praying at the same time also for us, that the God may open to us a door for the word, to speak the secret of the Anointed, on account of which even I have been bound;

Colossians 4:4 so that I may make manifest it, as it behooves me to speak.

Colossians 4:5 In wisdom walk you towards those outside, the season buying for yourselves.

Colossians 4:6 The word of you always with favor, with salt having been seasoned, to have known how it behooves you one each to answer.

Colossians 4:7 The things concerning me all will make known to you Tychicus the beloved brother and faithful servant and fellow-slave in Lord;

Colossians 4:8 whom I sent to you for it this thing, that he may know the things concerning you, and may comfort the hearts of you;

Colossians 4:9 with Onesimus the faithful and beloved brother, who is from you; all to you they will make known the things here.

Colossians 4:10 Salutes you Aristarchus the fellow-captive of me, and Mark the nephew of Barnabas, concerning whom you received commands; (of he should come to you, receive him;)

Colossians 4:11 and Jesus he being called Justus; they being of circumcision; these alone fellow-workers for the kingdom of the God, who were to me a comfort.

Colossians 4:12 Salutes you Epaphras, he from you a slave of Anointed, always fervently striving on behalf of you in the prayers, that you may stand perfect even having been completed in all will of the God.

Colossians 4:13 I testify for to him, that he has great concern on behalf of you, and for those in Laodicea, and for those in Hierapolis.

Colossians 4:14 Salutes you Luke the physician the beloved, and Demas.

Colossians 4:15 Salute you those in Laodicea brethren, and Nymphas, and the in house of him congregation.

Colossians 4:16 And when may have been read among you the letter, make you, that also in the Laodiceans congregation it may be read, and that from Laodicea that also you may read.

Colossians 4:17 And say you to Archippus: See the service which thou didst receive in Lord, that her thou mayest fulfil.

Colossians 4:18 The salvation in the my hand of Paul. Remember you of me the chains. The favor with you.

Diaglott, 1 Thessalonians 1

1 Thessalonians 1:1 Paul and Silvanus and Timothy, to the congregation of Thessalonians in God a Father and Lord Jesus Anointed; favor to you and peace from God a Father of us, and Lord Jesus Anointed.

1 Thessalonians 1:2 We give thanks to the God always concerning all of you, a remembrance of you making in the prayers of us,

1 Thessalonians 1:3 unceasingly recollecting of you of the work of the faith, and of the labor of the love, and of the patient endurance of the hope of the Lord of us Jesus Anointed, in presence of the God and Father of us;

1 Thessalonians 1:4 knowing, brethren beloved by God, the election of you;

1 Thessalonians 1:5 because the glad tidings of us not came to you in word only, but also in power, even with spirit holy, and with confirmation much; as you know what we were among you on account of you.

1 Thessalonians 1:6 And you imitators of us became and of the Lord, having received the word in affliction much with joy of spirit holy;

1 Thessalonians 1:7 so that to have become you patterns to all to those believing in the Macedonia and in the Achaia.

1 Thessalonians 1:8 From you for has been sounded forth the word of the Lord not only in the Macedonia and in the Achaia, but also in every place the faith of you that towards the God has gone forth; so that not necessary us to have to speak anything.

1 Thessalonians 1:9 Themselves for congregation us declare, what kind introduction we had to you, and how you turned to the God from the idols, to serve God living and true;

1 Thessalonians 1:10 and to wait for the son of him from the heavens, whom he raised out of the dead ones, Jesus, the one delivering us from the wrath of that coming.

Diaglott, 1 Thessalonians 2

1 Thessalonians 2:1 Yourselves for you know, brethren, the introduction of us that to you, because not in vain it has been;

1 Thessalonians 2:2 but having previously suffered and having been injuriously treated, as you know, in Philippi, we were emboldened by the God of us to speak to you the glad tidings of the God with much striving.

1 Thessalonians 2:3 The for exhortation of us not from error, nor from impurity, nor in deceit;

1 Thessalonians 2:4 but as we have been approved by the God to be entrusted with the glad tidings, so we speak, not as men pleasing, but the God that one trying the hearts of us.

1 Thessalonians 2:5 Neither for any time with a word of flattery did we come, as you know; nor with a pretence of covetousness, God a witness;

1 Thessalonians 2:6 nor seeking from men glory, neither from you nor from others; (being able with a weight to be, as of Anointed apostles;)

1 Thessalonians 2:7 but we were gentle in midst of you. As would cherish a nursing-mother the of herself children,

1 Thessalonians 2:8 so, being very desirous of you, we were well-pleased to have imparted to you not only the glad tidings of the God, but also the of yourselves lives, because beloved ones to us you have become.

1 Thessalonians 2:9 You remember for, brethren, the labor of us and the toil; night and day working for the not to burden any one of you, we published to you the glad tidings of the God.

1 Thessalonians 2:10 You witnesses and the God, how piously and justly and blamelessly with you the believers we were;

1 Thessalonians 2:11 as also you know, how one each of you, as a father children of himself, exhorting you and consoling,

1 Thessalonians 2:12 and testifying in order that to walk you worthily of the God, of the one calling you for the of himself kingdom and glory.

1 Thessalonians 2:13 On account of this also we give thanks to the God unceasingly, because receiving a word of hearing from us of the God, you received, not a word of men, but, as it is truly, a word of God, which also inworks in you the believing ones.

1 Thessalonians 2:14 You for imitators became, brethren, of the congregations of the God of those being in the Judea in Anointed Jesus, because the things same you suffered also you by the own countrymen, as also they by the Jews;

1 Thessalonians 2:15 of those also the Lord having killed Jesus and the prophets, and us persecuted, and God not pleasing, and to all men contrary;

1 Thessalonians 2:16 forbidding us to the Gentiles to speak that they might be saved, in order that to have filled up of themselves the sins always. Has come but on them the wrath for an end.

1 Thessalonians 2:17 We but, brethren, having been bereaved from you for a season an hour, in face, not a heart, more earnestly we endeavored the face of you to see with much desire.

1 Thessalonians 2:18 Therefore we wished to come to you. (I indeed Paul,) even once and twice; and the thwarted us the Adversary.

1 Thessalonians 2:19 What for of us hope or joy or crown of boasting, or not also you, in presence of the Lord of us Jesus Anointed in the of him presence?

1 Thessalonians 2:20 you for are the glory of us and the joy.

Diaglott, 1 Thessalonians 3

1 Thessalonians 3:1 Wherefore no longer holding out, we thought well to be left in Athens alone,

1 Thessalonians 3:2 and we sent Timothy, the brother of us and fellow-worker of the God in the glad tidings of the Anointed, in order that to confirm you and to exhort you in behalf of the faith of you,

1 Thessalonians 3:3 that no one to be shaken by the afflictions these; (yourselves, for you know, that for this we are placed;

1 Thessalonians 3:4 indeed for when with you we were, we previously said to you, that we are about to be afflicted, even as also it happened and you know;)

1 Thessalonians 3:5 on account of this also I no longer holding out, I sent in order the to know the faith of you lest perhaps tempted you the tempter, and in vain should become the toil of us.

1 Thessalonians 3:6 Just now but, having come Timothy to us from you, and having brought glad tidings to us the faith and the love of you, and because you have remembrance of us good always, longing us to see, even as also we you;

1 Thessalonians 3:7 through this we were comforted, brethren, over you in all the affliction and distress of us, on account of the of you faith;

1 Thessalonians 3:8 because now we live, if you stand firm in Lord.

1 Thessalonians 3:9 What for gratitude are we able to the God to return concerning you, for all the joy with which we rejoice on account of you in presence of the God of us?

1 Thessalonians 3:10 night and day more exceedingly entreating for the to see of you the face, and to supply the things wanting of the faith of you.

1 Thessalonians 3:11 Himself but the God and Father of us, and the Lord of us Jesus Anointed may direct the way of us to you;

1 Thessalonians 3:12 you but the Lord cause to be full and to overthrow with the love to each other and to all, even as also we to you;

1 Thessalonians 3:13 in order that to be established of you the hearts blameless in holiness in presence of the God even a Father of us, at the coming of the Lord of us Jesus Anointed with all of the holy ones of himself.

Diaglott, 1 Thessalonians 4

1 Thessalonians 4:1 Finally therefore, brethren, we entreat you and we exhort in Lord Jesus, as you received from us the how it behooves you to walk and to please God, so that you may abound more;

1 Thessalonians 4:2 you know for, what commands we gave to you by the Lord Jesus.

1 Thessalonians 4:3 This for is will of the God, the sanctification of you; to abstain you from the fornication;

1 Thessalonians 4:4 to have known each one of you the of himself vessel to possess in satisfaction and honor,

1 Thessalonians 4:5 not in passion of inordinate desire, as even the Gentiles those not knowing the God;

1 Thessalonians 4:6 that not to overstep and cheat in the matter the brother of himself; because an avenger the Lord concerning all these things, as also we before said to you and fully testified.

1 Thessalonians 4:7 Not for did call us the God for impurity, but in sanctification.

1 Thessalonians 4:8 Therefore the one setting aside, not man sets aside, but the God, that also having given the spirit of himself the holy to us.

1 Thessalonians 4:9 Concerning but the brotherly love, no need you have to write to you; yourselves for you God taught are into the to love each other;

1 Thessalonians 4:10 also for you do it to all the brethren those in whole the Macedonia. We exhort but you, brethren, to abound more;

1 Thessalonians 4:11 and to strive earnestly to be quiet, and to do the things your own, and to work with the own hands of you, as to you we commanded;

1 Thessalonians 4:12 so that you walk becomingly towards those outside, and of nothing need may have.

1 Thessalonians 4:13 Not we wish but you to be ignorant, brethren, concerning those having fallen asleep, so that not you may grieve, as even the others those not having a hope.

1 Thessalonians 4:14 If for we believe, that Jesus died and arose, so and the God those having slept through the Jesus will lead out with him.

1 Thessalonians 4:15 This for to you we may say by word of Lord, that we the living ones those being left over to the coming of the Lord, not not may precede those having slept.

1 Thessalonians 4:16 Because himself the lord with a command, with a voice of a chief messenger, and with a trumpet of God will come down from heaven, and the dead ones in Anointed will be raised first;

1 Thessalonians 4:17 afterwards we the living ones those being left over at the same time with them shall be caught away in clouds for a meeting of the Lord into air; and so always with Lord shall we be.

1 Thessalonians 4:18 Therefore comfort you each other in the words these.

Diaglott, 1 Thessalonians 5

1 Thessalonians 5:1 Concerning but the times and the seasons, brethren, no need you have to you to be written;

1 Thessalonians 5:2 yourselves for accurately you know, that the day of Lord, as a thief in night, so comes.

1 Thessalonians 5:3 When they may say: Peace and safety; then sudden to them is at hand destruction, just as the birth-pang to her in womb having; and not not can they escape.

1 Thessalonians 5:4 You but, brethren, not are in darkness, that the day you as a thief should come upon;

1 Thessalonians 5:5 all for you sons of light are and sons of day; not we are of night, nor of darkness.

1 Thessalonians 5:6 So then not we may sleep, as even the others, but we should watch and we should not drink;

1 Thessalonians 5:7 those for sleeping, of night they sleep; and those getting drunk, of night they get drunk.

1 Thessalonians 5:8 We but, of day being, should not drink, having put on a breastplate of faith and of love, and a helmet, a hope of salvation;

1 Thessalonians 5:9 because not did set us the God for wrath, but for attaining of salvation by means of the Lord of us Jesus Anointed,

1 Thessalonians 5:10 of that having died on behalf of us; so that, whether we may be awake or we may be asleep, together with him we may live.

1 Thessalonians 5:11 Wherefore comfort you each other, and build you up one the other, as even you do.

1 Thessalonians 5:12 We entreat but you, brethren, to know those toiling among you, and presiding over you in Lord, and admonishing you,

1 Thessalonians 5:13 and to esteem them superabundantly in love, on account of the work of them; be you at peace among yourselves.

1 Thessalonians 5:14 We exhort but you, brethren, admonish you the disorderly ones, encourage you the desponding ones, hold you on to the feeble ones, be you long-suffering towards all.

1 Thessalonians 5:15 See you, no one evil in place of evil to any one should render; but always the good pursue you both towards each other and towards all.

1 Thessalonians 5:16 Always rejoice you.

1 Thessalonians 5:17 Unceasingly pray you;

1 Thessalonians 5:18 in every thing give you thanks; this for will of God in Anointed Jesus concerning you.

1 Thessalonians 5:19 The spirit not quench you;

1 Thessalonians 5:20 prophecies not disregard you;

1 Thessalonians 5:21 all things but try you; the good thing hold you fast;

1 Thessalonians 5:22 from every form of evil do you abstain.

1 Thessalonians 5:23 Himself but the God of the peace may sanctify you entirely; and whole of you the spirit and the life and the body blameless in the presence of the Lord of us Jesus Anointed may be preserved.

1 Thessalonians 5:24 Faithful the one calling you, who also will perform.

1 Thessalonians 5:25 Brethren, pray you for us.

1 Thessalonians 5:26 Salute you the brethren all with a kiss holy.

1 Thessalonians 5:27 I adjure you the Lord, to be read the letter to all the holy brethren.

1 Thessalonians 5:28 The favor of the Lord of us Jesus Anointed with you.

Diaglott, 2 Thessalonians 1

2 Thessalonians 1:1 Paul and Silvanus and Timothy, to the congregation of Thessalonians in God a Father of us and Lord Jesus Anointed;

2 Thessalonians 1:2 favor to you and peace from God a Father of us, and Lord Jesus Anointed.

2 Thessalonians 1:3 To give thanks we are bound to the God always concerning you, brethren, as proper it is, because is growing fast the faith of you, and abounds the love of one of each of all of you for each other;

2 Thessalonians 1:4 so that us ourselves in you to boast among the congregation of the God, on account of the patience of you and of faith, in all the persecutions of you and the afflictions, which you endure;

2 Thessalonians 1:5 a token of the righteous judgment of the God, for that to be deemed worthy you of the kingdom of the God, on behalf of which also you suffer.

2 Thessalonians 1:6 If indeed a just thing with God, to give in return to those afflicting you affliction,

2 Thessalonians 1:7 and to you to those being afflicted a relaxation with us, at the revelation of the Lord Jesus from heaven, with messengers of power of himself,

2 Thessalonians 1:8 in a fire of flame, executing retributive justice to those not knowing God, and to those not being obedient to the glad tidings of the Lord of us Jesus Anointed;

2 Thessalonians 1:9 who a just penalty shall pay, destruction age-lasting, from face to the Lord and from the glory of the strength of him,

2 Thessalonians 1:10 when he may come to be glorified in the holy ones of himself and to be admired in all those having believed, (because was believed the testimony of us to you,) in the day that.

2 Thessalonians 1:11 For which also we pray always concerning you, that you may be counted worthy of the calling the God of us, and may fill up every good intention of goodness and work of faith in power;

2 Thessalonians 1:12 so that may be glorified the name of the Lord of us Jesus Anointed in you, and you in him, according to the favor of the God of us and Lord Jesus Anointed.

Diaglott, 2 Thessalonians 2

2 Thessalonians 2:1 We entreat and you, brethren, concerning the presence of the Lord of us Jesus Anointed, and of us assembling to him,

2 Thessalonians 2:2 in order that not quickly to be shaken you from the mind, nor to be alarmed neither by a spirit, nor by a word, nor by a letter as by means of us, as that has come close the day of the Lord.

2 Thessalonians 2:3 No one you should delude by any turn; because, if not may come the falling away first, and may be revealed the man of the sin, the son of the destruction,

2 Thessalonians 2:4 he opposing and lifting up himself above all being called a god or an august object, so that him into the temple of the God to be seated, openly showing himself, that he is a god.

2 Thessalonians 2:5 Not remember you, that still being with you, these things I said to you?

2 Thessalonians 2:6 and now the restraining thing you know, in order that to be revealed him in the of himself season.

2 Thessalonians 2:7 The for secret thing already works of the lawlessness, only the one restraining now till out of midst it may be;

2 Thessalonians 2:8 and then will be revealed the lawless one; whom the Lord Jesus will consume with the breath of the mouth of himself, and will make powerless by the appearing of the presence of himself;

2 Thessalonians 2:9 of whom in the presence, according to an energy of the adversary, with all power and signs and wonders of falsehood,

2 Thessalonians 2:10 and with every deception of the iniquity, in those perishing; because as the love of the truth not they received in order that to be saved them.

2 Thessalonians 2:11 And because of this will send to them the God a strong working of deceit, in order that to believe them the falsehood;

2 Thessalonians 2:12 so that may be judged all those not having believed the truth, but having delighted in the iniquity.

2 Thessalonians 2:13 We but are bound to give thanks to the God always concerning you, brethren being beloved by Lord, because chose you the God from a beginning for salvation in sanctification of spirit and belief of truth;

2 Thessalonians 2:14 into which he called you by means of the glad tidings of us, for obtaining glory of the Lord of us Jesus Anointed.

2 Thessalonians 2:15 So then, brethren, stand you, and hold you fast the traditions, which you were taught, whether through a word or by a letter of us.

2 Thessalonians 2:16 Himself but the Lord of us Jesus Anointed, and the God and Father of us he having loved us and having given a consolation age-lasting and a hope good by favor,

2 Thessalonians 2:17 may comfort of you the hearts, and may establish you in every word and work good.

Diaglott, 2 Thessalonians 3

2 Thessalonians 3:1 The remainder, pray you, brethren, for of us, that the word of the Lord may run and may be glorified, as even among you,

2 Thessalonians 3:2 and that we may be delivered from the out of place and evil men; not for of all the faith.

2 Thessalonians 3:3 Faithful but is the Lord, who will establish you and will guard from the evil one.

2 Thessalonians 3:4 We have confidence but in Lord concerning you, because the things we announce to you, both you do and will do.

2 Thessalonians 3:5 The but Lord may direct of you the hearts into the love of the God, and into the patience of the Anointed.

2 Thessalonians 3:6 We give orders but to you, brethren, in name of the Lord of us of Jesus Anointed, to withdraw you from every brother disorderly walking, and not according to the tradition, which they received from us.

2 Thessalonians 3:7 Yourselves for know, now it behooves to imitate us; because not we were disorderly among you,

2 Thessalonians 3:8 neither gratuitously bread did we eat from any one, but in toil and weariness, night and day working, in order that not to burden any of you.

2 Thessalonians 3:9 Not because not we have authority, but that ourselves a pattern we might give to you for the to imitate us.

2 Thessalonians 3:10 Indeed for, when we were with you, this we announced to you, that if any one not wishes to work, neither let him eat.

2 Thessalonians 3:11 We hear for some are walking, among you out of order, nothing working, but being above work.

2 Thessalonians 3:12 To the now such like we command and we exhort through the Lord of us Jesus Anointed, that with quietness working the of themselves bread they may eat.

2 Thessalonians 3:13 You but, brethren, not should be remiss doing well.

2 Thessalonians 3:14 If but any one not hearkens to the word of us by means of the letter, him point you out; and not mix you together with him, so that he may be put to shame;

2 Thessalonians 3:15 and not as an enemy regard you, but admonish you as a brother.

2 Thessalonians 3:16 Himself but the Lord of the peace may give to you the peace always in every way; the Lord with all of you.

2 Thessalonians 3:17 The salutation by the my hand of Paul, which is a sign in every letter, thus I write;

2 Thessalonians 3:18 the favor of the Lord of us Jesus Anointed with all of you. So be it.

Diaglott, 1 Timothy 1

1 Timothy 1:1 Paul, an apostle of Jesus Anointed, according to an appointment of God, a saviour of us, and Anointed Jesus, of the hope of us,

1 Timothy 1:2 to Timothy a genuine child in faith; favor, mercy, peace from God a Father of us, and Anointed Jesus the Lord of us.

1 Timothy 1:3 As I entreated thee to remain in Ephesus, departing for Macedonia, that thou mayest charge some not other to teach,

1 Timothy 1:4 nor to hold to fables and genealogies endless, which disputes occasion rather than an administration of God that by faith;

1 Timothy 1:5 (the now end of the commandment is love out of a pure heart and conscience good and faith unfeigned;

1 Timothy 1:6 which some having missed, turned aside to foolish talking,

1 Timothy 1:7 wishing to be law-teachers, not understanding neither the things they say, nor concerning certain things they positively affirm.

1 Timothy 1:8 We know but, that good the law, if one it lawfully may use,

1 Timothy 1:9 knowing this, that for a just one a law not is laid down, for lawless ones but and for unruly ones, for ungodly ones and sinners, for impious ones and for profane ones, for smiters of fathers and for smiters of mothers, for man-killers,

1 Timothy 1:10 for fornicators, for sodomites, for man-stealers, for liars, for oath-breakers, and if anything other to the sound teaching is opposed,

1 Timothy 1:11 according to the glad tidings of the glory of the blessed God, which was entrusted with I;

1 Timothy 1:12 and give thanks I to the one having empowered me Anointed Jesus the Lord of us, because faithful me he regarded, placing into service,

1 Timothy 1:13 him formerly being a defamer and a persecutor and a violent person; but I received mercy, because being ignorant I acted in unbelief,

1 Timothy 1:14 superabounded but the favor of the Lord of us with faith and love of that in Anointed Jesus.

1 Timothy 1:15 True the word, and of all reception worthy, that Anointed Jesus came into the world sinners to save, of whom first am I;

1 Timothy 1:16 but through this I received mercy, that in me first might show forth Jesus Anointed the all forbearance, for an example of those being about to believe on him for life age-lasting;

1 Timothy 1:17 to the now King of the ages, incorruptible, invisible, only God, honor and glory for the ages of the ages; so be it.)

1 Timothy 1:18 This the charge I commit to thee, child O Timothy, according to the preceding in respect to thee prophecies that thou mayest war by them the good warfare,

1 Timothy 1:19 holding faith and good a conscience, which some having thrust away, concerning the faith were shipwreck;

1 Timothy 1:20 of whom is Hymenius and Alexander, whom I delivered up to the adversary, so that they might be taught not to revile.

Diaglott, 1 Timothy 2

1 Timothy 2:1 I exhort therefore first of all to make supplications, prayers, intercessions, thanksgivings in behalf of all men;

1 Timothy 2:2 in behalf of kings, and of all of those in high station being; so that a tranquil and quiet life we may lead in all piety and seriousness.

1 Timothy 2:3 This for good and acceptable in presence of the preserver of us God,

1 Timothy 2:4 who all men wishes to be saved, and into in exact knowledge of truth to come.

1 Timothy 2:5 One for God, one and mediator of God and of men, a man Anointed Jesus,

1 Timothy 2:6 he having given himself a ransom in behalf of all; the testimony for seasons own,

1 Timothy 2:7 for which was placed I a herald and an apostle, (truth I speak, not I speak falsely,) a teacher of nations in faith and in truth.

1 Timothy 2:8 I direct therefore to pray the men in every place, lifting up holy hands without wrath and disputing.

1 Timothy 2:9 In the same way and the women in apparel becoming, with modesty and soundness of mind, to adorn themselves, not with wreaths, of gold, or pearls or garment expensive,

1 Timothy 2:10 but, (which in becoming for women undertaking worship of God,) by means of works good.

1 Timothy 2:11 A woman in quietness let learn with all submission.

1 Timothy 2:12 A women but to teach not I permit, nor to assume authority over a man, but to be in silence.

1 Timothy 2:13 Adam for first was formed, then Eve.

1 Timothy 2:14 And Adam not was deceived; the but woman having been deceived, in transgression became;

1 Timothy 2:15 she will be preserved but through the child-bearing, if they abide in faith and love and holiness with sobriety of mind.

Diaglott, 1 Timothy 3

1 Timothy 3:1 True the word: If any one an oversight long after, excellent a work he desires.

1 Timothy 3:2 It behooves then the overseer unblamable to be, of one wife a husband, vigilant, sedate, orderly, hospitable, fit to teach;

1 Timothy 3:3 not a wine drinker, not a striker, but gentle, not quarrelsome, not a lover of money;

1 Timothy 3:4 of the own house well presiding, children having in subjection with all dignity;

1 Timothy 3:5 (if but any one of the own house to preside not knows, how a congregation of God will he take care off?)

1 Timothy 3:6 not a new convert, so that not being puffed up into a judgment he may fall of the accuser;

1 Timothy 3:7 it behooves but him also a testimony good to have from those outside, so that not into reproach he may fall and a snare of the accuser.

1 Timothy 3:8 Servants in like manner dignified, not two-worded, not to wine much being addicted, not eager for base gain,

1 Timothy 3:9 holding the secret of the faith in a pure conscience.

1 Timothy 3:10 Also these but let be proved first, then let serve, unblamable being.

1 Timothy 3:11 Women in like manner serious, not accusers, vigilant, faithful in all things.

1 Timothy 3:12 Servants let be of one wife a husband, children well presiding over and of the own houses.

1 Timothy 3:13 Those for well having served, a standing for themselves honorable they acquire, and much confidence in faith in that in Anointed Jesus.

1 Timothy 3:14 These things to thee I write, hoping to come to thee very soon;

1 Timothy 3:15 if but I should delay, that thou mayest know, know it behooves in a house of God to conduct thyself, which is a congregation of God living.

1 Timothy 3:16 A pillar and basis of the truth and confessedly great is the of the piety secret. Who was manifested in flesh, was justified in spirit, was seen by messengers, was proclaimed among nations, was believed among a world, was taken up in glory.

Diaglott, 1 Timothy 4

1 Timothy 4:1 The but spirit expressly says, that in subsequent seasons will fall away some from the faith, adhering to spirits wandering and to teachings of demons,

1 Timothy 4:2 by hypocrisy of false-speakers, having been cauterized the own conscience,

1 Timothy 4:3 forbidding to marry, to abstain from foods, which the God created for a partaking of with thanksgiving by the faithful ones and they have known the truth.

1 Timothy 4:4 Because every creature of God good, and nothing cast away, with thanksgiving being received;

1 Timothy 4:5 it is sanctified for through a word of God and of prayer.

1 Timothy 4:6 These things setting forth to the brethren, good thou wilt be a servant of Jesus Anointed, being nourished with the words of the faith and of the good teachings, which thou hast closely followed.

1 Timothy 4:7 The but profane and old women fables do thou avoid; discipline but thyself for piety.

1 Timothy 4:8 The for bodily discipline for a little it is profitable; the but piety for all things profitable it is, a promise having of life of the now and of that about coming.

1 Timothy 4:9 True the word and of all acceptance worthy.

1 Timothy 4:10 In order of this and we toil and are reproached, because we have hoped in God living, who is a preserver of all men, especially of believers.

1 Timothy 4:11 Do thou enjoin these things and do thou teach.

1 Timothy 4:12 No one thee the youth let despise, but a pattern become thou of the believers in word, in conduct, in love, in faith, in purity.

1 Timothy 4:13 Till I come, attend thou to the reading, to the exhorting, to the teaching.

1 Timothy 4:14 Not be thou neglectful of the in thee endowment, which was given to thee through prophecy, with laying on the hands of the eldership.

1 Timothy 4:15 These things do thou care for, in these things be thou; so that of thee the progress manifest may be in all things.

1 Timothy 4:16 Attend thou to thyself, and to the teaching; continue thou in them; this for doing, both thyself thou wilt save and those hearing thee.

Diaglott, 1 Timothy 5

1 Timothy 5:1 An elderly man not thou mayest chide, but exhort as a father; younger men, as brothers;

1 Timothy 5:2 elderly women, as mothers; younger women, as sisters, in all purity.

1 Timothy 5:3 Widows honor, those really widows.

1 Timothy 5:4 If but any widow children or grandchildren has, let them be taught first the own house to be dutiful, and a recompense to render to the progenitors; this for is acceptable in presence of the God.

1 Timothy 5:5 She but really a widow and having been left alone she hoped in the God, and continues in the supplications and in the prayers night and day;

1 Timothy 5:6 she but luxuriously, living has died.

1 Timothy 5:7 And these things enjoin, so that unblamable ones they may be.

1 Timothy 5:8 If but any one for those of own, and especially of the household, not provides, the faith has denied, and is an unbeliever worse.

1 Timothy 5:9 A widow let be enrolled not less of years sixty, having become, of one husband a wife,

1 Timothy 5:10 by works good being attested; if she reared a family, if she received strangers, if of holy ones feet she washed, if afflicted ones she relieved, if every work good she closely followed.

1 Timothy 5:11 Younger but widows reject; when for they may be wanton towards the Anointed, to marry they wish;

1 Timothy 5:12 having condemnation, because the first fidelity they violated;

1 Timothy 5:13 at the same time and also idle ones they learn to go about the houses; not only but idle ones, but also praters and busy bodies, speaking the things not proper.

1 Timothy 5:14 I wish therefore younger ones to marry, to bear children, to keep house, no opportunity to give to the opponent of reproach on account.

1 Timothy 5:15 Already for some turned aside after the adversary.

1 Timothy 5:16 If any believing man or believing woman has widows, let such support them, and not let burden the congregation, so that those really widows may be relieved.

1 Timothy 5:17 The well presiding elders double honor let be esteemed worthy; especially those toiling in word and teaching.

1 Timothy 5:18 Says for the writing: An ox treading not thou shalt muzzle; and, worthy the laborer of the hire of himself.

1 Timothy 5:19 Against an elder an accusation not do thou receive, without if not by two or three witnesses.

1 Timothy 5:20 The sinning ones, in presence of all reprove thou, so that also the remainder fear may have.

1 Timothy 5:21 I solemnly enjoin in presence of the God and Lord Jesus Anointed and of the chosen messengers, that these things thou mayst keep without prejudice nothing doing by partiality.

1 Timothy 5:22 Hands hastily to no one do thou put and not do thou share in sins with others. Thyself pure do thou keep.

1 Timothy 5:23 No longer be thou a water drinker, but wine a little do thou use on account of the stomach of thee and the frequent of thee weaknesses.

1 Timothy 5:24 Of some men the sins previously manifest are, before leading to judgment; in some but indeed they follow after.

1 Timothy 5:25 In like manner also the good works previously manifest are; and the things otherwise being, to be hidden not are able.

Diaglott, 1 Timothy 6

1 Timothy 6:1 As many as are under a yoke slaves, the own masters of all honor worthy let them esteem, that not the name of the God and the teaching may be reviled.

1 Timothy 6:2 Those and believing having masters, not let them disregard, because brethren they are; but rather let them serve, because believing ones they are and beloved ones who of the well-doing are recipients. These thing do thou teach, and do thou exhort.

1 Timothy 6:3 If any one teach differently, and not assents to being sound in words in those of the Lord of us Jesus Anointed, and so that according to piety teaching;

1 Timothy 6:4 he is puffed up, nothing being versed in, but being sick about questions and strifes of words, out of which arises envy, strife, evil-speakings, suspicions wicked,

1 Timothy 6:5 wrangling having been corrupted of men the mind, and having been devoid of the truth, supposing gain to be the piety. withdraw thyself from of the such ones.

1 Timothy 6:6 It is but gain great the piety with a competency.

1 Timothy 6:7 Nothing for we brought into the world; evident, that neither to carry out any thing are we able.

1 Timothy 6:8 Having and foods and coverings, with these things we shall be satisfied.

1 Timothy 6:9 Those but wishing to be rich, fall into a temptation and a snare, and desires many foolish and hurtful, which sink deep the men into destruction and ruin.

1 Timothy 6:10 A root for of all of the evils is the love of money; which some longing after wandered from the faith, and themselves pierced around with sorrows many.

1 Timothy 6:11 Thou but, O man of the God, these things flee; pursue thou and righteousness, piety, faith, love, patience, meekness;

1 Timothy 6:12 contest thou the good contest of the faith, do thou lay hold of the age-lasting life, for which thou wast called out, and thou didst confess the good confession in presence of many witnesses.

1 Timothy 6:13 I charge thee in presence of the God, of that making alive the things all, and Anointed Jesus, of that one testifying before Pontius Pilate the good confession,

1 Timothy 6:14 to keep thee the commandment spotless, blameless, till the appearance of the Lord of us Jesus Anointed,

1 Timothy 6:15 which in seasons own he will show the blessed and only Potentate, the King of those being kings and Lord of those being lords,

1 Timothy 6:16 the only one having deathlessness, light dwelling in inaccessible, whom saw no one of men, nor to see is able; to whom honor and might age-lasting; so be it.

1 Timothy 6:17 To those rich ones in the present age do thou charge not to be high-mined, nor to have confidence in wealth uncertain, but in the God the living, in that offering to us all things richly for enjoyment;

1 Timothy 6:18 to work good, to be rich in works good, liberal ones to be, communicative ones,

1 Timothy 6:19 treasuring up for themselves a foundation good for the future, so that they may lay hold of that really life.

1 Timothy 6:20 O Timothy, the trust guard thou, avoiding the profane empty sounds and oppositions of the falsely-named knowledge; which some having professed, concerning the faith missed the mark. The favor with thee.

Diaglott, 2 Timothy 1

2 Timothy 1:1 Paul, an apostle of Jesus Anointed through will of God, according to a promise of life of that by Anointed Jesus,

2 Timothy 1:2 to Timothy beloved a child; favor, mercy, peace from God a Father, and Anointed Jesus the Lord of us.

2 Timothy 1:3 Gratitude I have to the God, to whom I offer homage from ancestors with pure conscience, as unceasingly I have the concerning thee remembrance in the prayers of me night and day,

2 Timothy 1:4 longing thee to see, remembering of thee the tears, so that joy I may be filled with;

2 Timothy 1:5 a remembrance taking of thee in thee unfeigned faith, which dwelt first in the grandmother of thee Lois, and in the mother of thee Eunice; I have confidence and, that also in thee.

2 Timothy 1:6 Through which cause I remind thee to kindle up the free gift of the God, which is in thee through the putting on of the hands of me;

2 Timothy 1:7 not for gave to us the God a spirit of timidity, but of power and of love and of a sound mind.

2 Timothy 1:8 Not therefore thou mayest be ashamed of the testimony of the Lord of us, nor me the prisoner of him; but participate in suffering evil for the glad tidings according to power of God,

2 Timothy 1:9 of the one having saved us and having called with a calling holy, not according to the works of us, but according to own purpose and favor that having been given to us in Anointed Jesus before times age-lasting,

2 Timothy 1:10 having been manifested but now through the appearance of the savior of us Jesus Anointed, having rendered powerless indeed the death, having illuminated but life and incorruptibility by means of the glad tidings,

2 Timothy 1:11 for which was appointed I a herald and an apostle and a teacher of nations;

2 Timothy 1:12 through which cause also these things I suffer, but not I am ashamed; I know for in whom I have believed, and I have confided in, because powerful he is the trust of me to guard to that the day.

2 Timothy 1:13 An outline hold thou of sound words, of which from me thou didst hear, in faith and love in that in Anointed Jesus;

2 Timothy 1:14 the good trust do thou guard through spirit holy, of that dwelling in us.

2 Timothy 1:15 Thou knowest this, that turned away me all those in the Asia, of whom is Phygellus and Hermogenes.

2 Timothy 1:16 May grant mercy the Lord to the of Onesiphorus house; because often me he refreshed, and the chain of me not he was ashamed,

2 Timothy 1:17 but having been in Rome, very diligently he sought me, and found;

2 Timothy 1:18 (may grant to him the Lord to find mercy from Lord in that the day;) and what things in Ephesus he served, very well thou knowest.

Diaglott, 2 Timothy 2

2 Timothy 2:1 Thou therefore, child of me, be strong in the favor in that in Anointed Jesus;

2 Timothy 2:2 and the things thou didst hear from me through many witnesses, these things entrust thou to faithful men, who competent shall be also others to teach.

2 Timothy 2:3 Thou therefore endure evil as good a soldier of Jesus Anointed.

2 Timothy 2:4 No one serving as a soldier involves himself with the of the life occupations, so that the one having enlisted he may please.

2 Timothy 2:5 If but also may contend any one, not is crowned, if not lawfully he may have contented.

2 Timothy 2:6 The toiling husbandman it behooves first of the fruits to partake.

2 Timothy 2:7 Consider thou, the things I say; may give for to thee the Lord understanding in all things.

2 Timothy 2:8 Do thou remember Jesus Anointed having been raised out of dead ones, from seed of David, according to the glad tidings of me;

2 Timothy 2:6 in which I suffer evil even to chains, as an evil doer; but the word of the God not is chained.

2 Timothy 2:10 On account of this all things I undergo on account of the chosen ones, so that also they salvation may obtain of that in Anointed Jesus, with glory age-lasting.

2 Timothy 2:11 True the word; if for we died with, also we shall live with;

2 Timothy 2:12 if we endure patiently, also we shall reign with; if we deny also he will deny us;

2 Timothy 2:13 if faithless, he faithful remains; to deny himself not he is able.

2 Timothy 2:14 These things do thou put in mind, earnestly testifying in presence of the Lord, not to dispute about words, for nothing useful, to a subversion of those hearing.

2 Timothy 2:15 Be thou diligent thyself approved to present to the God, a workman unashamed, cutting straight the word of the truth.

2 Timothy 2:16 The but profane empty sounds do thou avoid; to more for they will proceed impiety,

2 Timothy 2:17 and the word of them as a mortifying sore pasture will have; of whom is Hymenius and Philetus,

2 Timothy 2:18 who concerning the truth missed the mark, saying the resurrection already to have happened, and overturn the of some faith.

2 Timothy 2:19 The however firm foundation of the God stands, having the zeal this: Knew Lord the being of himself; and: Let depart from injustice every one who is naming the name of Lord.

2 Timothy 2:20 In great but a house not is only vessels golden and made of silver, but also wooden and earthen; and some indeed for honor, some and for dishonor.

2 Timothy 2:21 If therefore any one should well cleanse himself from these, he will be a vessel for honor, having been cleansed, and of good use to the master, for every work good having been prepared.

2 Timothy 2:22 The now youthful desires flee thou; pursue thou but righteousness, faith, love, peace with those calling on the Lord out of pure a heart.

2 Timothy 2:23 The but foolish and uninstructional questions do thou avoid, knowing, that they beget contests;

2 Timothy 2:24 a bondman but of lord not it behooves to quarrel, but gentle to be to all, fit to teach, enduring evil,

2 Timothy 2:25 in meekness admonishing those being opposed; perhaps may give to them the God a change of mind to a knowledge of truth,

2 Timothy 2:26 and they may be recovered from the of the accuser snare having been taken alive by him for the of him will.

Diaglott, 2 Timothy 3

2 Timothy 3:1 This but know thou, that in latter days will be present seasons trying.

2 Timothy 3:2 Will be for the men self-lovers, money-lovers, boasters, haughty ones, revilers, to parents disobedient, unthankful ones, unholy ones,

2 Timothy 3:3 void of natural affection, implacable, accusers, without self-control, fierce ones, without love to good men,

2 Timothy 3:4 betrayers, rash ones, having been puffed up, pleasure-lovers rather than God-lovers;

2 Timothy 3:5 having a form of piety, the but power of her having denied. Also these turn away from.

2 Timothy 3:6 Out of these for are those entering into the houses and leading captive little women having been laden with sins, being led away by inordinate desires various,

2 Timothy 3:7 always learning, and never into a knowledge of truth to come are able.

2 Timothy 3:8 Which way but Jannes and Jambres opposed Moses, so also these are opposed to the truth, men having corrupted the mind, disapproved ones concerning the faith.

2 Timothy 3:9 But not they shall proceed to more; the for folly of them very plain shall be to all, as also that of those became.

2 Timothy 3:10 Thou but hast closely followed of me the teaching, the conduct, the purpose, the fidelity, the forbearance, the love, the patience,

2 Timothy 3:11 the persecutions, the sufferings, what things to me happened in Antioch, in Iconium, in Lystra; what persecutions I endured, and out of all me delivered the Lord.

2 Timothy 3:12 Indeed all but those wishing piously to live in Anointed Jesus, will be persecuted.

2 Timothy 3:13 Evil but men and jugglers will progress to the worse, deceiving and being deceived.

2 Timothy 3:14 Thou but able in the things thou didst learn and wast convinced of, knowing, from whom thou didst learn,

2 Timothy 3:15 and that from a babe the holy writings thou knowest, those being able thee to make wise for salvation, through faith of that in Anointed Jesus.

2 Timothy 3:16 All writing inspired of God and profitable for teaching, for proof, for correction, for turning up that in righteousness;

2 Timothy 3:17 so that complete may be the of the God man, for every work good having been thoroughly fitted,

Diaglott, 2 Timothy 4

2 Timothy 4:1 I solemnly charge in presence of the God, and Jesus Anointed of that one being about to judge living ones and dead ones, and the appearing of himself and the kingdom of himself;

2 Timothy 4:2 publish thou the word, be thou urgent seasonably unseasonably, confute thou, rebuke thou, exhort thou with all long suffering and teaching.

2 Timothy 4:3 Will be for a season, when of the wholesome teaching not they will endure, but according to the own desires of themselves they will heap up teachers, tickling the ear;

2 Timothy 4:4 and from indeed of the truth the hearing they will turn away, to but the fables they will be turned aside.

2 Timothy 4:5 Thou but be sober in all things, suffer thou evil, work do thou of a proclaimer of glad tidings, the service of thee do thou fully perform.

2 Timothy 4:6 I for already and being poured out, and the season of the of my dissolution has come near;

2 Timothy 4:7 the contest the good I have contested, the race I have finished, the faith I have guarded;

2 Timothy 4:8 remaining is laid up for me the of the righteousness crown, which will give to me the Lord in that the day, the righteous judge, not only but to me, but also to all to those having loved the appearance of him.

2 Timothy 4:9 Earnestly endeavor to come to me soon.

2 Timothy 4:10 Demas for me forsook, having loved the present age, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia;

2 Timothy 4:11 Luke is alone with me. Mark having taken up do thou bring with thyself; he is for to me very useful for service.

2 Timothy 4:12 Tychicus but I sent to Ephesus.

2 Timothy 4:13 The cloak, which I left in Troas with Carpus, coming bring thou, and the written rolls, especially the parchments.

2 Timothy 4:14 Alexander the coppersmith many to me evil things openly showed; may give to him the Lord according to the works of him;

2 Timothy 4:15 whom also thou beware, greatly for he has opposed the our words.

2 Timothy 4:16 In the first of me defense no one by me stood, but all me forsook; (not to them may it be imputed;)

2 Timothy 4:17 the but Lord by me stood, and strengthened me, so that through me the proclamation might be fully established, and might hear all the nations; and I was delivered out of mouth of a lion;

2 Timothy 4:18 and will deliver me the Lord from every work evil, and will save for the kingdom of himself the heavenly; to whom the glory for the ages of the ages; so be it.

2 Timothy 4:19 Salute thou Prisca and Aquila, and the of Onesiphorus house.

2 Timothy 4:20 Erastus remained in Corinth; Trophimus but i left in Miletus being sick.

2 Timothy 4:21 Earnestly endeavor before winter to come. Salute thee Eubulus, and Pudens, and Linus, and Claudia, and the brethren all.

2 Timothy 4:22 The Lord Jesus Anointed with the spirit of thee. The favor with you.

Diaglott, Titus 1

Titus 1:1 Paul a bondman of God, an apostle but of Jesus Anointed, (according to faith of chosen ones of God and a knowledge of truth of that according to piety,

Titus 1:2 in hope of life age-lasting, which promised the not false God before times age-lasting,

Titus 1:3 manifested but in seasons own the word of himself, by a proclamation which was entrusted with I according to an appointment of the saviour of us God,)

Titus 1:4 to Titus a genuine child according to common faith; favor, mercy, peace from God a Father, and Lord Jesus Anointed the saviour of us.

Titus 1:5 Of this cause I left thee in Crete so that the things wanting thou mightest rectify, and thou mightest constitute in each city elders, as I to thee have orders;

Titus 1:6 if any one is irreproachable, of one wife a husband, children having believing, not under an accusation of profligacy, or of insubordination.

Titus 1:7 It behooves for the overseer irreproachable to be, as of God a steward; not self-indulgent, not passionate, not a wine drinker, not a striker, not eager for base gains,

Titus 1:8 but a friend to strangers, a friend to goodness, prudent, just, holy, self-governed,

Titus 1:9 holding fast of the according to the teaching true word, so that able he may be both to exhort by the teaching by that sound and those speaking against to confute.

Titus 1:10 Are for many and unruly ones, foolish talkers and deceivers, especially those of circumcision,

Titus 1:11 whom it is necessary to muzzle; who whole houses overturn, teaching the things not proper, of base gain of account.

Titus 1:12 Said one from of them own of them a prophet; Cretans always liars, evil wild beasts, gluttons idle.

Titus 1:13 The testimony this is true; for which cause reprove them severely, so that they may be sound in the faith,

Titus 1:14 not holding to Jewish fables, and commandments of men turning away from the truth.

Titus 1:15 All things indeed pure to the pure ones; to those but having been defiled and unfaithful ones nothing pure, but has been defiled of them both the mind and the conscience.

Titus 1:16 God they profess to have known, by the but works they deny, abominable ones being and disobedient ones, and as to every work good worthless ones.

Diaglott, Titus 2

Titus 2:1 Thou but speak the things becoming to the wholesome teaching;

Titus 2:2 aged men vigilant ones to be, serious ones, prudent ones, sound ones in the faith, in the love, in the patience;

Titus 2:3 aged-women in like manner in deportment becoming what is sacred, not accusers, not to wine much enslaved, good teachers.

Titus 2:4 so that they may wisely influence the young women, husband-lovers to be, children-lovers,

Titus 2:5 prudent ones, pure ones, housekeepers, good ones, being submissive to the own husbands, that not the word of the God may be evil spoken of.

Titus 2:6 The younger men in like manner do thou exhort to be prudent;

Titus 2:7 concerning all things thyself exhibiting a pattern of good works, in the teaching incorruptness, seriousness,

Titus 2:8 speech sound, not to be condemned so that he from of opposition may be ashamed, nothing having concerning us to say evil.

Titus 2:9 Slaves, to own masters to be submissive, in all things well-pleasing to be, not contradicting;

Titus 2:10 not purloining, but fidelity entire showing good; so that the teaching of the saviour of us of God they may adorn in all things.

Titus 2:11 Shone forth for the favor of the God that saving for all men,

Titus 2:12 admonishing us, so that having renounced the impiety and the worldly desires, prudently and righteously and piously we may live in the present age;

Titus 2:13 waiting for the blessed hope and appearing of the glory of the great God and savior of us Jesus Anointed;

Titus 2:14 who gave himself on behalf of us, so that he might redeem us from all lawlessness, and might purify for himself a people peculiar, zealous of good works.

Titus 2:15 There speak thou and exhort thou and reprove thou with all strictness; no one of thee let disregard.

Diaglott, Titus 3

Titus 3:1 Do thou remind them to governments and authorities to be submissive, to obey rulers, as to every work good ready to be,

Titus 3:2 no one to speak evil of, not quarrelsome to be, gentle, all showing mildness to all men.

Titus 3:3 Were for formerly also we, senseless ones, disobedient ones, erring ones, being enslaved to inordinate desires and pleasures various, in malice and envy passing through, odious ones, hating each other.

Titus 3:4 When but the kindness and the love to man shone forth of the preserver of us of God,

Titus 3:5 not from of works of those in righteousness which did we, but according to of himself mercy he saved us, through a bath of a new birth, and a renovation of spirit holy,

Titus 3:6 of which he poured out on us richly, through Jesus Anointed the saviour of us,

Titus 3:7 so that having been justified by the of him favor, heirs we might become according to a hope of life age-lasting.

Titus 3:8 True the word; and respecting these things I wish thee to affirm strongly, so that they may be careful of good works to excel those having believed in the God. These is the things good and profitable to the men;

Titus 3:9 foolish but questions and genealogies and strifes and fightings about law; they are for unprofitable and vain.

Titus 3:10 A factious man after a first and second admonition do thou reject;

Titus 3:11 knowing, that has been perverted the such a one, and sins, being self-condemned.

Titus 3:12 When I shall send Artemas to thee or Tychicus, earnestly endeavor to come to me to Nicopolis; there for I have decided to winter.

Titus 3:13 Zenas the lawyer and Apollos diligently send on before, so that nothing to them may be lacking.

Titus 3:14 Let and also the ours of good works to excel for the pressing wants, so that not they may be unfruitful.

Titus 3:15 Salute thee those with me all; salute thou those loving us in faith. The favor with all of you.

Diaglott, Philemon

Philemon 1 Paul, a prisoner of Anointed Jesus, and Timothy the brother, to Philemon the beloved one and fellow-worker of us,

Philemon 2 and to Apphia the beloved one, and Archippus the fellow-soldier of us, and to the in house of thee congregation;

Philemon 3 favor to you and peace from God a Father of us, and Lord Jesus Anointed.

Philemon 4 I give thanks to the God of me always, a remembrance of the making in the prayers of me,

Philemon 5 hearing of thee the love and the faith, which thou hast to the Lord Jesus and for all the holy ones;

Philemon 6 that he fellowship of the faith of thee active may become by a knowledge of every good of the in us, in regard to Anointed Jesus.

Philemon 7 Joy for we have much and consolation in the love of thee, because the bowels of the holy ones has been refreshed through thee, O brother.

Philemon 8 Therefore much in Anointed boldness having to enjoin thee the becoming thing,

Philemon 9 through the love rather I beseech; such a one being, as Paul an old man, now but also a prisoner of Jesus Anointed:

Philemon 10 I beseech thee concerning of the of me child, whom I begot in the bonds of me, Onesimus,

Philemon 11 that formerly to thee unprofitable, now but to thee and to me profitable, whom I sent back;

Philemon 12 thou but him, that is the my bowels, do thou receive.

Philemon 13 When I was wishing for myself to retain, so that on behalf of thee to me he might serve in the bonds of the glad tidings;

Philemon 14 without but of the thy consent nothing I wished to do, so that not as according to constraint the good of thee might be, but according to willingness.

Philemon 15 Perhaps for on account of this he was separated for an hour, so that an age him thou mightest receive;

Philemon 16 no longer as a slave, but above a slave, a brother beloved, especially to me, by how much but more to thee, both in flesh and in Lord.

Philemon 17 If then me thou holdest a partner, receive thou him as me.

Philemon 18 If but any thing he wronged thee, or owes, this to me put thou on account.

Philemon 19 I Paul wrote with the my hand; I will pay off; so that not I may say to thee, that even thyself to me thou owest.

Philemon 20 Yes, O brother, I of thee should be profited in Lord; refresh thou of me the bowels in Anointed.

Philemon 21 Having confidence in the obedience of thee I wrote to thee, knowing, that even beyond what I may say thou wilt do.

Philemon 22 At the same time but also prepare thou for me a lodging; I hope for, that through the prayers of you I shall be imparted to you.

Philemon 23 Salutes thee Epaphras, the fellow-captive of me in Anointed Jesus,

Philemon 24 Mark, Aristarchus, Demas, Luke, the fellow-workers of me.

Philemon 25 The favor of the Lord of us Jesus Anointed with the spirit of you

Diaglott, Hebrews 1

Hebrews 1:1 In many parts and in many ways long ago the God having spoken to the fathers by the prophets, in last of the days of these spoke to us by a son,

Hebrews 1:2 whom he appointed an heir of all things, (on account of whom also the ages he made,)

Hebrews 1:3 who (being an effulgence of the glory and an exact impress of the substance of him, sustaining and the things all by the word of the power of himself,) through himself a purification have made of the sins of us, sat down at right of the majesty in high places;

Hebrews 1:4 by so much greater having become of them messengers, by so much more excellent beyond them he has inherited a name.

Hebrews 1:5 To which for did he say ever of the messengers: A son of me art thou, I to-day have begotten thee? and again: I will be to him for a Father, and he shall to me for a son?

Hebrews 1:6 when but again he may lead in the first born into the habitable, he says: And let worship him all messengers of God.

Hebrews 1:7 And concerning indeed the messengers he says: He making the messengers of himself spirits, and the public servants of himself of fire a flame;

Hebrews 1:8 concerning but the son: The throne of thee the god for the age of the ages; a sceptre of rectitude the sceptre of the kingdom of thee.

Hebrews 1:9 Thou didst love righteousness, and thou didst hate lawlessness; on account of this anointed thee the God of thee, oil of extreme joy beyond the associates of thee.

Hebrews 1:10 And: Thou in a beginning, O Lord, the earth didst form, and works of the hands of thee are the heavens.

Hebrews 1:11 They shall perish, thou but remainest; and all as a garment shall become old,

Hebrews 1:12 and like an upper garment thou wilt fold them, and they shall be changed; thou but the same art, and the years of thee not will fail.

Hebrews 1:13 To which but of the messengers did he say ever: Do thou sit at right of me, till I may place the enemies of thee footstool for the feet of thee?

Hebrews 1:14 Not all are public serving spirits, for service being sent forth on account of those being about to inherit salvation?

Diaglott, Hebrews 2

Hebrews 2:1 On account of this it behooves more earnestly us to attend to the things having been heard, lest perhaps we should glide away.

Hebrews 2:2 If for the through messengers having been spoken word was firm, and every deviation and imperfect hearing received a just retribution;

Hebrews 2:3 how we shall escape so great having disregarded a salvation? which a beginning having received to be spoken through the Lord, by those having heard for us was confirmed,

Hebrews 2:4 co-attesting the God by signs both and by prodigies, and by various powers, and of spirit holy by distributions, according to the of himself will.

Hebrews 2:5 Not for to messengers he did subject the habitable that about coming, concerning which we speak.

Hebrews 2:6 Testified but somewhere one, saying: What is man, that thou dost remember him; or a son of man, that thou dost observe him?

Hebrews 2:7 Thou didst make less him a little while then messengers; with glory and with honor thou didst crown him;

Hebrews 2:8 all things thou didst place under the feet of him. In for the to be subjected to him the things all, nothing is left to him unsubjected; now but not yet we see to him the things all having been placed.

Hebrews 2:9 The but a short time than messengers having been made less we see Jesus on account of the suffering of the death with glory and with honor having been crowned; so that by favor of God on behalf of all he might taste of death.

Hebrews 2:10 It was fitting besides for him, for whom the things all and through whom the things all, many sons into glory leading the prince of the salvation of them through sufferings to perfect.

Hebrews 2:11 He both for sanctifying and those being sanctified out of one all; for which cause not he is ashamed brethren them to call,

Hebrews 2:12 saying: I will announce the name of thee to the brethren of me, in midst of a congregation I will praise thee.

Hebrews 2:13 And again: I will be having trusted in him; and again: Lo, I and the children which to me gave the God.

Hebrews 2:14 Since then the children have been sharers of flesh and blood, also he in like manner partook of the of them, so that by means of the death he might make powerless him the strength having of the death, that is the accuser,

Hebrews 2:15 and might set free them as many as by fear of death through all of the life held in were slavery.

Hebrews 2:16 Not for in any manner of messengers he takes hold, but of seed of Abraham he takes hold.

Hebrews 2:17 Hence he was obliged in all things to the brethren to be made like, so that merciful he might be and faithful high-priest the things as to the God, in order to the to expiate the sin of the people.

Hebrews 2:18 By what for he has suffered himself having been tried, he is able to those being tried to render aid.

Diaglott, Hebrews 3

Hebrews 3:1 Whence, brethren holy, of a calling heavenly partakers do you attentively regard the apostle and high-priest of the profession of us, Jesus;

Hebrews 3:2 faithful being to the one having appointed him, as even Moses in (whole) the house of him.

Hebrews 3:3 Of more for this glory than Moses has been esteemed worthy, so fare as more honor he has of the house the one having built itself.

Hebrews 3:4 (Every for house is built by some one; he but the things all having built, God.)

Hebrews 3:5 And Moses indeed faithful in whole to the house of him, as a servant, for a testimony of the things going to be spoken;

Hebrews 3:6 Anointed but, as a son over the house of him; of whom a house are we, if indeed the confidence and the boasting of the hope till end firm we should hold fast.

Hebrews 3:7 Therefore, as says the spirit the holy: To-day, if the voice of him you will hear,

Hebrews 3:8 not you should harden the hearts of you, as in the bitter provocation, in the day of the temptation in the desert,

Hebrews 3:9 not tempted me the fathers of you, proved me, and saw the works of me, forty years;

Hebrews 3:10 therefore I was provoked with the generation that, and said: Always they wander in the heart; they but not they acknowledged the ways me;

Hebrews 3:11 so I swore in the wrath of me: If they shall enter into the rest of me.

Hebrews 3:12 Take you heed, brethren, lest ever shall be in any one of you a heart evil of unbelief, in the to fall away from God living;

Hebrews 3:13 but do you exhort yourselves in each day, till of which the to-day it is called, so that not may be hardened from of you any one by a delusion of the sin.

Hebrews 3:14 Partakers for of the Anointed we have become, if perhaps the beginning of the confidence till an end firm we would hold fast.

Hebrews 3:15 In respect to the to be said: To-day, if the voice of him you may hear; not harden you the hearts of you, as in the bitter provocation.

Hebrews 3:16 Some for having heard did provoke? but not all those having come out from Egypt by means of Moses?

Hebrews 3:17 With whom but was he vexed forty years? not with those having sinned? of whom the members fell in the desert.

Hebrews 3:18 To whom but did he swear not to enter into the rest of himself, if not to those having disbelieved?

Hebrews 3:19 And we see, that not they were able to enter because of unbelief.

Diaglott, Hebrews 4

Hebrews 4:1 We may fear then, lest ever, being left a promise to enter into the rest of him, should seem any one from you to have failed.

Hebrews 4:2 Also for we were having been addressed with glad tidings, even as also they; but not did profit the word of the hearing them, not having seen been mixed with the faith to those hearing.

Hebrews 4:3 We enter for into the rest those having believed, as he has said: So I swore in the wrath of me: If they shall enter into the rest of me; namely from the works from a laying down of a world having been done.

Hebrews 4:4 It has been spoken for somewhere concerning the seventh thus: And rested the God in the day the seventh from all of the works of himself;

Hebrews 4:5 and in this again: If they shall enter into the rest of me.

Hebrews 4:6 Since then it is left some to enter into her, and those formerly having received glad tidings not entered on account of unbelief;

Hebrews 4:7 again certain he defines a day, To-day by David, saying, after so long a time; (as it has been said;) To-day, if the voice of him you may hear, not harden you the hearts of you.

Hebrews 4:8 If for them Jesus caused to rest, not would concerning another have spoken after these of a day.

Hebrews 4:9 Therefore remains a keeping of a sabbath for the people of the God.

Hebrews 4:10 The for one having entered into the rest of him, also himself caused to rest from the works of himself, like as from the own the God.

Hebrews 4:11 We should earnestly endeavor therefore to enter into that the rest, so that not by the same any one example may fail of the unbelief.

Hebrews 4:12 Living for the word of the God, and energetic, and more cutting beyond every sword two-mouthed, even cutting through to a division of life both and of breath, of joints both and of marrows, and able to judge of thoughts and of intentions of heart;

Hebrews 4:13 and not is a creature out of sight in presence of him, all things but naked and having been laid open to the eyes of him, with whom for us the word.

Hebrews 4:14 Having therefore a high-priest great, having passed through the heavens, Jesus the son of the God, we should lay hold of the profession.

Hebrews 4:15 Not for we have a high-priest not being able to suffer with the weaknesses of us, having been tempted but in all things according to a likeness, apart from sin.

Hebrews 4:16 We should come therefore with confidence to the throne of the favor, so that we may receive mercy, and favor we may find for seasonable help.

Diaglott, Hebrews 5

Hebrews 5:1 Every for high-priest from men having been taken, on behalf of men is placed over the things relating to the God, so that he may offer gifts both and sacrifices on behalf of sins;

Hebrews 5:2 to suffer a measure being able with the ignorant ones and erring ones, since also himself surrounds weakness;

Hebrews 5:3 and on account of this it is fitting, as concerning the people, so also concerning himself to offer on behalf of sins.

Hebrews 5:4 And not to himself any one takes the honor, but he being called by the God, as even Aaron.

Hebrews 5:5 Thus and the Anointed not himself did glorify to become a high priest, but the one having spoken to him: A son of me art thou, I to-day have begotten thee;

Hebrews 5:6 as also in another he says: Thou a priest for the age, according to the order of Melchizedek.

Hebrews 5:7 Who in the days of the flesh of himself, prayers both and supplications to him being able to deliver him out of death, with a cry strong and tears having offered, and having been heard from the piety,

Hebrews 5:8 (though being a son, learned, from what things he suffered, the obedience;

Hebrews 5:9 and having been perfected he became to those obeying him to all a cause of salvation age-lasting,

Hebrews 5:10 having been declared by the God a high-priest according to the order of Melchizedek.

Hebrews 5:11 Concerning whom great to us the word and hard to be explained to say, since sluggish ones you have become in the hearing.

Hebrews 5:12 Even for being obligated to be teachers on account of the time, again need you have of the to teach you, certain the elements of the beginning of the oracles of the God; and you have become need having of milk, and not of solid food.

Hebrews 5:13 Every one for the partaking of milk, unskilled of a word of righteousness; a babe for he is;

Hebrews 5:14 for perfect ones but is the solid food, for those by the habit the perceptions having been exercised having for a discrimination of good both and evil.

Diaglott, Hebrews 6

Hebrews 6:1 Therefore leaving the of the beginning of the Anointed word, towards the perfection we should progress; not again a foundation laying down for reformation from dead works, and of faith in God,

Hebrews 6:2 of dippings teaching, of laying on and of hands, of a resurrection and of dead ones, and of a judgment age-lasting.

Hebrews 6:3 And this we will do, if may permit the God.

Hebrews 6:4 Impossible for, those once having been enlightened, having tasted and of the gift of the heavenly, and partakers having become of spirit holy,

Hebrews 6:5 and good having tasted of God word, powers and about coming of an age,

Hebrews 6:6 and having fallen away, again to renew for reformation, having crucified again for themselves the son of the God and exposing to shame.

Hebrews 6:7 Earth for that having drunk the on her often coming rain, and producing herbage useful to them, for whom also it is tilled, receives a blessing from the God;

Hebrews 6:8 producing but thorns and thistles, rejected and a curse near, of which the end for burning.

Hebrews 6:9 Having been persuaded but concerning you, beloved ones, the things better and being possessed of salvation, through even thus we speak.

Hebrews 6:10 Not for unjust the God, to be forgetful of the work of you and of the love, which you manifested for the name of him, having ministered to the holy ones and are ministering.

Hebrews 6:11 We desire but, each of you the same to show diligence for the full assurance of the hope till an end;

Hebrews 6:12 so that not sluggish ones you may become, imitators but of those through faith and long endurance are inheriting the promises.

Hebrews 6:13 To the for Abraham having promised the God, since by no one he had greater to swear, he swore by himself,

Hebrews 6:14 saying: Surely blessing I will bless thee, and multiplying I will multiply thee.

Hebrews 6:15 And so having waited long he obtained the promise.

Hebrews 6:16 Men indeed for by the greater swear, and all to them contradiction and end for confirmation the oath.

Hebrews 6:17 In which more abundantly wishing the God to show to the heirs of the promise the unchangeableness of the purpose of himself, interposed with an oath,

Hebrews 6:18 so that by two transactions unalterable, in which impossible to deceive God, strong consolation we might have those having fled away to lay hold of the being placed before hope;

Hebrews 6:19 which as an anchor we have of the life sure both and firm, and entering into the within the veil,

Hebrews 6:20 where a forerunner on behalf of us entered Jesus, according to the order of Melchizedek a high-priest having become for the age.

Diaglott, Hebrews 7

Hebrews 7:1 This for the Melchizedek, king of Salem, priest of the God of the most high, (the one having met Abraham returning from the smiting of the kings and having blessed him,

Hebrews 7:2 to whom also a tenth from of all divided Abraham,) first indeed being translated a king of righteousness, then and also a king of Salem, (which is, a king of peace,)

Hebrews 7:3 without a father, without a mother, without a genealogy, neither a beginning of days nor of life an end having, having been made like but to the son of the God, remains a priest for the continuance.

Hebrews 7:4 Consider you but, how great this, to whom even a tenth Abraham gave out of the choice spoils, the patriarch.

Hebrews 7:5 And those indeed from the sons of Levi the priesthood receiving, a commandment have to tithe the people according to the law, this is, the brethren of them, though having come out of the loins of Abraham;

Hebrews 7:6 he but not deriving an origin from them, has tithed the Abraham, and the one having the promises he has blessed.

Hebrews 7:7 Without but all contradiction, the less by the greater is blessed.

Hebrews 7:8 And here indeed tithes dying men receives; there but, being testified that he lives.

Hebrews 7:9 And so a word to speak, through Abraham even Levi the tithes receiving has been tithed;

Hebrews 7:10 yet for in the loins of the father he was, when met him the Melchizedek.

Hebrews 7:11 If indeed then perfection through the Levitical priesthood was; (the people for with her law had received;) what yet need, according to the order of Melchizedek another to arise a priest, and not according to the order of Aaron to be named?

Hebrews 7:12 Being changed for the priesthood, from necessity also of law a change occurs.

Hebrews 7:13 Concerning whom for is spoken these things, of a tribe another has been a partaker, from which no one has attended to the altar;

Hebrews 7:14 evident for, that from Juda has sprung the Lord of us, respecting which tribe nothing concerning priesthood Moses spoke.

Hebrews 7:15 And more yet evident it is, if according to the likeness of Melchizedek arises a priest another,

Hebrews 7:16 who not according to a law of a commandment fleshly has become, but according to a power of life enduring.

Hebrews 7:17 It testifies for: That thou a priest for the age according to the order of Melchizedek.

Hebrews 7:18 An abrogation indeed for takes places of a preceding commandment, on account of the her weakness and unprofitableness;

Hebrews 7:19 (nothing for perfected the law;) after introduction but of a better hope, through which we draw near to the God.

Hebrews 7:20 And in as much as not without swearing; (they indeed for without swearing are priests having become;

Hebrews 7:21 he but with swearing through the one saying to him: Swore a Lord, and not will change; Thou a priest for the age according to the order of Melchizedek;)

Hebrews 7:22 by so much better a covenant has become a surety Jesus.

Hebrews 7:23 And they indeed, many are having become priests, on account of the death to be hindered to continue;

Hebrews 7:24 he but, on account of the to continue him for the age, unchangeable he has the priesthood;

Hebrews 7:25 hence and to save for the completely is able those drawing near through him to the God, always living, in order to the interpose in behalf of them.

Hebrews 7:26 Such for to us was proper a high-priest, holy, free from sin, unstained, having been separated from the sinners, and more exalted of the heavens having become;

Hebrews 7:27 who not has every day necessity, as the high-priests, first on behalf of the own sins sacrifices to offer, then for those of the people; this for he did at once, himself offered.

Hebrews 7:28 The law for men appoints high-priests, having weakness; the word but of the swearing of that after the law, a son for to the age having been perfected.

Diaglott, Hebrews 8

Hebrews 8:1 A head thing but to those being spoken, such we have a high-priest, who sat down at right of the throne of the majesty in the heavens,

Hebrews 8:2 of the holy things a public servant, and of the tabernacle of the true, which fixed the Lord, and not man.

Hebrews 8:3 Every for high-priest in order to the to offer gifts both and sacrifices is appointed; hence necessary, to have something also this which he might offer.

Hebrews 8:4 If indeed for he was on earth, not even could he be a priest, being of the priests those offering according to the law the gifts;

Hebrews 8:5 who in an example and in a shadow serve of the heavenlies, even as had been divinely warned Moses, being about to finish the tabernacle: See thou for, he says, thou mayest make all things according to the pattern that having been shown to thee in the mount;)

Hebrews 8:6 now but more excellent he has obtained a service by as much also of a better he is covenant a mediator, which on better promises has been instituted.

Hebrews 8:7 If for the first that was faultless, not would a second be seeking a place.

Hebrews 8:8 Finding fault for to them he says: Lo, days are coming, says a Lord, and I will finish with the house Israel and with the house of Judah a covenant new;

Hebrews 8:9 not according to the covenant which I made with the fathers of them, in a day having laid hold of me of the hand of them, to lead out them out of land of Egypt; because they not did abide in the covenant of me, and I cared not for them, says a Lord.

Hebrews 8:10 For this the covenant which I will covenant with the house of Israel after the days those, says Lord, giving laws of me into the mind of them, and on hearts of them I will write them; and I will be to them for a God, and they shall be to me for a people.

Hebrews 8:11 And not not they may teach each one the fellow-citizen of himself, and each one the brother of himself, saying: Know you the Lord; because all shall know me, from least of them even to greatest of them.

Hebrews 8:12 Because merciful I will be to the unrighteousnesses of them, and of the sins of them and of the iniquities of them not not I will remember more.

Hebrews 8:13 By the to say new, he has declared old the first; that but becoming old and advancing in age, near disappearing.

Diaglott, Hebrews 9

Hebrews 9:1 Had indeed then both the first ordinances of service, the, and holy furnitures.

Hebrews 9:2 A tabernacle for was prepared the first, in which indeed both a lamp stand and the table and the setting forth of the loaves, which is named holies;

Hebrews 9:3 behind but the second vail a tabernacle, that being named holies of holies;

Hebrews 9:4 a golden having censer, and the ark of the covenant having been covered on all sides with gold, in which a pot golden having the manna, and the rod of Aaron that having budded, and the tablets of the covenant;

Hebrews 9:5 above but her cherubim of glory overshadowing the mercy-seat; concerning which things not it is now to speak in part.

Hebrews 9:6 Of these now thus having been prepared, into indeed the first tabernacle always goes in the priests, the services performing;

Hebrews 9:7 into but the second once of the year alone the high-priest, not without blood, which he offers on behalf of himself and for the of the people ignorances;

Hebrews 9:8 this showing of the spirit of the holy, not yet to have been manifested the of the holies way, while of the first tabernacle having a standing;

Hebrews 9:9 which a parable for the season that having been present, according to which gifts both and sacrifices are offered not being able according to conscience to perfect the one serving,

Hebrews 9:10 only as to foods and drinks, and various dippings, righteousness, of flesh, till a season of correction is being imposed.

Hebrews 9:11 Anointed but being come, a high-priest of the future good things, by means of the greater and more perfect tabernacle, not made by hand, (that is, not of this the creation,)

Hebrews 9:12 not indeed by means of blood of goats and young bullocks, by means of but of the own blood entered once for all into the holies, age-lasting redemption having found.

Hebrews 9:13 If for the blood of bulls and of goats, and ashes of a heifer sprinkling the polluted ones, cleanses for the of the flesh purification;

Hebrews 9:14 how much more the blood of the Anointed one, who by means of a spirit age-lasting himself offered spotless to the God, shall cleanse the conscience of you from of death works, for the to serve God living.

Hebrews 9:15 And on account of this of a covenant new a mediator he is, so that of a death having taken place, for a redemption of the under the first covenant transgressions, the promise might receive those having been called of the age-lasting inheritance.

Hebrews 9:16 Where for a covenant, death necessary to be produced of that having been appointed;

Hebrews 9:17 a covenant for over dead ones firm, since never it is strong when lives that having been appointed.

Hebrews 9:18 Hence not even the first without blood has been dedicated.

Hebrews 9:19 Having spoken for every commandment according to law by Moses to all the people, having taken the blood of the young bullocks and of goats with water and wool scarlet and hyssop, itself both the book and all the people he sprinkled,

Hebrews 9:20 saying: This the blood of the covenant, which enjoined on you the God;

Hebrews 9:21 also the tabernacle and all the vessels of the public service with the blood in like manner he sprinkled.

Hebrews 9:22 And almost by blood all things are cleansed according to the law, and without blood-shedding not takes place forgiveness.

Hebrews 9:23 A necessity then the indeed copies of those in the heavens, by these to be cleansed; themselves but the things heavenly with better sacrifices than these.

Hebrews 9:24 Not for into made by hands holies entered the Anointed, representations of the true ones, but into itself the heaven, now to appear in the presence of the God on behalf of us.

Hebrews 9:25 Not indeed, that often he should offer himself, even as the high-priest goes into the holies every year with blood other;

Hebrews 9:26 (since it was necessary him often to have suffered from a laying down of a world;) now but once for all at an end of the ages, for a removal of sin by means of the sacrifice of himself he has been manifested.

Hebrews 9:27 And as it awaits the men once to die, after but this a judgment;

Hebrews 9:28 so also the Anointed once for all having been offered for the of many to carry away sins, a second time without sins will be seen, by those him expecting for salvation.

Diaglott, Hebrews 10

Hebrews 10:1 A shadow for having the law of the about coming good things, not very the image of the things, every year by the same sacrifices which they offer for the continuance, never is able the ones drawing near to perfect.

Hebrews 10:2 Otherwise not would they cease to be offered, because that no one to have longer a consciousness of sins those publicly serving, once having been cleansed?

Hebrews 10:3 but in these a remembrance of sins every year.

Hebrews 10:4 Impossible for blood of bulls and of goats to take away sins.

Hebrews 10:5 Therefore coming into the world, he says: Sacrifice and offering not thou didst desire, a body but thou didst provide for me;

Hebrews 10:6 whole burnt offerings even for sin not thou didst delight in.

Hebrews 10:7 Then I said: Lo I come, (in a head of a book it has been written concerning me,) of the to do, the God, the will of thee.

Hebrews 10:8 Above saying: That a sacrifice and offering and whole burnt offerings even for sin not thou didst desire, nor didst delight in; (which according to the law are offered;)

Hebrews 10:9 then he said: Lo, I come of thee to do the will of thee. He takes away the first, so that the second he may establish.

Hebrews 10:10 By which will having been sanctified we are through the offering of the body of Jesus Anointed once for all.

Hebrews 10:11 And every indeed priest has stood every day publicly serving, and the same often offering sacrifices, which never are able to take away sins.

Hebrews 10:12 He but one on behalf of sins having offered a sacrifice, for the continuance sat down at right of the God,

Hebrews 10:13 thenceforth waiting till may be placed the enemies of him a footstool for the feet of him.

Hebrews 10:14 By one for offering he has perfected for the continuance those being sanctified.

Hebrews 10:15 Testifies but to us also the spirit the holy. After for that to have said before;

Hebrews 10:16 this the covenant, which I will ratify to them after the days those; says a Lord: Giving laws of me in hearts of them, and on the minds of them I will write them,

Hebrews 10:17 and of the sins of them and of the iniquities of them not not I may remember more.

Hebrews 10:18 Where now forgiveness of these, no longer offering for sin.

Hebrews 10:19 Having therefore, brethren, confidence for the entrance of the holies by the blood of Jesus,

Hebrews 10:20 which he consecrated for us a way recently killed and yet living, through the vail, (that is, the flesh of himself,)

Hebrews 10:21 and a priest great over the house of the God;

Hebrews 10:22 let us approach with a true heart in full conviction of faith, having been sprinkled the hearts from a consciousness of evil;

Hebrews 10:23 and having been bathed the body in water pure, we should hold fast the confession of the hope without declining; (faithful for the one having promised;)

Hebrews 10:24 and we should bear in mind each other for an excitement of love and of good works,

Hebrews 10:25 not leaving off the assembling together of ourselves, as a custom with some, but exhorting; and by much more, by so much you see drawing near the day.

Hebrews 10:26 Voluntarily for sinning of us after the to have received the knowledge of the truth, no longer respecting sins is left a sacrifice;

Hebrews 10:27 fearful but some expectation of judgment, and of a fire of indignation, to eat up being about the opponents.

Hebrews 10:28 Having violated any one a law of Moses, without mercies by two or three witnesses dies;

Hebrews 10:29 by how much, think you, worse will he be deserving punishment he the son of the God having trampled on, and the blood of the covenant a common thing having esteemed, by which he was sanctified, and the spirit of the favor having insulted?

Hebrews 10:30 We know for the one saying: To me vengeance, I will repay, says Lord; and again: Lord will judge the people of himself.

Hebrews 10:31 A fearful thing the to fall into hands of God living.

Hebrews 10:32 Remember you but the former days, in which having been enlightened a great contest you endured of sufferings;

Hebrews 10:33 this indeed, by reproaches both and by afflictions being made a spectacle; this but, partners of those thus being overturned having become.

Hebrews 10:34 And for with the prisoners you sympathized, and the seize of the goods of you with joy you submitted to, knowing to have for yourselves better property in heavens and abiding.

Hebrews 10:35 Not do you cast away therefore the confidence of you, which has a reward great.

Hebrews 10:36 Of patience for you have need; so that the will of the God having done, you may receive the promise.

Hebrews 10:37 Yet for a little while very very, the the coming one will come and not will delay.

Hebrews 10:38 The but just one by faith shall live; and if he should draw back, not delights the soul of me in him.

Hebrews 10:39 We but not are for shrinking back, to destruction; but for faith, to a saving of life.

Diaglott, Hebrews 11

Hebrews 11:1 Is but faith, of things being hoped for a basis, of things a conviction not being seen.

Hebrews 11:2 By this for were attested the ancients.

Hebrews 11:3 In faith we perceive to have been adjusted the ages by a word of God, in order that not out of things appearing the things being seen to have happened.

Hebrews 11:4 In faith more sacrifice Abel than Cain offered to the God, through which he was attested to be righteous, testifying on the gifts of him of the God; and through her having died yet speaks.

Hebrews 11:5 In faith Enoch was translated, of the not to see death; and not he was found, because translated him the God; before for the translation of him he had obtained testimony to have well pleased the God.

Hebrews 11:6 Without but faith impossible to have pleased; to believe for it is necessary the one coming near to the God, because he is, and to those seeking him a rewarder he becomes.

Hebrews 11:7 In faith being divinely Noah concerning the not yet things being seen, having been piously afraid built an ark for a preservation of the house of himself; through which he condemned the world, and of the according to faith righteousness became an heir.

Hebrews 11:8 In faith being called Abraham was obedient to go forth into the place, which he was about to receive for an inheritances, and he went forth, not knowing where he was going.

Hebrews 11:9 In faith he sojourned in the land of the promise as a stranger, in tents having dwelt, with Isaac and Jacob of the joint-heirs of the promise of the same;

Hebrews 11:10 was waiting for that the foundations having city, of which a designer and architect the God;

Hebrews 11:11 In faith also herself Sarah power for a laying down of seed received, even beyond a proper time of life, since faithful she regarded the one promising.

Hebrews 11:12 Therefore even from one were born, and these things having been dead, like the stars of the heaven for the multitude, and like the sand that by the shore of the sea the innumerable,

Hebrews 11:13 In faith died these all, not having received the promises, but far distant them having seen and having saluted, and having confessed, that strangers and sojourners they are on the earth.

Hebrews 11:14 Those for such things saying make known that a country they seek.

Hebrews 11:15 And if indeed that they remembered from which they came forth, they would have had a season to have returned;

Hebrews 11:16 now but a better they long after, this is, heavenly. Therefore not is ashamed of them the God, a God to be called of them; he prepared for for them a city.

Hebrews 11:17 In faith offered up Abraham the Isaac being tried, and the only-begotten was offering up he the promise having received,

Hebrews 11:18 to whom it was said: That in Isaac shall be called to thee a seed;

Hebrews 11:19 inferring, that even out of dead ones to raise up is able the God; whence him also in a similitude he recovered.

Hebrews 11:20 In faith concerning things being to come blessed Isaac the Jacob and the Esau.

Hebrews 11:21 In faith Jacob dying each of the sons of Joseph blessed; and bowed down on the top of the staff of himself.

Hebrews 11:22 In faith Joseph ending concerning the going out of the sons of Israel reminded, and concerning the bones of himself gave charge.

Hebrews 11:23 In faith Moses being born was hidden three months by the parents of himself, because they saw beautiful the babe; and not they did fear the mandate of the king.

Hebrews 11:24 In faith Moses great having become refused to be called a son of a daughter of Pharaoh,

Hebrews 11:25 rather choosing to suffer evil with the people of the God, than for a season to have of sin enjoyment;

Hebrews 11:26 greater wealth having regarded of the Egypt treasures the reproach of the Anointed; he looked away for towards the reward.

Hebrews 11:27 In faith he left Egypt, not fearing the wrath of the king; the for unseen one as seeing he was strong.

Hebrews 11:28 In faith he has made the passover and the pouring on of the blood, so that not the one destroying the first-borns, might touch of them.

Hebrews 11:29 In faith they passed through the red sea as through a dry place; which a trial attempting the Egyptians, were swallowed up.

Hebrews 11:30 In faith the walls of Jericho fell, having been encompassed for seven days.

Hebrews 11:31 In faith Rahab the harlot not was destroyed with those unbelieving, having received the spies with peace.

Hebrews 11:32 And what further may I say? Will fail for me relating the time concerning Gideon, Barak also and Samson, and Jephthah, David also and Samuel, and the prophets;

Hebrews 11:33 who by means of faith subdued kingdoms, performed righteousness, obtained promises, closed up, mouths of lions,

Hebrews 11:34 quenched power of fire, escaped mouths of sword, were made strong from weakness, became mighty ones in war, camps overturned of foreigners;

Hebrews 11:35 received women from a resurrection the dead ones of themselves; others but were beaten to death, not having accepted the redemption, so that a better resurrection they might obtain.

Hebrews 11:36 Others but of mockings and of scourges a trial received, further but of bonds and of imprisonment;

Hebrews 11:37 they were stoned, they were sawn a sunder, they were tempted, by slaughter of sword they died; they went about in sheepskins, in goat skins, being in want, being afflicted, being ill-treated,

Hebrews 11:38 (of whom not was worthy the world,) in deserts wandering and in mountains, and in caves and in the holes of the earth.

Hebrews 11:39 And these all having been attested by means of the faith, not did obtain the promise,

Hebrews 11:40 the God concerning us a better thing having foreseen, so that not apart from us they might be made perfect.

Diaglott, Hebrews 12

Hebrews 12:1 Therefore also we, such having surrounding us a cloud of witnesses, encumbrance having laid aside every, and the close-girding sin, by means of patient endurance we should run the being laid out for us course;

Hebrews 12:2 looking away to the of the faith leader and perfecter Jesus, who in return for the being placed before him joy, endured a cross, shame disregarding, at right and of the throne of the God has sat down.

Hebrews 12:3 Attentively consider you for the such one having endured from the sinners towards himself opposition, no that not you may be wearied in the souls of you being discouraged.

Hebrews 12:4 Not yet even to blood you resisted with the sin contending against;

Hebrews 12:5 and you have forgotten the exhortation, which with you as with sons reasons: O son of me, not do not slight discipline of Lord, neither be thou discouraged by him being reproved;

Hebrews 12:6 whom for loves Lord, he disciplines; he scourges and every son whom he receives.

Hebrews 12:7 If discipline you endure, as with sons with you deals the God; any for is son, whom not disciplines a father?

Hebrews 12:8 If but without you are discipline, of which partakes have become all, certainly bastards you are and not sons.

Hebrews 12:9 Then those indeed of the flesh of us fathers we have disciplinarians, and we revered; not by much more shall we be submissive to the Father of the spirits, and we shall live?

Hebrews 12:10 They indeed for for a few days, according to that seeming right to them, disciplined; he but for that being profitable, in order that to partake of the holiness of him.

Hebrews 12:11 All but discipline as to indeed that being present not seems of joy to be but of grief; afterwards but fruit peaceful to those through her having been trained it returns of righteousness.

Hebrews 12:12 Therefore the having been wearied hands and the having been enfeebled knees do you brace up;

Hebrews 12:13 and paths level do you make for the feet of you, so that not the lame may be turned out, may be healed but rather.

Hebrews 12:14 Peace do you pursue with all, and the holiness, which without no one shall see the Lord.

Hebrews 12:15 Looking carefully, lest any one falling back from the favor of the God; lest any root of bitterness upward springing may disturb, and by means of this may be polluted many;

Hebrews 12:16 lest any fornicator, or profane person like Esau, who on account of eating of one sold the birthrights of himself.

Hebrews 12:17 You know for, that even afterwards wishing to inherit the blessing, he was rejected; for a change of mind for a place not he found, through with tears having earnestly sought her.

Hebrews 12:18 Not for you have approached being touched a mountain, and having been hurt with fire, and to a thick cloud, and to darkness, and to tempest,

Hebrews 12:19 and of a trumpet to a sound, and to a voice of words of which those having heard entreated, not to be added to them a word;

Hebrews 12:20 (not they endured for that being enjoined. If even a wild-beast may touch the mountain, it shall be stoned;

Hebrews 12:21 and, so fearful was that being seen, Moses said: Affrighted I am and tremble;)

Hebrews 12:22 but you have approached Zion a mountain; and to a city of God living, Jerusalem heavenly; and to myriads, of messengers an entire assembly;

Hebrews 12:23 and to a congregation of first-borns, having been enrolled in heavens; and to a judge God of all; and to spirits of just ones having been perfected;

Hebrews 12:24 and of a covenant new to a mediator, Jesus; and of blood of sprinkling, a better thing speaking than the Abel.

Hebrews 12:25 Beware you, not you should refuse the one speaking. If for those not escaped, him on earth having refused divinely admonishing, by now much more we who him from heavens are turning away from;

Hebrews 12:26 of whom the voice the earth shook then; now but it has been announced, saying: Yet once for all I shake not only the earth, but also the heavens.

Hebrews 12:27 The but, yet once for all denotes of the things being shaken the removal, as of things having been made, so that may remain the not things being shaken.

Hebrews 12:28 Therefore kingdom unshaken receiving, may we hold fast favor, by means of which we may serve acceptably to the God, with reverence and piety.

Hebrews 12:29 Even for the God of us a fire consuming.

Diaglott, Hebrews 13

Hebrews 13:1 The brotherly love let continue.

Hebrews 13:2 Of the kind-to strangers not be you neglectful; through this for without knowing some having entertained messengers.

Hebrews 13:3 Be you mindful of the prisoners, as if having been bound together; of those being ill-treated, as also yourselves being in body.

Hebrews 13:4 Honorable the marriage among all, and the bed undefiled; fornicators but and adulterers will judge the God.

Hebrews 13:5 Not a love of money the turn of mind; being satisfied with the things being present; he for has said: Not not thee may I leave, not even thee may I forsake;

Hebrews 13:6 so that being confident us to say: A Lord for me a helper, and not I will fear; what shall do to me a man?

Hebrews 13:7 Remember you of those leading of you, who spoke to you the word of the God; of whom viewing attentively the result of the mode of life, imitate you the faith.

Hebrews 13:8 Jesus Anointed yesterday and to-day the same, and for the ages.

Hebrews 13:9 By teachings various and strange not be you lead away; good for by favor to be established the heart, not by provisions, by which not were profited those having walked about.

Hebrews 13:10 We have an altar, from which to eat not they have authority those in the tabernacle serving.

Hebrews 13:11 Of whom for is brought animals the blood concerning sin into the holies by means of the high-priest, of these the bodies are burned outside of the camp.

Hebrews 13:12 Therefore also Jesus, so that he might sanctify through the own blood the people, outside of the gate suffered.

Hebrews 13:13 Now then let us go forth to him outside of the camp, the reproach for him bearing;

Hebrews 13:14 not for we have here abiding a city, but the one being about to come we seek.

Hebrews 13:15 Through him therefore may we offer a sacrifice of praise continually to the God, this is, fruit of lips ascribing praise to the name of him.

Hebrews 13:16 Of the but doing good and fellowship not be you neglectful; with such for sacrifices is well-pleased the God.

Hebrews 13:17 Be you obedient to those leading you, and he you subject; they for watch on behalf of the souls of you, as an account going to render; so that with joy this they may do, and not groanings; disastrous for to you this.

Hebrews 13:18 Pray you for us; we have confidence for, because a good conscience we have, in all things well wishing to conduct ourselves;

Hebrews 13:19 more earnestly but I entreat this to do, so that more quickly I may be restored of you.

Hebrews 13:20 The now God of the peace, the one having led up out of dead ones the shepherd of the sheep the great by blood of a covenant age-lasting, the Lord of us Jesus,

Hebrews 13:21 knit together you in every work good, in order the to do the will of him; doing in you the well-pleasing thing in presence of himself, through Jesus Anointed; to whom the glory for the ages of the ages; so be it.

Hebrews 13:22 I entreat now you, brethren, bear you with the word of the exhortation; indeed for in few words I sent to you.

Hebrews 13:23 You know the brother Timothy having been sent away, with whom, if quickly he comes, I shall see you.

Hebrews 13:24 Salute you all the leaders of you, and all the holy ones. Salute you those from the Italy.

Hebrews 13:25 The favor with all of you. So be it.

Diaglott, James 1

James 1:1 James of God and of Lord Jesus Anointed a bond-servant, to the twelve tribes to those in the dispersion, health.

James 1:2 All joy do you esteem, brethren of me, when temptations you may fall into various;

James 1:3 knowing, that the proof of you of the faith works out patience.

James 1:4 The but patience work perfect let have, so that you may be perfect ones and complete ones, in nothing being destitute.

James 1:5 If but any one of you is destitute of wisdom, let him ask from of the one giving of God to all liberality, and not censuring; and it will be given to him.

James 1:6 Let him ask but in faith, not hesitating; the for one hesitating is like to a wave of sea being wind-agitated and being tossed.

James 1:7 Not for let think the man that, that he shall receive anything from the Lord.

James 1:8 A man of double-soul, unstable in all the ways of himself.

James 1:9 Let boast but the brother the humble in the humiliation of himself;

James 1:10 the but rich, in the humiliation of himself; because as a flower of grass he will pass away.

James 1:11 Rose for the sun with the according heat, and withered the grass, and the flower of it fell off, and the beauty of the face of it perished; thus also the rich man in the ways of himself will fade away.

James 1:12 Blessed man, who bears up under temptation; because approved having become he will receive the crown of the life, which promised the Lord to those loving him.

James 1:13 No one being tempted let say: That from a God I am tempted; the for God not tempted is of evils, tempts and he no one.

James 1:14 Each one but is tempted, by the own inordinate desire being drawn out and being entrapped;

James 1:15 then the inordinate desire having conceived brings forth sin; the but sin having been perfected brings forth death.

James 1:16 Not be you let astray, brethren of me beloved ones.

James 1:17 Every gift good, and every gift perfect, from above is coming down from of the Father of the lights, with whom not one change, or of turning a shade;

James 1:18 having willed he begot us by a word of truth, in order that to be us, first-fruit a kind of the of himself creatures.

James 1:19 Therefore, brethren of me beloved ones, let be every man quick in order that to have heard, slow in order that to have spoken, slow in order to wrath.

James 1:20 Wrath for of man righteousness of God not works out.

James 1:21 Therefore putting away all filthiness and superabundance of badness, in meekness receive you the implanted word, that being able to save the lives of you.

James 1:22 Become you but doers of word, and not only hearers, deceiving yourselves.

James 1:23 Because if any one a hearer of word is and not a doer, this is like a man viewing the face of the birth of himself in a mirror;

James 1:24 he viewed for himself, and went away, and immediately forgot what sort he was.

James 1:25 He but having looked intently into a law perfect that of the freedom and having continued, this not a hearer of forgetfulness having become, but a doer of work, this blessed in the doer of himself shall be.

James 1:26 If any one thinks religious to be, not bridling tongue of himself, but deceiving heart of himself, of this vain the religion.

James 1:27 Religion pure and undefiled with the God and Father, this is, to oversee orphans and widows in the affliction of them, unspotted himself to keep from the world.

Diaglott, James 2

James 2:1 Brethren of me, not with a respect of persons do you hold the faith of the Lord of us Jesus Anointed of the glory.

James 2:2 If for may enter into the synagogue of you a man having gold ring on his fingers in a robe splendid, may enter and also a poor man in dirty clothing,

James 2:3 and you should look on the one wearing the robe the splendid, and you should say: Thou sit here honorably; and to the poor man you should say: Thou stand there, or sit thou here under the footstool of me;

James 2:4 and not did you make a difference among yourselves and became judges reasonings of evil things?

James 2:5 Hear you, brethren of me beloved ones, not the God chose the poor of the world rich ones in faith and heirs of the kingdom, which he promised to those loving him?

James 2:6 You but dishonored the poor. Not the rich ones domineer over you, and they drag you into courts of justice?

James 2:7 Not they revile the honorable name that having been named on you?

James 2:8 If indeed a law you keep royal, according to the writing: Thou shalt love the neighbor of thee as thyself, well you do.

James 2:9 If but you respect persons, sin you work, being convicted under the law as transgressors.

James 2:10 Whoever for whole the law keeps, shall fail but in one, has become of all guilty.

James 2:11 The for one having said: Not thou mayest commit adultery, said also: Not thou mayest murder; if now not thou commit adultery, thou dost murder but, thou hast become a transgressor of law.

James 2:12 Thus speak you and thus do you, as by means of a law of freedom being about to be judged.

James 2:13 The for judgment merciless for him not having practised mercy; glories over mercy judgment.

James 2:14 What the profit, brethren of me, if faith may say any one to have, works but not may have? not is able the faith to save him?

James 2:15 If but a brother or a sister naked ones should be, and wanting may be of the daily food,

James 2:16 may say and any one to them from of you: Go you away in peace, be you warmed and be you filled; not you may give but to them the things necessary of the body, what the profit?

James 2:17 Thus also faith, if not if may have works, dead it is by itself.

James 2:18 But will say some one: Thou faith hast, and I works have; show to me the faith of thee without the works of thee, and I will show to thee by the works of me the faith of me.

James 2:19 Thou believest, that the God one is; well thou doest; even the demons believe, and shudder.

James 2:20 Wishest thou but to know, O man vain, that the faith without the works dead is?

James 2:21 Abraham the father of us not by works was made righteous, having brought up Isaac the son of himself to the altar?

James 2:22 Seest thou, that the faith worked with the works of him, and by the works the faith was perfected?

James 2:23 And was fulfilled the writing that saying: Believed but Abraham the God, and it was counted to him for righteousness; and a friend of God he was called.

James 2:24 Do you see, that by works is made righteous a man, and not by faith alone?

James 2:25 In like manner and also Rahab the harlot not by works was justified, having received the messengers, and by another way having sent out?

James 2:26 As for the body without breath dead is, so also the faith without the works dead is.

Diaglott, James 3

James 3:1 Not many teachers become you, brethren of me, knowing, that greater condemnation we shall receive.

James 3:2 Many for we stumble all; if any one in word not stumbles, this a perfect man, able to bridle and whole the body.

James 3:3 Lo, of the horses the bits into the mouths we put in order that to make obedient them to us, and whole the body of them we turn about.

James 3:4 Lo, also the ships, so great being, and by violent winds being driven, are turned about by a very small helm, wherever the will of the one steering pleases.

James 3:5 Thus also the tongue a little member is, and greatly boasts. Lo, a little fire how great a mass of fuel kindles.

James 3:6 And the tongue of fire, the world of the wickedness; thus the tongue is placed among the members of us, that spotting whole the body, and setting on fire the wheel of the nature, and being set on fire by the gehenna.

James 3:7 Every for species of wild beasts both and of birds, of reptiles both and of things in the sea, is subdued and has been subdued by the nature by that belonging to man;

James 3:8 the but tongue no one is able of men to subdue; and unruly evil, full of poison death-producing.

James 3:9 By her we bless the God and Father, and by her we curse the men those according to a likeness of God having been made;

James 3:10 out of the same mouth goes forth blessing and cursing. Not ought, brethren of me, these things so to be.

James 3:11 Not the fountain out of the same opening send forth the sweet and the bitter?

James 3:12 Not is able, brethren of me, a fig tree olives to produce, or a vine figs? thus neither salt sweet to make water.

James 3:13 Any one wise and discreet among you? let him show out of the honorable conduct the works of himself with meekness of wisdom;

James 3:14 if but rivalry bitter you have and strife in the heart of you, not do you boast and do you speak falsely concerning the truth?

James 3:15 Not is this the wisdom from above coming down, but earthly, soulical, demoniacal.

James 3:16 Where for rivalry and strife, there disorder and every foul deed.

James 3:17 The but from above wisdom first indeed pure it is, then peaceable, gentle, easily persuaded, full of mercy and of fruits good, without partiality and without hypocrisy.

James 3:18 Fruit and of righteousness in peace is sown by those making peace.

Diaglott, James 4

James 4:1 Whence wars and fightings among you? Not hence, from the pleasures of you of those warring in the members of you?

James 4:2 You strongly desire, and not you have; you murder and are zealous, and not you are able to obtain; you fight and you war, not you have, because the not to ask you;

James 4:3 you ask, and not you receive, because wickedly you ask, so that in the pleasure of you you may waste.

James 4:4 Adulterers and adulteresses, not know you, that the friendship of the world enmity of the God is? whoever therefore may wish a friend to be of the world, an enemy of the God is rendered.

James 4:5 Or think you, that vainly the writing speaks? To envy strongly inclines the spirit which dwelt in us?

James 4:6 Greater but it gives favor; therefore is says: The God to haughty ones sets himself in opposition, to lowly ones but he gives favor.

James 4:7 Be you subject therefore to the God; be opposed to the accuser, and he will flee from you;

James 4:8 draw you near to the God, and he will draw near to you; cleanse you hands, sinners, and purify you hearts, two-souled ones.

James 4:9 Lament you and mourn you and weep you; the laughter of you into morning let be turned, and the joy into sadness.

James 4:10 Be you humbled in presence of the Lord, and he will lift up you.

James 4:11 Not speak you evil of each other, brethren; the one speaking evil of a brother, and judging the brother of himself, speaks evil of law, and judges law, if but law thou judgest not thou art a doer of law, but a judge.

James 4:12 One is the lawgiver and judge, the one being able to save and to destroy; thou but who art thou who judgest the other?

James 4:13 Come now those saying: To-day and to-morrow we may go into this the city, and we may stay there a year one, and may trade, and may acquire gain;

James 4:14 who not are acquainted with that of the morrow; (what for the life of you? a vapor for it is that for a little appearing, then and not appearing;)

James 4:15 instead of the to say you: If the Lord may be willing and we may live, and we may do this or that;

James 4:16 now but you boast in the proud speeches of you. All boasting such evil is.

James 4:17 Knowing therefore right to do, and not doing sin to him it is.

Diaglott, James 5

James 5:1 Come now the rich ones, weep you crying aloud over the miseries of you those coming.

James 5:2 The wealth of you has decayed, and the garments of you moth-eaten have become;

James 5:3 the gold of you and the silver have become rusty, and the rust of them for a witness to you will be, and will eat the bodies of you as fire; you laid up treasure in last days.

James 5:4 Lo, the reward of the laborers of those having reaped the fields of you, that having been withheld by you, cries out; and the loud cries of the reapers into the ears of Lord of armies have entered.

James 5:5 You lived luxuriously on the earth, and were wanton; you nourished the hearts of you as in a day of slaughter.

James 5:6 You condemned, you murdered the just ones; not he opposes you.

James 5:7 Be you patient then, brethren, till the presence of the Lord. Lo, the husbandmen expects the precious fruit of the earth, having patience for it till he may receive rain early and latter;

James 5:8 be patient also you, establish the hearts of you, because the presence of the Lord has approached.

James 5:9 Not murmur you against each other, brethren, so that not you may be judged; lo, the judge before the doors has been standing.

James 5:10 An example take you, brethren of me, of the suffering evil and of the patience, the prophets, who spoke in the name of Lord.

James 5:11 Lo, we call happy those patiently enduring; the patience of Job you heard, and the end of Lord you saw, because very compassionate is the Lord and merciful.

James 5:12 Above all things but, brethren of me, not do you swear neither the heaven, nor the earth, nor other any oath; let be but of you the yes, yes, and the no, no; so that not under judgment you may fall.

James 5:13 Suffers evil any one among you, let him pray, is cheerful any one, let him sing.

James 5:14 Is sick any one among you, let him call for the elders of the congregation, and let them pray over him, having anointed him with oil, in the name of the Lord.

James 5:15 And the prayer of the faith shall save the one being sick, and will raise him the Lord; and if sins may be having been done, they shall be forgiven him.

James 5:16 Confess you to each other the faults, and pray you on behalf of each other, so that you may be healed; greatly prevails a prayer of a just being operative.

James 5:17 Elias a man was of like infirmities with us, and a prayer he prayed of the not to rain; and not it rained on the earth years three and months six;

James 5:18 and again he prayed, and the heaven rain gave, and the earth put forth the fruit of herself.

James 5:19 Brethren, if any one among you may wander from the truth, and may turn back any one him, let him know, that the one having turned a sinner out of wandering way of him, will save a soul from death, and will hide a multitude of sins.

Diaglott, 1 Peter 1

1 Peter 1:1 Peter, an apostle of Jesus Anointed, to chosen ones sojourners of a dispersion of Pontus, of Galatia, of Cappadocia, of Asia and of Bithynia,

1 Peter 1:2 according to foreknowledge of God a Father, in sanctification of spirit, for obedience and sprinkling of blood of Jesus Anointed; favor to you and peace may be multiplied.

1 Peter 1:3 Blessed the God and Father of the Lord of us Jesus Anointed, that according to the great of himself mercy having begotten us to a hope of life through a resurrection of Jesus Anointed, out of dead ones,

1 Peter 1:4 to an inheritance incorruptible and undefiled and unfading, having been kept in heavens for you,

1 Peter 1:5 those by power of God being guarded through faith for a salvation ready to be revealed in season last;

1 Peter 1:6 in which rejoice you, a little while now (if necessary it is) having been distressed by manifold trials,

1 Peter 1:7 so that the proof of you of the faith much more precious of gold of that perishing, by means of fire but being proved, may be found to praise and honor and glory, at a revelation of Jesus Anointed;

1 Peter 1:8 whom not seeing you love, on whom, now not looking, believing but, you rejoice with a joy unspeakable and having been glorified,

1 Peter 1:9 obtaining the end of the faith of you, a salvation of souls.

1 Peter 1:10 Concerning which salvation sought out and examined closely prophets, those concerning the for you favor having prophesied;

1 Peter 1:11 examining, to what things or what season did point the in them spirit of Anointed, testifying before the for Anointed sufferings, and the after these things glorious;

1 Peter 1:12 to whom it was revealed, that not for themselves, for you but they ministered these things, which things now were told to you through those having announced glad tidings you with spirit holy having been sent from heaven, into which things earnestly desire messengers to look attentively.

1 Peter 1:13 Therefore having girded up the loins of the minds of you, being vigilant, perfectly do you hope for the being brought to you gift in a revelation of Jesus Anointed;

1 Peter 1:14 as children of obedience, not conforming yourselves to the former in the ignorance of you lusts,

1 Peter 1:15 but according to the one having called you holy, and yourselves holy ones in all conduct become you;

1 Peter 1:16 because it has been written: Holy ones become you, because I holy am.

1 Peter 1:17 And if a Father you call on him without respect of persons judging according to the of each work, in fear the of the sojourning of you time pass you;

1 Peter 1:18 knowing, that not by corruptible things, by silver or by gold you were bought off from the foolish of you conduct handed down from your fathers,

1 Peter 1:19 but with precious blood, as of a lamb spotless and unblemished, of Anointed;

1 Peter 1:20 having been foreknown indeed before a laying down of a world, having been manifested but in last of the times on account of you,

1 Peter 1:21 those through him having believed in God, that one having raised up him out of dead ones and glory to him having given, so that the faith of you and hope to be in God.

1 Peter 1:22 The lives of you having been purified in the obedience of the truth through spirit to brotherly kindness unfeigned, out of a pure heart each other love you intensely;

1 Peter 1:23 having been begotten again not from seed corruptible, but incorruptible, through word living of God and remaining.

1 Peter 1:24 Because all flesh like grass, and all glory of her like a flower of grass; withered the grass and the flower of it fell off;

1 Peter 1:25 the but word of Lord abides to the age; this now is the word that having been announced to you.

Diaglott, 1 Peter 2

1 Peter 2:1 Having put away therefore all malice and all guile and hypocrisies and envies and all evil-speakings,

1 Peter 2:2 as new-born babes, the rational sincere milk earnestly desire you, so that by it you may grow to salvation;

1 Peter 2:3 if indeed you tasted, that gracious the Lord.

1 Peter 2:4 To whom drawing near, a stone living, by men indeed being rejected, with but God chosen, honorable,

1 Peter 2:5 and yourselves as stones living be you built up, a house spiritual, a priesthood holy, to offer spiritual sacrifices, well-pleasing to the God through Jesus Anointed.

1 Peter 2:6 Because it is contained in the writing: Lo, I place in Zion a stone corner-foundation, chosen, honorable; and the believing on it, not not may be ashamed.

1 Peter 2:7 To you therefore the honor to those believing to disbelieving but, a stone which rejected those building, this became for a head of a corner, and a stone of stumbling, and a rock of offence;

1 Peter 2:8 those stumbling, to the word being disobedient, for which even they were appointed.

1 Peter 2:9 You but, a race chosen, a royal priesthood, a nation holy, a people for a purpose, so that the virtues you may declare of the out of darkness you one having called into the wonderful of himself light;

1 Peter 2:10 those once not a people, now but a people of God; those not having obtained mercy, now but having obtained mercy.

1 Peter 2:11 Beloved ones, I entreat as strangers and sojourners, to abstain from the fleshly lusts, which war against the life;

1 Peter 2:12 the conduct of you among the Gentiles having upright; so that in what they speak against you as evil-doers, from the good works having looked on, they may glorify the God in a day of inspection.

1 Peter 2:13 Be you subject therefore to every human creation on account of the Lord; whether to a king, as being pre-eminent;

1 Peter 2:14 or to governors, as by means of him being sent for punishment of evil-doers, praise but of good-doers;

1 Peter 2:15 (because thus it is the will of the God, well-doing to muzzle the of the unwise of men ignorance;)

1 Peter 2:16 as freemen, and not as a covering having of the badness the freedom, but as slaves of God.

1 Peter 2:17 All do you honor; the brotherhood do you love; the God do you fear; the king do you honor.

1 Peter 2:18 The household servants, being submissive with all fear to the masters, not only to the good ones and gentle ones, but also to the perverse ones.

1 Peter 2:19 This for pleasing, if through a conscience of God bears up under any one griefs, suffering unjustly.

1 Peter 2:20 What for credit, if sinning and being beaten you shall endure? but if doing good and suffering you shall endure, this pleasing with God.

1 Peter 2:21 To this for you were called; because even Anointed suffered on behalf of you, to you leaving behind an example, so that you may follow in the steps of him;

1 Peter 2:22 who sin not did, nor was found guile in the mouth of him;

1 Peter 2:23 who being reviled not reviled again, suffering not he threatened, delivered himself up but to the one judging righteously;

1 Peter 2:24 who the sins of us himself carried up in the body of himself to the tree, that to the sins having died, to the righteousness we may live; of whom by the scars of him you were healed.

1 Peter 2:25 You were for as sheep going astray; but have turned back now to the shepherd and guardian of the lives of you.

Diaglott, 1 Peter 3

1 Peter 3:1 In like manner the wives, submitting yourselves to the own husbands, so that even if some are disobedient to the word, through the of the wives conduct without a word they may be gained,

1 Peter 3:2 having seen the in fear pure conduct of you.

1 Peter 3:3 Of whom let be not the outside, of braiding of hairs and placing around of golden chains or wearing of clothes, adorning;

1 Peter 3:4 but the hidden of the heart man, with the incorruptible of the meek and quiet spirit, which is in presence of the God very precious.

1 Peter 3:5 Thus for formerly also the holy women, those hoping in the God, adorned themselves, submitting to the own husbands;

1 Peter 3:6 as Sarah hearkened to the Abraham, lord, him calling, of her you became children, doing good and not fearing not one terror.

1 Peter 3:7 The husbands like manner, dwelling with according to knowledge as a weaker vessel with the female, bestowing honor as also being joint-heirs of gracious gift of life, in order that not to be hindered the prayers of you.

1 Peter 3:8 The but end, all of like mind, sympathizing ones, lovers of brethren, compassionate ones, humble-minded ones,

1 Peter 3:9 not returning evil on account of evil, or reviling on account of of reviling; on the contrary but invoking blessings; knowing, that for this you were called, so that a blessing you may inherit.

1 Peter 3:10 The for one wishing life to love, and to see days good let him restrain the tongue of himself from evil, and lips of himself of the not to speak deceit;

1 Peter 3:11 let him turn away from evil, and let him do good; let him seek peace, and let him pursue her.

1 Peter 3:12 Because the eyes of Lord on just ones, and ears of him towards prayer of them; a face but of Lord against those doing evil.

1 Peter 3:13 And who the one will be injuring you if of the good imitators you become?

1 Peter 3:14 But if even you suffer because of righteousness, happy ones. The but fear of them not do you fear, neither should you troubled;

1 Peter 3:15 Lord but the God do you sanctify in the hearts of you; prepared and always with a defence to all to the one asking you an account concerning the in you hope, with meekness and fear;

1 Peter 3:16 a conscience having good, so that in what they may speak against you as of evil-doers, they may be ashamed those slandering of you the good in Anointed conduct.

1 Peter 3:17 Better for doing good, if may will the will of the God, to suffer, or doing evil;

1 Peter 3:18 because even Anointed once concerning sins suffered, a just one on behalf of unjust ones, so that us he might lead to the God, being put to death indeed in flesh, being made alive but in spirit;

1 Peter 3:19 by which also to those in prison having gone he published,

1 Peter 3:20 having disobeyed once, when was waiting the of the God patience, in days of Noah, being prepared an ark, in which a few (this is eight) lives were carried safely through water;

1 Peter 3:21 which also us a representation now saves a dipping, (not of flesh a putting away of fifth, but a conscience good seeking after towards God,) through resurrection of Jesus Anointed;

1 Peter 3:22 who is at right of the God, having gone into heaven, having been subjected to him messengers and authorities and powers.

Diaglott, 1 Peter 4

1 Peter 4:1 Anointed then having suffered on behalf of us in flesh, and you the same thought arm yourselves, (because the one having suffered in flesh, has ceased from sin,)

1 Peter 4:2 in order that no longer of men to desire, but to will of God the remaining in flesh to live time.

1 Peter 4:3 Sufficient for for us the having passed by time of the life the will of the Gentiles, to have-wrought, having walked in licentiousness, in inordinate desires, in excesses of wine, in revellings, in drinkings, and in unlawful idolatries;

1 Peter 4:4 in which they are surprised, not running with of you to the same the of profligacy excess, speaking evil;

1 Peter 4:5 they shall give an account to him in readiness having to judge living ones and dead ones.

1 Peter 4:6 In order to this for also to dead ones was glad tidings announced, so that they might be judged indeed according to men in flesh they might live but according to God in spirit.

1 Peter 4:7 All things but the end has approached; be you of same mind therefore, and be you vigilant in the prayers.

1 Peter 4:8 Above all things but the among yourselves love fervent having; because the love will cover a multitude of sins;

1 Peter 4:9 hospitable towards each other, without murmurings;

1 Peter 4:10 each one as received a free-gift, for others it serving, as good stewards of manifold favor of God.

1 Peter 4:11 If any one speaks, as oracles of God; if any one serves, as from strength which supplies the God; so that in all things may be glorified the God through Jesus Anointed, to whom is the glory and the might for the ages of the ages; so be it.

1 Peter 4:12 Beloved ones, not be you surprised with the among you burning for a trial to you becoming, as of a strange thing to you befalling;

1 Peter 4:13 but according to you partake in the of the Anointed sufferings, rejoice you, so that also in the revelation of the glory of him you may rejoice exulting.

1 Peter 4:14 If you are reproached in name of Anointed, happy ones; because the of the glory and the of the God spirit on you rests; according to indeed them he is evil spoken of, according to but you he is glorified.

1 Peter 4:15 Not for any one of you let suffer as a murderer or a thief or an evil-doer, or as a meddling person;

1 Peter 4:16 if but as a Christian, not let him be ashamed let him glorify but the God in the respect to this.

1 Peter 4:17 Because the season for the to begin the judgment from the house of the God; if but first from of us, what the end of those being disobedient to the of the God glad tidings?

1 Peter 4:18 and if the just one scarcely is safe, the impious one and sinner where will appear?

1 Peter 4:19 therefore also those suffering according to the will of the God, as to a faithful creator let commit the lives of themselves in doing good.

Diaglott, 1 Peter 5

1 Peter 5:1 Elders the among you I exhort, the fellow-elder and witness of those of the Anointed sufferings, the and of the being about to be revealed glory partaker;

1 Peter 5:2 do you feed the among you flock of the God, overseeing not by constraint, but voluntarily; nor for base gain, but promptly;

1 Peter 5:3 nor as being lords of the heritages, but patterns being of the flock;

1 Peter 5:4 and having been manifested of the chief shepherd, you will obtain the unfading of the glory crown.

1 Peter 5:5 In like manner younger ones be you subject to seniors; all but to each other being subject, the humility be you clothed with; because the God to haughty ones is in opposition, to lowly ones but he gives favor.

1 Peter 5:6 Be you humbled therefore under the mighty hand of the God, so that you he may exalt in a season;

1 Peter 5:7 all the anxious care of you having cast on him, because with him is care concerning you.

1 Peter 5:8 Be you sober, be you watchful; the opponent of you an accuser, like a lion roaring, walks about seeking whom he may gulp down,

1 Peter 5:9 to whom be you opposed steadfast ones in the faith, knowing, the same kinds of the sufferings by the in world brotherhood to be fully endured.

1 Peter 5:10 The and God of all favor that one having called us into the age-lasting of himself glory by Anointed Jesus, a little having suffered, himself to complete you, he will confirm, he will strengthen, he will establish.

1 Peter 5:11 To him the glory, and the power for the ages of the ages; so be it.

1 Peter 5:12 By means of Silvanus to you of the faithful a brother, as I think, in a few I have written, exhorting and strongly testifying this to be true favor of the God, in which you have stood.

1 Peter 5:13 Salute you she in Babylon chosen jointly, and Mark the son of me.

1 Peter 5:14 Salute you each other with a kiss of love. Peace to you to all those in Anointed Jesus.

Diaglott, 2 Peter 1

2 Peter 1:1 Simon Peter, a bondman and and an apostle of Jesus Anointed, to those equally precious to us having obtained faith by righteousness of the God of us and a savior Jesus Anointed;

2 Peter 1:2 favor to you and peace may be multiplied by a knowledge of the God, and of Jesus the Lord of us.

2 Peter 1:3 As all to us of the divine power of him the things in respect to life and piety having been granted, through the knowledge of the one having called us by means of glory and virtue;

2 Peter 1:4 (through which the greatest to us and precious promises have been given, so that through these you might become of a divine partakers nature having fled away from the in world, by inordinate desire corruption;)

2 Peter 1:5 also very this thing and diligence all having brought in beside; do you superadd to the faith of you the fortitude, to and the fortitude the knowledge,

2 Peter 1:6 to and the knowledge the self-control, to and the self-control the patience, to and the patience the piety,

2 Peter 1:7 to and the piety the brotherly-kindness, to and the brother-kindness the love.

2 Peter 1:8 These things for to you belonging and abounding, not idle ones nor unfruitful ones they make you in the of the Lord of us Jesus Anointed knowledge;

2 Peter 1:9 to whom for not is present these things, blind is, being short-sighted, a forgetfulness having received of the purification of the old of himself sins.

2 Peter 1:10 Therefore rather, brethren, do you earnestly strive sure of you the calling and election to make; these things for doing not not you may fail at any time.

2 Peter 1:11 So for richly will be furnished to you the entrance into the age-lasting kingdom of the Lord of us and Savior Jesus Anointed.

2 Peter 1:12 Therefore not I will neglect always you to remind concerning these things, although knowing, and being established in the present truth.

2 Peter 1:13 Right and I think, in as much as I am in this the tabernacle, to stir up you by a reminding;

2 Peter 1:14 knowing, that near at hand it is the laying aside of the tabernacle of me, as even the Lord of us Jesus Anointed declared to me.

2 Peter 1:15 I will endeavor but also always, to have you after the my departure, the of these things a recollection to make.

2 Peter 1:16 Not for having been cunningly devised tales having followed out we made known to you the of the Lord of us Jesus Anointed power and presence, but lookers on having become of the of that greatness.

2 Peter 1:17 Having received for from God a Father honor and glory, from a voice having been brought to him of this kind by the magnificent glory: This is the son of me the beloved, in whom I am delighted.

2 Peter 1:18 And this the voice we heard from heaven having been brought with him being in the mountain the holy,

2 Peter 1:19 and we have more firm the prophetic word; to which well you do taking heed, as to a lamp shining in a filthy place, till of which a day may shine through, and bring light may arise in the hearts of you;

2 Peter 1:20 this first knowing, that all prophecy of a writing, of its own loosing not it is.

2 Peter 1:21 Not for by will of man was brought at any time prophecy, but by spirit holy being moved spoke holy of God men.

Diaglott, 2 Peter 2

2 Peter 2:1 Were but even false prophets among the people, as also among you will be false teachers, who will privately introduce heresies of destruction, even the having bought them sovereign Lord denying, bring on themselves swift destruction;

2 Peter 2:2 (and many will follow of them the impure practice, on account of whom the way of the truth will be evil spoken of;)

2 Peter 2:3 and by covetousness deceitful words you they will make gain of; to whom the judgment of old not lingers, and the destruction of them not slumbers.

2 Peter 2:4 If for the God messengers having sinned not spared, but with chains of think darkness having confined Tartarus he delivered up for a judgment being kept;

2 Peter 2:5 and of old a world not he spared, but eighth Noah of righteousness a herald he kept safe a deluge to a world of impious one having brought;

2 Peter 2:6 and cities of Sodom and Gomorrah having reduced to ashes to an overthrow he condemned, an example future to be impious having been placed;

2 Peter 2:7 and just Lot being wearied by the of the lawless ones in lewdness of behavior he rescued;

2 Peter 2:8 (in seeing for and in hearing the just one, dwelling among them, day by days soul righteousness with lawless deeds was tormented;)

2 Peter 2:9 knows Lord pious ones out of temptation to rescue, unjust ones but for a day of judgment being cut off to be kept;

2 Peter 2:10 especially but those after flesh in lust of pollution going, and lordship despising. Daring, self-willed, of dignities not they are afraid speaking evil;

2 Peter 2:11 where messengers in strength and power greater being, not bring against them from Lord a railing judgment;

2 Peter 2:12 these but, like irrational animals, natural, having been made for capture and slaughter, in which things they do not understand reviling, in the corruption of them they will be destroyed,

2 Peter 2:13 receiving a reward of unrighteousness; a pleasure esteeming the in day luxury, spots and stains, revelling in the deceptions of themselves, feasting together with you,

2 Peter 2:14 eyes having full of an adulteress and unrestrained from sin, alluring souls unstable, a heart having been trained for covetousness having, of a curse children,

2 Peter 2:15 having left a straight way, they wandered, having followed in the way of the Balaam of the Bosor, who a reward of unrighteousness loved,

2 Peter 2:16 a reproof but he had of his own transgression; a beast of burden dumb, with of man a voice having spoken, restrained the of the prophet madness.

2 Peter 2:17 These are fountains without water, and fogs by a whirlwind being driven; for which the gloom of the darkness for an age has been kept.

2 Peter 2:18 Swellings for of folly speaking they allure by lusts of flesh, by impurities, those scarcely having fled away from those in error living;

2 Peter 2:19 freedom to them promising themselves slaves being of the corruption; by what for any one has been over come, by this also he has been enslaved.

2 Peter 2:20 If for having fled away from the pollution of the world by a knowledge of the Lord and Savior Jesus Anointed, with these and again having been entangled they are overcome, has become to them the things last worse of the first.

2 Peter 2:21 Better for it was for them, not to have known the way of the righteousness, than having known to have turned back from the having been delivered to them holy commandment.

2 Peter 2:22 It has happened but to them the of the true proverb: A dog having turned back to the own vomit; and: A hog having been washed, to a rolling-place of mire.

Diaglott, 2 Peter 3

2 Peter 3:1 This now, beloved ones, second to you I write a letter, in which I stir up of you by a remembrance the sincere mind;

2 Peter 3:2 to be mindful of the having been spoken before words by the holy prophets, and of the of the apostles of us commandment of the Lord and savior;

2 Peter 3:3 this first knowing, that will come in last of the days with scoffing scoffers, according to the own lusts of themselves walking,

2 Peter 3:4 and saying: Where is the promise of the presence of him? from of which for the fathers feel asleep, all things thus remains from a beginning of creation.

2 Peter 3:5 It escapes notice for them this being willing, that heavens were of old, and earth out of water and through water having been placed together, by the of the God word,

2 Peter 3:6 by means of which things the then world by water having been deluged was destroyed;

2 Peter 3:7 the but now heavens and the earth by the him word having been treasured up are, for fire being kept to a day of judgment and destruction of the impious men.

2 Peter 3:8 One but this not let escape you, beloved ones, that one day with Lord as a thousand years, and a thousand years as a day one.

2 Peter 3:9 Not is slow the Lord of the promise, as some slowness account; but is long-suffering towards us not desiring some to perish, but all for a reformation to come.

2 Peter 3:10 Will come but the day of Lord as a thief, in which the heavens with a rushing sound will pass away, elements and burning intensely will be dissolved, and earth and all in her works will be burned up.

2 Peter 3:11 Of these things therefore all being dissolved, what ones it behooves to be you in holy conduct and piety;

2 Peter 3:12 looking for and hastening the presence of the of the God day, on account of which heavens being on fire will be dissolved, and elements burning intensely melts.

2 Peter 3:13 New but heavens and earth new according to the promise of him we look for, in which righteousness dwells.

2 Peter 3:14 Therefore, beloved ones, these things looking for, do you diligently endeavor spotless and blameless by him to be found in peace,

2 Peter 3:15 and the of the Lord of us long-suffering, salvation do you reckon; as also the beloved of us brother Paul according to the to him having been given wisdom wrote to you,

2 Peter 3:16 as also in all the letters, speaking in them concerning these; in which is hardly understood some things, which those unlearned and unstable distort, as also the remaining writings, to the own of themselves destruction.

2 Peter 3:17 You therefore, beloved ones, knowing before, be you on guard, so that not by the of the lawless ones deceit having been led away, you may fall from the own stability;

2 Peter 3:18 grow you but in favor and knowledge of the Lord of us and Savior Jesus Anointed. To him the glory both now and to a day of an age; so be it.

Diaglott, 1 John 1

1 John 1:1 What was from a beginning, what we have heard, what we have see with the eyes of us, what we gazed on, and the hands of us felt, concerning the Word of the life;

1 John 1:2 (and the life was manifested, and we have seen, and we bear testimony, and we declare to you the life the age-lasting, which was with the Father, and was manifested to us;)

1 John 1:3 what we have seen and we have heard, we declare to you, so that also you fellowship may have with us; indeed the fellowship and the our with the Father and with the son of him Jesus Anointed.

1 John 1:4 And these things we write to you, so that the joy of you may be complete.

1 John 1:5 And this is the message, which we have heard from him and announce to you, that the God light is, and darkness in him not is any.

1 John 1:6 If we should say, that fellowship we have with him and in the darkness we should walk, we speak falsely, and not we do the truth;

1 John 1:7 if but in the light we should walk, as he is in the light, fellowship we have with each other, and the blood of Jesus Anointed the son of him cleanses us from all sin.

1 John 1:8 If we should say, that sin not we have, ourselves we deceive, and the truth not is in us.

1 John 1:9 If we confess the the sins of us, faithful he is and just so that he may forgive to us the sins, and he may cleanse us from all righteousness.

1 John 1:10 If we should say, that not we have sinned, a liar we make him, and the word of him not is in us.

Diaglott, 1 John 2

1 John 2:1 Dear children of me, these things I write to you, so that not you may sin; and if any one should sin, a helper we have with the Father, Jesus Anointed a just one;

1 John 2:2 and he a propitiation is on account of the sins of us, not on account of the ours but only, but also on account of whole of the world.

1 John 2:3 And by this we know, that we have known him, if the commandment of him we keep.

1 John 2:4 The one saying: I have known him, and the commandments of him not keeping, a liar he is, and in this one the truth not is.

1 John 2:5 Who but may keep of him the word, truly in this one the love of the God has been perfected. By this we know, that in him we are.

1 John 2:6 The one saying in him to abide, is bound, as he walked, also himself thus to walk.

1 John 2:7 Beloved ones, not a commandment new I write to you, but a commandment old, which you had from a beginning; the commandment the old, is the word which you heard from a beginning.

1 John 2:8 Again a commandment new I write to you, which is true in him and in you; because the darkness is passing away, and the light the true now shines.

1 John 2:9 The one saying in the light to be, and the brother of himself hating, in the darkness he is till now.

1 John 2:10 The one loving the brother of himself, in the light abides, and a stumbling-block in him not is;

1 John 2:11 the but one hating the brother of himself, in the darkness is, and in the darkness walks, and not knows where he goes, because the darkness blinded the eyes of him.

1 John 2:12 I write to you, O dear children, because are forgiven to you the sins through the name of him.

1 John 2:13 I write to you, O fathers, because you have known him from a beginning; I write to you, O young men, because you have overcome the evil one; I write to you, children, because you have known the Father.

1 John 2:14 I wrote to you, O fathers, because you have known him from a beginning. I wrote to you, O young men, because strong ones you are, and the word of the God in you abides, and you have overcome the evil one.

1 John 2:15 Not do you love the world, not the things in the world. If any one should love the world, not is the love of the Father in him;

1 John 2:16 because all that in the world, the lust of the flesh, and the lust of the eyes, and the pomp of the life, not is from the Father, but from the world is.

1 John 2:17 And the world passes away, and the lust of it; the but one doing the will of the God, abides for the age.

1 John 2:18 Children, last hour is it; and as you heard, that the antichrist is coming, even now antichrists many have become; whence we know, that last hour it is.

1 John 2:19 From of us they went out, but not they were of us; if for they were of us, they would have remained with us; but so that they might be manifested, that not they are all of us.

1 John 2:20 And you an anointing have from the holy, and you know all things.

1 John 2:21 Not I wrote to you, because not you know the truth, but because you know her, and because every lie from the truth not is.

1 John 2:22 Who is the lair, if not the one denying, that Jesus not is the Anointed one? this is the antichrist, the one denying the Father and the son.

1 John 2:23 Every one the denying the son, not even the Father has; the one confessing the son, also the Father has.

1 John 2:24 You therefore what heard from a beginning, in you let abide; if in you should abide what from a beginning you heard, also you in the son and in the Father will abide.

1 John 2:25 And this is the promise, which he promised to us, the life the age-lasting.

1 John 2:26 These things I wrote to you concerning those deceiving you.

1 John 2:27 And you the anointing which received from him, in you abides, and not need you have, so that any one may teach you; but as the same anointing teaches you concerning all things, and true is, and not is a lie; and as it taught you, do you abide in him.

1 John 2:28 And how, dear children, do you abide in him; so that when he may appear, we may have boldness, and not we may be put to shame from him, in the presence of him.

1 John 2:29 If you may know, that righteous he is, you know, that every one the doing the righteousness, by him has been begotten.

Diaglott, 1 John 3

1 John 3:1 See you, what love has given to us the Father, so that children of God we should be called. On account of this the world not knows us, because not it knew him.

1 John 3:2 Beloved ones, now children of God we are, and not yet was it brought to light, what we shall be; we know but, that if he should appear, like to him we shall be; because we shall see him, as he is.

1 John 3:3 And every one the having the hope this in him, purifies himself, as he pure is.

1 John 3:4 Every one the doing the sin, also the lawlessness does; and the sin is the lawlessness.

1 John 3:5 And you know, that he was manifested, so that the sins of us he might take away; and sin in him not is.

1 John 3:6 Every one the in him abiding, not sins; every one the sinning, not has seen him, nor has known him.

1 John 3:7 Dear children, no one let deceive you; the one doing the righteousness, righteous is, as he righteous is.

1 John 3:8 The one doing the sin, from the accuser is; because from a beginning the accuser sins. For this was manifested the son of the God, so that he might destroy the works of the accuser.

1 John 3:9 Every one the having been begotten of the God, sin not does, because seed of him in him abides; and not is able to sin, because by the God he has been begotten.

1 John 3:10 In this manifest is the children of the God and the children of the accuser. Every one the not doing righteousness, not is of the God, and the not one loving the brother of himself.

1 John 3:11 Because this is the message, which you heard from beginning, that we should love each other;

1 John 3:12 not as Cain of the evil one was, and killed the brother of himself; and on account of what killed he him? because the works of him evil was, those but of the brother of him righteous.

1 John 3:13 Not do you wonder, brethren of me, if hates you the world.

1 John 3:14 We know, that we have passed over from the death into the life, because we love the brethren; the not loving the brother, abides in the death.

1 John 3:15 Every one the hating the brother of himself, a man killer is; and we know, that every man killer not has life age-lasting in him abiding.

1 John 3:16 By this we have known the love, because he on behalf of us the life of himself laid down; and we ought on behalf of the brethren the lives to lay down.

1 John 3:17 Who but may have the substance of the world, and may see the brother of himself need having, and may close the bowels of himself from him, how the love of the God abides in him?

1 John 3:18 Dear children of me, not we should love in word nor in the tongue, but in work and in truth.

1 John 3:19 And by this we know, that of the truth we are, and in presence of him we shall assure the hearts of us,

1 John 3:20 because, if should condemn us the heart, that greater is the God of the heart of us, and knows all things.

1 John 3:21 Beloved ones, if the heart of us not should condemn us, boldness we have towards the God,

1 John 3:22 and whatever we may ask, we receive from him, because the commandments of him we keep, and the things pleasing in presence of him we do.

1 John 3:23 And this is the commandment of him, that we should believe in the name of the son of him Jesus Anointed, and should love each other, as he gave commandment to us.

1 John 3:24 And the one keeping the commandments of him, in him abides, and he in him; and by this we know, that he abides in us, from the spirit, of which to us he gave.

Diaglott, 1 John 4

1 John 4:1 Beloved ones, not every spirit do you believe, but do you prove the spirits, if from of the God is; because many false prophets have gone out into the world.

1 John 4:2 By this you know the spirit of the God; every spirit which confesses Jesus Anointed in flesh having come, from of the God is.

1 John 4:3 And every spirit who not confesses the Jesus, from the God not is; and this is that of the antichrist, which you heard that it comes, and now in the world is already.

1 John 4:4 You of the God are, dear children, and have overcome them; because greater is he in you, than he in the world.

1 John 4:5 They from the world are; on account of this of the world they speak, and the world them hears.

1 John 4:6 We of the God are; the one knowing the God, hear us; who not is of the God, not hears us. By this we know the spirit of the truth and the spirit of the error.

1 John 4:7 Beloved ones, we should love each other; because the love of the God is, and every one the loving, by the God has been begotten, and knows the God;

1 John 4:8 he not loving, not knew the God, because the God love is.

1 John 4:9 in this was manifested the love of the God in us, because the son of himself the only-begotten sent forth the God into the world, so that we might live through him.

1 John 4:10 In this is the love, not that we loved the God, but that he loved us, and sent forth the son of himself a propitiation respecting the sins of us.

1 John 4:11 Beloved ones, if thus the God loved us, also we ought each other to love. God no one at any time has seen.

1 John 4:12 If we love each other, the God in us abides, and the love of him having been perfected it is in us.

1 John 4:13 By this we know, that in him we abide, and he in us, because out of the spirit of himself he has given us.

1 John 4:14 And we have seen and we testify, that the Father sent forth the son a savior of the world.

1 John 4:15 Whoever may confess, that Jesus is the son of the God, the God in him abides, and he in the God.

1 John 4:16 And we have known and we have believed the love, which has the God in us. The God love is, and the one abiding in the love, in the God abides, and the God in him.

1 John 4:17 By this has been perfected the love with us, so that boldness we may have in the day of the judgment, because as he is, also we are in the world this.

1 John 4:18 Fear not is in the love, but the perfect love outside casts the fear; because the fear a restraint has; the but one fearing not has been perfected in the love.

1 John 4:19 We love him, because he first loved us.

1 John 4:20 If any one may say: That I love the God, and the brother of himself he may hate, a liar he is; the for not one loving the brother of himself, whom he has seen, the God, whom not he has seen, how is he able to love?

1 John 4:21 And this the commandment we have from him, that the one loving the God should love also the brother of himself.

Diaglott, 1 John 5

1 John 5:1 Every one the believing, that Jesus is the Anointed, by the God has been begotten; and every one the loving the one having begot, love also the one having been begotten by him.

1 John 5:2 By this we know, that we love the children of the God, when the God we may love and the commandments of him we may keep.

1 John 5:3 This for is the love of the God, that the commandments of him we may keep; and the commandments of him burdensome not are,

1 John 5:4 because all that having been begotten by the God, overcomes the world; and this is the victory that having overcome the world, the faith of us.

1 John 5:5 Who is the one overcoming the world, if not the one believing, that Jesus is the son of the God?

1 John 5:6 This is the one having come by means of water and blood, Jesus the Anointed; not by the water only, but by the water and the blood; and the spirit is the one testifying, because the spirit is the truth.

1 John 5:7 Because three are those testifying;

1 John 5:8 the spirit, and the water, and the blood; and the three for the one are.

1 John 5:9 If the testimony of the men we receive, the testimony of the God greater is; because this is the testimony of the God, which he has testified concerning the son of himself.

1 John 5:10 The one believing into the son of the God, has the testimony in himself; the not one believing the God, a liar has made him, because not he has believed in the testimony, which has testified the god concerning the son of himself.

1 John 5:11 And this is the testimony because life age-lasting gave to us the God, and this the life in the son of him is.

1 John 5:12 The one having the son, has the life; the not one having the son of the God, the life not has.

1 John 5:13 These things I wrote to you, so that you may know, that life age-lasting you have those believing into the name of the son of the God.

1 John 5:14 And this is the boldness which we have towards him, that if anything we may ask according to the will of him, he hears us;

1 John 5:15 and if we know, that he hears us, whatever we may ask, we know, that we have the petitions which we have asked from him.

1 John 5:16 If any one should see the brother of himself sinning a sin not to death, he shall ask, and he will give to him life, for those sinning not to death. It is a sin to death; not concerning that I say that he should ask.

1 John 5:17 All unrighteousness sin is; and it is a sin not to death.

1 John 5:18 We know, that every one the having been begotten by the God, not sins; but the one having been begotten by the God, keeps himself, and the evil one not lays hold of him.

1 John 5:19 We know, that from the God we are, and the world whole in the evil one lies.

1 John 5:20 And we know, that the son of the God is come, and has given to us an understanding, so that we might know the true one; and we are in the true one, in the son of him Jesus Anointed. This is the true God, and the life age-lasting.

1 John 5:21 Dear children, do you keep yourselves from the idols.

Diaglott, 2 John

2 John 1 The elder to a chosen Lady, and to the children of her, whom I love in truth, (and not I only; but also all those knowing the truth,)

2 John 2 on account of the truth that abiding in us, and with us shall be for the age;

2 John 3 will be with you favor, mercy, peace from God a Father, and from lord Jesus Anointed the son of the Father, in truth and love.

2 John 4 I rejoiced greatly, because I have found of the children of thee walking in truth, as a commandment we received from her Father.

2 John 5 And now I entreat thee, Lady, not as a commandment writing to thee new, but which we had from beginning, that we should love each other.

2 John 6 And this is the love, that we should walk according to the commandment of him. This is the commandment, as you heard from beginning, that in it you should walk.

2 John 7 Because many deceivers entered into the world, who not confessing Jesus Anointed coming in flesh; this is the deceiver and the antichrist.

2 John 8 See you yourselves, that not we may lose the things we performed, but a reward full we may receive.

2 John 9 Every one the transgressing, and not abiding in the teaching of the Anointed, God not has; the one abiding in the teaching of the Anointed, this both the Father and the son has.

2 John 10 If any one comes to you, and this the teaching not brings, not you do receive him into house, and health him not says you.

2 John 11 The for one saying to him health partakes in the works of him in the evil ones.

2 John 12 Many things having to you to write, not I wished by means of paper and of ink; I hope for to come to you, and mouth to mouth speak, so that the joy of us may be having been perfected.

2 John 13 Salute thee the children of the sister of thee the chosen one.

Diaglott, 3 John

3 John 1 The elder to Gaius the beloved one, whom I love in truth.

3 John 2 O beloved one, concerning all things I wish thee to prosper and to be in health, even as prospers thee the life.

3 John 3 I rejoiced for greatly, coming brethren and testifying of the in the truth, even as thou in truth walkest.

3 John 4 Greater of these not I have joy, that I hear the my children in truth walking.

3 John 5 O beloved one, faithfully thou doest whatever thou mayest work for the brethren and in the strangers,

3 John 6 these bore testimony of thee to the love in presence of congregation; whom well thou wilt do having sent forward worthily of the God.

3 John 7 On behalf for of the name they went forth, nothing receiving from the Gentiles.

3 John 8 We therefore ought to receive the such like ones, that co-workers we may become in the truth.

3 John 9 I wrote to the congregation; but the one loving to be first of them Diotrephes not receives us.

3 John 10 On account of this, if I come, I will remember of him the works which he does, with words evil prating against us; and not being satisfied in these things, not even he receives the brethren, and those wishing he forbids, and out of the congregation he casts.

3 John 11 O beloved one, not do thou imitate the evil thing, but the good thing. The one doing good, of the God is; the one doing evil, not has seen the God.

3 John 12 Demetrius has been testified to by all, and by herself the truth; also we and testify, and you know, that the testimony of us true is.

3 John 13 Many things I had to write, but not I wish by means of ink and pen to thee to write;

3 John 14 I hop but immediately to see thee, and mouth to mouth we will speak.

3 John 15 Peace to thee. Salute thee the friends; do thou salute the friends by name.

Diaglott, Jude

Jude 1 Judas, of Jesus Anointed a bond-servant, a brother and of James, to those in God a Father sanctified one and of Jesus Anointed preserved ones called ones;

Jude 2 mercy to you and peace and love may be multiplied.

Jude 3 Beloved ones, all haste making to write to you, concerning the common salvation a necessity I had to have written to you exhorting to earnestly contend for the once having been delivered to the saints faith.

Jude 4 Privily entered for some men, those of old having been previously designated for this the judgment, impious ones, the of the God of us favor changing into licentiousness, and the holy sovereign and Lord of us Jesus Anointed denying.

Jude 5 To remind but you I wish, knowing you once this, because the Lord, people out of land of Egypt having saved, the second time those not having believed he destroyed;

Jude 6 messengers and those not having kept the of themselves principality, but having left the own habitation, for a judgment of a great day, with chains perpetual under thick darkness have been kept;

Jude 7 as Sodom and Gomorrah, and the about them cities, the like to them manner having committed fornication, and having gone away after flesh of another, are placed before an example, of fire age-lasting retributive justice are undergoing.

Jude 8 In like manner truly also these dream ones flesh indeed they pollute, lordships and they set aside, glories and they revile.

Jude 9 The but Michael the chief messenger, when with the accuser contending he reasoned about the of Moses; body, not he dared a judgment to bring against of reviling, but he said: May rebuke thee Lord.

Jude 10 These but, what things indeed not they know, they revile; what things but naturally, as the irrational animals, they know, in these things they are corrupt.

Jude 11 Woe, to them, because in the way of the Kain they went, and in the error of the Balaam reward they rushed, and in the contradiction of the Kore they destroyed themselves.

Jude 12 These are in the love-feasts of you hidden rocks, feasting together without fear, themselves feeding; clouds without water, by winds being swept along; trees autumnal, unfruitful, twice having died, having been rooted;

Jude 12 waves wild of sea, foaming out the of themselves shame; stars wandering, for which the gloom of the darkness for an age has been kept.

Jude 14 Prophesied and also these seventh from Adam Enoch, saying: Lo, came a Lord in holy myriads of himself,

Jude 15 to execute judgment against all, and convict all the impious one of them concerning all of the works of impiety of them which they did impiously, and concerning all of the hard things, as spoke against him sinners impious.

Jude 16 These are murmurers, complainers, according to the lusts of themselves walking; and the mouth of them speaks swelling words, admiring faces, of gain on account.

Jude 17 You but, beloved ones, do you remember the words of those having been before spoken by the apostles of the Lord of us Jesus Anointed;

Jude 18 that they said to you, that in last time will be scoffers, according to the of themselves lusts walking the impious.

Jude 19 These are they marking out boundaries themselves, soulical ones, a spirit not having.

Jude 20 You but beloved ones, in the most holy of you faith building up yourselves, in spirit holy praying,

Jude 21 yourselves in love of God do you keep, looking for the mercy of the Lord of us Jesus Anointed for life age-lasting.

Jude 22 And some indeed do you pity discriminating;

Jude 23 some but in fear do you save, out of the fire snatching; hating even the from the flesh having been spotted garment.

Jude 24 To the now one being powerful to guard you from stumbling, and to place in presence of the glory of himself blameless with exceeding joy,

Jude 25 to only God a savior of us, through Jesus Anointed of the Lord of us glory and majesty, strength and authority, both now and for all the ages; so be it.

Diaglott, Revelation 1

Revelation 1:1 A revelation of Jesus Anointed, which gave to him the God, to point out to the bond-servants of himself the things it behooves to have done with speed, and he signified having sent by means of the messenger of himself to the bond-servant of himself to John;

Revelation 1:2 who testified the word of the God, and the testimony of Jesus Anointed, what things he saw.

Revelation 1:3 Blessed the one reading, and those hearing the words of the prophecy, and keeping strictly the things in it having been written; the for season near.

Revelation 1:4 John to the seven congregations to those in the Asia; favor to you and peace from the one existing and the one who was and the one coming; and from the seven spirits, which is in presence of the throne of him;

Revelation 1:5 and from Jesus Anointed, the witness the faithful, the first-born of the dead-ones, and the prince of the kings of the earth; to the one loving us and having washed us from the sins of us in the blood of himself,

Revelation 1:6 and made us a kingdom, priests to the God and Father of himself, to him the glory and the strength for the ages of the ages; so be it.

Revelation 1:7 Lo, he comes with the clouds, and shall see him every eye, and those who him pierced; and shall mourn over him all the tribes of the earth; yes, so be it.

Revelation 1:8 I am the Alpha and the Omega, says Lord the God, the one existing and the one who was and the one coming, the almighty.

Revelation 1:9 I John, the brother of you, and co-partner in the affliction and kingdom and patience of Jesus Anointed, was in the island that being call Patmos, on account of the word of the God, and on account of the testimony of Jesus Anointed.

Revelation 1:10 I was in spirit in the Lord's day; and I heard behind of me a voice loud as of a trumpet,

Revelation 1:11 saying: What thou seest do thou write for a scroll, 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.

Revelation 1:12 And I turned to see the voice which spoke with me; and having turned I saw seven lampstands golden,

Revelation 1:13 and in midst of the seven lampstands like to a son of man, having on a garment reaching to the foot, and having been girded about at the breasts a girdle golden;

Revelation 1:14 the but head of him and the hairs, white as wool white, as snow; and the eyes of him as a flame of fire;

Revelation 1:15 and the feet of him like to fine white brass, as in a furnace having been set on fire; and the voice of him as a vice of waters many;

Revelation 1:16 and having in the right of himself hand stars seven; and out of the mouth of him a broad sword two-mouthed sharp proceeding; and the appearance of him, as the sun shines in the power of himself.

Revelation 1:17 And when I saw him I fell at the feet of him, as dead; and he placed the right of himself on me, saying: Not do thou fear; I am the first and the last,

Revelation 1:18 and the living one; even I was dead, and lo living I am for the ages of the ages; and I have the keys of the death and of the unseen.

Revelation 1:19 Write thou therefore the things thou sawest, even the things are, and the things about to occur after these;

Revelation 1:20 the secret of the seven stars which thou sawest on the right of me, and the seven lampstands the golden. The seven stars, messengers of the seven congregations are; and the lampstands the seven, seven congregations are.

Diaglott, Revelation 2

Revelation 2:1 By the messenger of the in Ephesus congregation do thou write: These things says the one holding the seven stars in the right of himself, the one walking in midst of the seven lampstands the golden.

Revelation 2:2 I know the works of thee, and the toil of thee, and the patient endurance of thee, and that not thou art able to bear with bad ones; and thou hast tried those declaring themselves apostles to be, and not they are; and thou hast found them liars;

Revelation 2:3 and patient endurance thou hast, and thou hast suffered on account of the name of me, and not thou hast wearied.

Revelation 2:4 But I have against thee, because the love of thee the first thou hast relaxed.

Revelation 2:5 Do thou remember therefore whence thou hast fallen, and change thy mind, and the first works do thou; if but not, I am coming to thee speedily, and I will remove the lampstand of thee out of the place of itself, if not thou dost change thy mind.

Revelation 2:6 But that thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

Revelation 2:7 The one having an ear, let him hear what the spirit says to the congregations. To the one overcoming I will give to him to eat from the wood of life, which is in the paradise of the God of me.

Revelation 2:8 And by the messenger of the in Smyrna congregation do thou write: These things says the first and the last, who became dead, and lived;

Revelation 2:9 I know of thee the works, and the affliction, and the poverty, (but rich thou art,) and the blasphemy from those declaring Jews to be themselves, and not are, but an assembly of the adversary.

Revelation 2:10 Not fear thou the things thou art about to suffer; lo, is about to cast the accuser from of you into prison, so that you may be tried; and you shall have affliction days ten. Be thou faithful till death, and I will give to thee the crown of the life.

Revelation 2:11 The one having an ear, let him hear what the spirit says to the congregations. The one overcoming not he may be hurt by the death the second.

Revelation 2:12 And by the messenger of the in Pergamos congregation do thou write: These things says the one having the broad sword that two-mouthed the sharp.

Revelation 2:13 I know the works of thee, and where thou dwellest, where the throne of the adversary; and thou holdest fast the name of me, and not thou didst deny the faith of me, even in those days in which Antipas the witness of me the faithful, who was killed among you, where the adversary dwells.

Revelation 2:14 But I have against thee a few things, because thou hast there some holding the teaching of Balaam, who instructed the Balak to cast a stumbling-block before the sons of Israel, to eat idol sacrifices and to fornicate.

Revelation 2:15 So hast also thou some holding the teaching of the Nicolaitans in like manner.

Revelation 2:16 Change thy mind therefore; if but not, I am coming to thee quickly, and I will war with them by the broadsword of the mouth of me.

Revelation 2:17 The one having an ear, let him hear what the spirit says to the congregations. To the one coming I will give to him of the manna of that having been hidden, and I will give to him a pebble white, and on the pebble a name new having been written, which no one knows if not the one receiving.

Revelation 2:18 And by the messenger of the in Thyatira congregation write: These things says the son of the God, the one having the eyes of himself as a flame of fire, and the feet of him like to fine white brass.

Revelation 2:19 I know of thee the works, and the love, and the faith, and the service, and the patient endurance of thee, and the works of thee the last more of the first.

Revelation 2:20 But I have against thee, because thou lettest alone the wife of thee Jezebel, the one calling herself a prophetess, and she teaches and seduces the my bond-servants, to fornicate and to eat idol sacrifices.

Revelation 2:21 And I gave to her time so that she might reform, and not she wills to reform from the fornication of herself;

Revelation 2:22 lo, I cast her into a bed, and those committing adultery with her into affliction great, if not they should reform from the works of her,

Revelation 2:23 and the children of her I will kill with death; and I shall know all the congregations, that I am the one searching reins and hearts; and I will give to you to each one according to the works of you.

Revelation 2:24 To you but I say, to the remaining ones to those in Thyatira, as many as not hold the teaching this, who not knew the depths of the adversary (as they say). Not I will lay on you other burden;

Revelation 2:25 but what you have, hold fast till of which I may have come.

Revelation 2:26 And the one overcoming, and the one keeping till an end the works of me, I will give to him authority over the nations;

Revelation 2:27 and he shall rule them with a rod made of iron, as the vessels those earthen ones it is breaking together, as also I received from of the Father of me;

Revelation 2:28 and I will give to him the star the morning.

Revelation 2:29 The one having an ear, let him hear what the spirit says to the congregations.

Diaglott, Revelation 3

Revelation 3:1 And by the messenger of the in Sardis congregation write: These things says the one having the seven spirits of the God, and the seven stars. I know of thee the works, that a name thou hast that thou livest, and dead thou art.

Revelation 3:2 Become thou vigilant, and strengthen the things remaining which were about to die; not for I have found of thee the works having been complete in presence of the God of me.

Revelation 3:3 Remember thou therefore how thou hast received and thou didst hear, and observe, and reform. If therefore not thou shouldst have watched, I may have come on thee as a thief, and not not thou mayest have known what hour I may have come on thee.

Revelation 3:4 But thou hast a few names in Sardis, which not soiled the garments of themselves; and they shall walk with me in white (robes), because worthy they are.

Revelation 3:5 The one overcoming, this shall invest himself with garments white; and not not I will blot out the name of him out of the scroll of the life, and I will confess the name of him in presence of the Father of me, and in presence of the messengers of him.

Revelation 3:6 The one having an ear, let him hear what the spirit says to the congregation.

Revelation 3:7 And by the messenger of the in Philadelphia congregation write: These things says the holy one, the true one, the one having the key of the David; the one opening, and no one shuts; and shuts, and no one opens.

Revelation 3:8 I know of thee the works; lo, I have placed before thee a door having been opened, which no one is able to shut her; because a little thou hast power, and thou hast kept of me the word, and not thou didst deny the name of me.

Revelation 3:9 Lo, I give out of the assembly of the adversary those saying themselves Jews, to be, and not they are, but speak falsely; lo, I will make them, so that they may have come and may have prostrated before the feet of thee, and they may have known, that I loved thee;

Revelation 3:10 because thou hast kept the word of the patience of me, also I thee will keep from the hour of the trial of that being about to come on the habitable whole, to try those dwelling on the earth.

Revelation 3:11 I come speedily; hold thou fast what thou hast, so that no one may have taken the crown of thee.

Revelation 3:12 The one overcoming, I will make him a pillar in the temple of the God of me, and outside not not he may have gone out any more; and I will write on him the name of the God of me, and the name of the city of the God of me, of the new Jerusalem, that coming down out of the heaven from the God of me, and the name of me the new.

Revelation 3:13 The one having an hear, let him hear what the spirit says to the congregations.

Revelation 3:14 And by the messenger of the in Laodicea congregation write: These things says the Amen, the witness the faithful and true, the beginning of the creation of the God.

Revelation 3:15 I know of thee the works, that neither cold thou art, nor hot; I wish cold thou wert, or hot.

Revelation 3:16 Thus, because lukewarm thou art, and neither hot nor cold, I am about thee to vomit out of the mouth of me. Because thou sayest;

Revelation 3:17 that rich I am, and have been enriched, and not any need I have, and not thou knowest, that thou art the wretched one and the pitiable one, and poor and blind and naked;

Revelation 3:18 I counsel thee to have bought from of me gold having been burnt by fire, so that thou mayest have been rich; and garments white, so that thou mightest have been clothed, and not might have appeared the shame of the nakedness of thee; and eye-salve, to have rubbed in the eyes of thee, so that thou mayest see.

Revelation 3:19 I as many as if I may love, I prove and admonish; be thou zealous therefore and reform.

Revelation 3:20 Lo, I have stood at the door, and knock; if any one may have heard the voice of me, and may have opened the door, I will go in to him, and sup with him, and he with me.

Revelation 3:21 The one overcoming, I will give to him to have sat with me in the throne of me, as also I overcame, and am sat down with the Father of me in the throne of him.

Revelation 3:22 The one having an hear, let him hear what the spirit says to the congregations.

Diaglott, Revelation 4

Revelation 4:1 After these things I saw, and lo, a door having been opened in the heaven, and the voice the first which I heard as of a trumpet talking with me, saying: Come thou up here, and I will show to thee the things it behooves to have done after these things.

Revelation 4:2 And immediately I was in spirit; and lo, a throne was placed in the heaven, and on the throne one sitting;

Revelation 4:3 and the one sitting like in appearance to a stone a jasper and a sardius; and a rainbow around about the throne like in appearance to an emerald.

Revelation 4:4 And round about the throne thrones twenty-four; and on the thrones twenty-four elders sitting, having been clothed, with garments white, and on the heads of them crowns golden.

Revelation 4:5 And from the throne proceed lightnings and voices and thunders; and seven lamps of fire burning in presence of the throne, which are the seven spirits of the God;

Revelation 4:6 and in presence of the throne as a sea made of glass, like crystal; and in midst of the throne and in a circle of the throne four living ones being full of eyes before and behind.

Revelation 4:7 And the living one the first like to a lion, and the second living one like to a young bullock, and the third living one had the face of a man, and the fourth living one like to an eagle flying.

Revelation 4:8 And the four living ones, one by one of them had apiece wings six, round about and within they are full of eyes; and rest not they have of day and of night, saying: Holy holy, holy Lord the God the almighty, the one who was and the one existing and the one coming.

Revelation 4:9 And when shall give the living ones glory and honor and thanks to the one sitting on the throne, to the one living for the ages of the ages,

Revelation 4:10 shall fall down the twenty-four elders in presence of the one sitting on the throne, and they shall do homage to the one living for the ages of the ages, and they shall cast the crowns of themselves in presence of the throne saying;

Revelation 4:11 worthy thou art, O Lord, to receive the glory and the honor and the power; because thou didst create the all things, and on account of the will of thee they were, and were created.

Diaglott, Revelation 5

Revelation 5:1 And I saw on the right of the one sitting on the throne a scroll having been written within and at the back, having been sealed up with seals seven.

Revelation 5:2 And I saw a messenger strong, publishing with a voice great: Who is worthy to open the scroll, and to loose the seals of it?

Revelation 5:3 And no one was able in the heaven, nor on the earth, nor under the earth, to open the scroll, nor to see it.

Revelation 5:4 And I was weeping much, because no one worthy was found to open the scroll, nor to see it.

Revelation 5:5 And one of the elders says to me: Not do thou weep; lo, prevailed the lion that of the tribe of Judah, the root of David, to open the scroll and the seven seals of it.

Revelation 5:6 And I saw in midst of the throne and of the four living ones, and in midst of the elders, a young lamb having been standing as having been slaughtered, it had horns seven, and eyes seven, they are the seven spirits of the God those having been sent forth into all the earth.

Revelation 5:7 And he came and took the scroll from the right of the one sitting on the throne.

Revelation 5:8 And when he took the scroll, the four living ones and the twenty-four elders fell down in presence of the lamb, having each one harps, and bowls golden being full of odors, which are the prayers of the holy ones.

Revelation 5:9 And they sung a song new, saying: Worthy thou art to receive the scroll, and to open the seals of it; because thou wast slain, and didst buy back for the God us with the blood of thee out of every tribe and tongue and people and nation;

Revelation 5:10 and thou didst make them to the God of us kings and priests, and they shall reign on the earth.

Revelation 5:11 And I saw, and I heard a voice of messengers many in a circle of the throne and of the living ones and of the elders; and was the number of them myriads of myriads, and thousands of thousands;

Revelation 5:12 saying with a voice great: Worthy is the lamb that having been killed to receive the power and wealth and wisdom and strength and honor and glory and blessing.

Revelation 5:13 And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea which is, and the things in them, all, I heard saying: To the one sitting on the throne and to the lamb the blessing and the honor and the glory and the might for the ages of the ages.

Revelation 5:14 And the four living ones said: So be it; and the elders fell down and did homage.

Diaglott, Revelation 6

Revelation 6:1 And I saw when opened the lamb one of the seven seals, and I heard one of the four living ones saying, as a voice of thunder: Come thou and see thou.

Revelation 6:2 And I saw, and lo a horse white, and the one sitting on him having a bow; and was given to him a crown, and he came out conquering, and that he might conquer.

Revelation 6:3 And when he opened the seal the second, I heard the second living one saying: Come thou.

Revelation 6:4 And came out another horse red; and to the one sitting on him it was given to him to take the peace from the earth, and so that each other they might kill; and was given to him a sword great.

Revelation 6:5 And when he opened the seal the third I heard the third living one saying: Come thou and see thou. And I saw, and lo a horse black, and the one sitting on him having a balance in the hand of himself.

Revelation 6:6 And I heard a voice in midst of the four living ones saying: A small measure of wheat for a denarius; and three small measures of barley for a denarius; and the oil and the wine not thou mayest hurt.

Revelation 6:7 And when he opened the seal the fourth, I heard the fourth living one saying: Come and see thou.

Revelation 6:8 And I saw, and lo a horse pale, and the one sitting on him, a name to him the Death; and the unseen followed with him; and was given to him authority over the fourth part of the earth, to kill with sword and with famine and with death, and by the wild beasts of the earth.

Revelation 6:9 And when he opened the fifth seal, I saw under the altar the souls of those having been killed because of the word of the God, and because of the testimony which they held;

Revelation 6:10 and they cried with a voice great, saying: How long, the sovereign the holy one and true one, not thou judgest and avengest the blood of us from those dwelling on the earth?

Revelation 6:11 And was given to them a robe white, and it was said to them, that they should rest yet a time, till should be completed also the fellow-slaves of them and the brethren of them, those being about to be killed as even they.

Revelation 6:12 And I saw when he opened the seal the sixth, and an earthquake great was, and the sun black became as sackcloth of hair, and the moon whole became as blood,

Revelation 6:13 and the stars of the heaven fell to the earth, as a fig-tree casts the untimely figs of her by a wind great being shaken,

Revelation 6:14 and the heaven was separated from as a scroll being rolled up, and every mountain and island out of the places of themselves were moved;

Revelation 6:15 and the kings of the earth and the great ones and the commanders and the rich ones and the strong ones, and every bondman and every freeman hid themselves in the caves and in the rocks of the mountains,

Revelation 6:16 and they say to the mountains and to the rocks: Fall you on us, and hide you us from face of the one sitting on the throne, and from the wrath of the lamb;

Revelation 6:17 because came the day the great of the wrath of him; and who is able to stand?

Diaglott, Revelation 7

Revelation 7:1 And after these things I saw four messengers standing on the four corners of the earth, holding the four winds of the earth, so that not might blow a wind on the earth, nor on the sea, nor on any tree.

Revelation 7:2 And I saw another messenger rising up from a rising of sun, having a seal of God living; and he cried with a voice great to the four messengers, to whom it was given for them to injure the earth and the sea,

Revelation 7:3 saying: Not do you injure the earth, not the sea, nor the trees, till we have sealed the bond-servants of the God of us on the foreheads of them.

Revelation 7:4 And I heard the number of those having been sealed, one hundred forty four thousands having been sealed out of every tribe of sons of Israel;

Revelation 7:5 out of tribe of Judah, twelve thousands having been sealed; out of tribe of Reuben, twelve thousands having been sealed; out of tribe of Gad, twelve thousands having been sealed;

Revelation 7:6 out of tribe of Aser, twelve thousands having been sealed; out of tribe of Naphtali, twelve thousands having been sealed; out of tribe of Manasseh, twelve thousands having been sealed;

Revelation 7:7 out of the tribe of Simon, twelve thousand having been sealed; out of tribe of Levi, twelve thousands having been sealed; out of tribe of Issachar, twelve thousands having been sealed;

Revelation 7:8 out of tribe of Zebulun, twelve thousands having been sealed; out of tribe of Joseph, twelve thousands having been sealed; out of tribe of Benjamin, twelve thousand having been sealed.

Revelation 7:9 After these things I saw, and lo a crowd great, which to have numbered him no one was able, out of every nation and of tribes and of peoples and of tongues, standing in presence of the throne and in presence of the lamb, having been clothed robes white, and palms in the hands of them;

Revelation 7:10 and they cry with a voice great, saying: The salvation to the God of us to that one sitting on the throne, and to the lamb.

Revelation 7:11 And all the messengers stood in a circle of the throne and of the elders and of the four living ones, and fell down before the throne and the faces of themselves, and worshipped the God,

Revelation 7:12 saying: So be it; the blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the strength to the God of us for the ages of the ages; so be it.

Revelation 7:13 And answered one of the elders, saying to me: These the ones having been clothed the robes the white, who are they, and whence came they?

Revelation 7:14 And I said to him: O lord of me, thou knowest. And he said to me: These are they coming out of the affliction the great, and washed the robes of themselves, and whitened them in the blood of the lamb.

Revelation 7:15 On account of this they are in presence of the throne of the God, and publicly serve him day and night in the temple of him; and the one sitting on the throne, pitches his tent over them.

Revelation 7:16 Not they will hunger more, neither will they thirst more, nor not may fall on them the sun, nor any heat;

Revelation 7:17 because the lamb the in the midst of the throne will tend them, and will them to of life fountains of waters; and will wipe away the God every tear from the eyes of them.

Diaglott, Revelation 8

Revelation 8:1 And when he opened the seal the seventh, was silence in the heaven about half an hour.

Revelation 8:2 And I saw the seven messengers, who in presence of the God have stood; and were given to them seven trumpets.

Revelation 8:3 And another messenger came, and stood at the altar, having a censer golden; and was given to him incenses many, so that he might give for the prayers of the holy ones of all on the altar the golden that in presence of the throne.

Revelation 8:4 And went up the smoke of the incenses with the prayers of the holy ones from hand of the messenger, in presence of the God.

Revelation 8:5 And took the messenger the censer, and filled him from the fire of the altar, and cast into the earth; and were voices and thunders and lightnings and an earthquake.

Revelation 8:6 And the seven messengers, those having the seven trumpets, prepared themselves, so that they might sound.

Revelation 8:7 And the first sounded, and was hail and fire having been mingled with blood, and they were cast into the earth; and the third of the earth was burnt up, and the third of the trees was burnt up, and all grass green was burnt up.

Revelation 8:8 And the second messenger sounded, and as it were a mountain great with fire burning was cast into the sea; and became the third of the sea, blood;

Revelation 8:9 and died the third of the creatures of the in the sea, things having souls; and the third of the ships was destroyed.

Revelation 8:10 And the third messenger sounded, and fell from the heaven a star great burning like a lamp, and it fell on the third of the rivers, and on the fountains of the waters.

Revelation 8:11 And the name of the star is called the Wormwood; and became the third of the waters into wormwood; and many of the men died of the waters, because they were made bitter.

Revelation 8:12 And the fourth messenger sounded, and was smitten the third of the sun and the third of the moon and the third of the stars, so that might be darkened the third of them, and the day not might shine the third of herself, and the night in like manner.

Revelation 8:13 And I saw and I heard one eagle flying in mid-heaven, saying with a voice great: Woe, woe, woe to those dwelling on the earth, from the remaining sounds of the trumpet of the three messengers of those being about to sound.

Diaglott, Revelation 9

Revelation 9:1 And the fifth messenger sounded, and I saw a star from the heaven having fallen to the earth, and was given to him the key of the pit of the deep;

Revelation 9:2 and he opened the pit of the deep. And went up a smoke out of the pit as a smoke of a furnace great, and was darkened the sun and the air by the smoke of the pit.

Revelation 9:3 And out of the smoke went out locusts into the earth, and was given them authority as having authority the scorpions of the earth;

Revelation 9:4 and it was said to them, that not they should injure the grass of the earth, nor any green thing, nor any tree, if not the men those who not have the seal of the God on the foreheads of themselves;

Revelation 9:5 and it was given to them that not they might kill them, but that they might torment months five; and the torment of them as a torment of a scorpion, when it may strike a man.

Revelation 9:6 And in the days those shall seek the men the death, and not not shall find him; and they shall desire to die, and shall flee away from them the death.

Revelation 9:7 And the forms of the locusts like to horses having been prepared for war; and on the heads of them as it were crowns golden, and the faces of them as faces of men,

Revelation 9:8 and they had hairs as hairs of women, and the teeth of them as of lions were,

Revelation 9:9 and they had breastplates as breastplates iron, and the sound of the wings of them as sound of chariots of horses many rushing into battle.

Revelation 9:10 And they have tails like to scorpions, and stings was in the tails of them; and the authority of them to injure the men months five.

Revelation 9:11 They have over themselves a king the messenger of the deep; a name to him in Hebrew, of Abaddon, and in the Greek a name he has of Apollyon.

Revelation 9:12 The woe the one passed away; lo, comes more two woes after these.

Revelation 9:13 And the sixth messenger sounded, and I heard voice one from the four horns of the altar of the golden of that in presence of the God,

Revelation 9:14 saying to the sixth messenger the one having the trumpet: Loose thou the four messengers those having been bound by the river the great Euphrates.

Revelation 9:15 And were loosed the four messengers those having been prepared for the hour and a day and a month and a year, so that they should kill the third of the men.

Revelation 9:16 And the number of the armies of the cavalry, two myriads of myriads; I heard the number of them.

Revelation 9:17 And thus I saw the horses in the vision and those sitting of them, having breastplates fiery and hyacinthine and brimstone-like; and the heads of the horses as heads of lions, and out of the mouths of them goes out fire and smoke and brimstone.

Revelation 9:18 By the three plagues these were killed the third of the men, by the fire and the smoke and the brimstone that going forth out of the mouths of them.

Revelation 9:19 The for authority of the horses in the mouth of them is, and in the tails of them; the for tails of them like serpents, having heads; and with them they injure.

Revelation 9:20 And the remaining ones of the men who not were killed by the plagues these, not reformed from the works of the hands of themselves, so that not they might worship the demons, and the idols the golden ones and the silver ones and the copper ones and the stone ones and the wooden ones, which neither to see are able nor to hear, nor to walk;

Revelation 9:21 and not reformed from the murders of themselves, nor from the sorceries of themselves, nor from the fornication of themselves, nor from the thefts of themselves.

Diaglott, Revelation 10

Revelation 10:1 And I saw another messenger strong coming down from the heaven, having been clothed with a cloud, and the rainbow on the head of him, and the face of him as the sun, and the feet of him as pillars of fire;

Revelation 10:2 and having in the hand of himself a little scroll having been opened; and he placed the foot of himself the right on the sea, the and left on the land;

Revelation 10:3 and he cried with a voice great even as a lion roars. And when he cried, spoke the seven thunders the of themselves voices.

Revelation 10:4 And when spoke the seven thunders, I was about to write; and I heard a voice from the heaven saying: Seal thou up what spoke the seven thunders, and not these things thou mayest write.

Revelation 10:5 And the messenger, whom I saw standing on the sea and on the land, lifted up the hand of himself the right towards the heaven,

Revelation 10:6 and he swore by the one living for the ages of the ages, who created the heaven and the things in it, and the earth and the things in her, and the sea and the things in her, because time not yet shall be;

Revelation 10:7 but in the days of the voice of the seventh messenger, when he may be about to sound, and be finished the secret of the God, as he announced glad tidings the of himself bond-servants the prophets.

Revelation 10:8 And the voice which I heard from the heaven, again speaking with me, and saying: Go thou, take thou the little scroll that having been opened in the hand of the messenger of the one standing on the sea and on the land.

Revelation 10:9 And I went to the messenger, saying to him, to give to me the little scroll. And he says to me: Take thou and eat thou it; and it will embitter to thee the belly, but in the mouth of thee it will be sweet as honey.

Revelation 10:10 And I took the little scroll out of the hand of the messenger, and ate it; and it was in the mouth of me as honey, sweet; and when I ate it, was made bitter the belly of me.

Revelation 10:11 And he says to me: It behooves thee again to prophesy to peoples and nations and tongues and kings many.

Diaglott, Revelation 11

Revelation 11:1 And was given to me a reed like to a rod, saying: Rise thou, and measure thou the temple of the God, and the altar, and those worshipping in it;

Revelation 11:2 and the court that outside of the temple do thou cast out and not her thou mayest measure, because it was given to the nations; and the city the holy shall they tread months forty two.

Revelation 11:3 And I will give to the two witnesses of me, and they shall prophesy days a thousand two hundred sixty, having been clothed with sackcloth.

Revelation 11:4 These are the two olive trees and the two lampstands those in presence of the Lord of the earth standing.

Revelation 11:5 And if any one them wills to injure, fire proceeds out of the mouth of them, and eats up the enemies of them; and if any one them wills to injure, thus it behooves him to be killed.

Revelation 11:6 These have the heaven authority to shut, so that not rain it may rain the days of the prophesy of them; and authority they have over the waters, to turn them into blood, and to smite the earth, as often as if they should will, with every plague.

Revelation 11:7 And when they may finish the testimony of themselves, the wild-beast that rising up out of the deep will make with them war, and will conquer them, and will kill them.

Revelation 11:8 And the dead body of them into the street city of the great, which is called spiritually Sodom and Egypt, where also the Lord of them was crucified.

Revelation 11:9 And they took of the peoples and of the tribes and of tongues and of nations the dead body of them days three and a half, and the dead bodies of them not will suffer, to be put into a tomb.

Revelation 11:10 And those dwelling on the earth rejoice over them, and will be glad, and gifts will send to each other, because these the two prophets tormented those dwelling on the earth.

Revelation 11:11 And after the three days and a half, breath of life from the God entered in them; and they stood on the feet of themselves, and fear great fell on those beholding them.

Revelation 11:12 And they heard a voice great from the heaven, saying to them: Come up hither. And they went up to the heaven in the cloud; and beheld them the enemies of themselves.

Revelation 11:13 And in that the hour was an earthquake great, and the tenth of the city fell, and were killed in the earthquake names of men thousands seven; and the remaining ones afraid became, and they gave glory to the God of the heaven.

Revelation 11:14 The woe the second passed away; lo, the woe the third comes speedily.

Revelation 11:15 And the seventh messenger sounded, and were voices great in the heaven, saying: Became the kingdom of the world, of the Lord of us and of the Anointed of him, and he will reign for the age of the ages.

Revelation 11:16 And the twenty-four elders those in presence of the God sitting on the thrones of themselves, fell on the faces of themselves, and worshipped the God,

Revelation 11:17 saying: We give thanks to thee, O Lord the God the almighty, the one existing and who was, because thou hast taken the power of thee the great, and reigned.

Revelation 11:18 And the nations were angry, and came the wrath of thee, and the season of the dead ones, to be judged and to give the reward to the bond-servants of thee the prophets and to the holy ones and to those fearing the name of thee the small ones and the great ones, and to destroy those destroying the earth.

Revelation 11:19 And was opened the temple of the God in the heaven, and was seen the ark of the covenant of the Lord in the temple of him; and were lightnings and voices and thunders and an earthquake and hail great.

Diaglott, Revelation 12

Revelation 12:1 And a sign great was seen in the heaven; a woman having been clothed with the sun, and the moon underneath the feet of her, on the head of her a crown of stars twelve,

Revelation 12:2 and in womb having she cries out travailing and being pained to bring forth.

Revelation 12:3 And was seen another sign in the heaven, and lo a dragon great fiery-red, having heads seven and horns ten, and on the heads of him seven diadems;

Revelation 12:4 and the tail of him draws the third of the stars of the heaven, and cast them into the earth. And the dragon stood in presence of the woman of that being about to bring forth, so that when she might bring forth, the child of her he might eat up.

Revelation 12:5 And she brought forth, a son a male, who is about to rule all the nations with a rod made of iron; and was snatched away the child of her to the God and to the throne of him.

Revelation 12:6 And the woman fled into the desert, where she was there a place having been prepared by the God, so that there they might nourish her days a thousand two hundred sixty.

Revelation 12:7 And was a war in the heaven; the Michael and the messengers of him of the to have fought with the dragon, and the dragon fought and the messengers of him,

Revelation 12:8 and not were strong, neither a place was found of them longer in the heaven.

Revelation 12:9 And was cast the dragon the great, the serpent the old, the one being called accuser, and the adversary, the one deceiving the inhabitable whole, was cast into the earth, and the messengers of him with him were cast.

Revelation 12:10 And I heard a voice great in the heaven, saying: Now came the salvation and the power and the kingdom of the God of us, and the authority of the Anointed of him; because was cast down the accuser of the brethren of us, the one accusing them in presence of the God of us day and night;

Revelation 12:11 and they overcame him through the blood of the lamb, and through the word of the testimony of themselves; and not they loved the life of themselves till death.

Revelation 12:12 Because of this rejoice you the heavens and those in them tabernacling: Woe to the earth and to the sea, because went down the accuser to you, having wrath great, knowing, that a little season he has.

Revelation 12:13 And when saw the dragon, that he was cast into the earth, he pursued the woman who brought forth the male.

Revelation 12:14 And were given to the woman two wings of the eagle the great, so that she might fly into the desert into the place of herself, where she is nourished there a season and seasons and half of a season, from face of the serpent.

Revelation 12:15 And cast the serpent out of the mouth of herself after the woman water as a river, so that her borne a long by a river he might cause.

Revelation 12:16 And helped the earth the woman, and opened the earth the mouth of herself, and drank up the river, which cast the dragon out of the mouth of himself.

Revelation 12:17 And was enraged the dragon against the woman, and went away to make war with the remaining ones of the seed of her, of those keeping the commandments of the God, and having the testimony of Jesus.

Diaglott, Revelation 13

Revelation 13:1 And I placed on the sand of the sea. And I saw out of the sea a wild-beast coming up, having horns ten and heads seven, and on the horns of him ten diadems, and on the heads of him names of blasphemy.

Revelation 13:2 And the wild-beast which I saw, was like to a leopard, and the feet of him as of a bear, and the mouth of him as a mouth of a lion. And gave to him the dragon the power of himself, and the throne of himself, and authority great.

Revelation 13:3 And one of the heads of him as if having been slain to death; and the stroke of the death of him was healed. And wondered whole the earth after the wilds beast,

Revelation 13:4 and they did homage to the dragon, because he gave the authority to the wild-beast, and they did homage to the wild-beast, saying: Who like to the wild-beast? and who is able to make war with him?

Revelation 13:5 And was given to him a mouth speaking great things and blasphemies; and was given to him authority to act months forty two.

Revelation 13:6 And he opened the mouth of himself for blasphemy against the God, to blaspheme the name of him, and the tabernacle of him, and those in the heaven, tabernacling.

Revelation 13:7 And it was given to him war to make with the holy ones, and to overcome them; and was given to him authority over every tribe and people and tongue and nation.

Revelation 13:8 And will worship him all those dwelling on the earth, of which not has been written the name in the scroll of the life of the lamb of that having been killed, from a casting down of a world.

Revelation 13:9 If any one has an hear, let him hear.

Revelation 13:10 If any one captivity leads together, into captivity he shall be led; if any one with a sword will kill, it is necessary him with a sword to be killed. Here is the patient endurance and the faith of the holy ones.

Revelation 13:11 And I saw another wild-beast coming up out of the earth, and he had horns two like a lamb, and he spoke as a dragon.

Revelation 13:12 And the authority of the first wild-beast all he does in presence of him; and he makes the earth and those in her dwelling that they should worship the wilds beast the first, of whom was healed the stroke of the death of him;

Revelation 13:13 and he makes signs great, and fire so that out of the heaven it may come down into the earth, in presence of the men.

Revelation 13:14 And he deceives those dwelling on the earth, by means of the signs which it was given to him to do in presence of the wild-beast; saying to those dwelling on the earth, to make an image to the wild-beast, which has the stroke of the sword and lived.

Revelation 13:15 And it was given to him to give breath to the image of the wild-beast, so that both should speak the image of the wild-beast, and should cause, as many as not would do homage to the image of the wild-beast that they should be killed.

Revelation 13:16 And he causes all, the little ones and the great ones, and the rich ones and the poor ones, and the freedom and the bondmen, that they should give to them a mark on the hand of them the right, or on the forehead of them;

Revelation 13:17 and that no one may be able to buy or to sell, if not the one having the mark, the name of the wild-beast, or the number of the name of him.

Revelation 13:18 Here the wisdom is; the one having a mind, let him compute the number of the wild-beast; a number for of a man it is, and the number of him six hundred and sixty-six.

Diaglott, Revelation 14

Revelation 14:1 And I saw, and lo the lamb having been standing on the mount Zion, and with him a hundred forty-four thousands, having the name of him and the name of the Father of him having been written on the foreheads of themselves.

Revelation 14:2 And I heard a voice out of the heaven as a voice of waters many, as a voice of thunder great; and the voice which I heard, as of harpers harping on the harps of themselves.

Revelation 14:3 And they sing a song new in presence of the throne, and in presence of the four living ones, and of the elders; and no one was able to learn the song, if not the hundred forty-four thousands, those having been bought from the earth.

Revelation 14:4 There are, those with women not were defiled; virgins for they are; these are those following the lamb where ever he may go; these were bought from the men a fruit-fruit to the God and to the lamb;

Revelation 14:5 and in the mouth of them not was found falsehood; without blame for they are.

Revelation 14:6 And I saw another messenger flying in mid-heaven, having glad tidings age-lasting to proclaim those sitting on the earth, even to every nation and tribe and tongue and people;

Revelation 14:7 saying with a voice great: Fear you the God and give you to him glory, because is come the hour of the judgment of him; and worship you the one having made the heaven and the earth and the sea and fountains of water.

Revelation 14:8 And another messenger followed, saying: It is fallen, is fallen Babylon the great; because of the wine of the wrath of the fornication of herself she was given to drink all nations.

Revelation 14:9 And another messenger third followed them, saying with a voice great: If any one worships the wild-beast and the image of him, and receives a mark on the forehead of himself, or on the hand of himself;

Revelation 14:10 even he shall drink of the wine of the wrath of the God, of that having been mingled unmixed in the cup of the anger of him, and he shall be tormented with fire and brimstone in presence of the holy messengers and in presence of the lamb.

Revelation 14:11 And smoke of the torment of them for ages of ages rises up; and not they have rest day and night those worshipping the wild-beast and the image of him, and if any one receives the mark of the name of him.

Revelation 14:12 Here patient endurance of the holy ones is, those keeping the commandments of the God, and the faith of Jesus.

Revelation 14:13 And I heard a voice out of the heaven, saying: Write thou: Blessed ones the dead ones those in Lord dying from hence forth; yes, says the spirit, so that they may rest from the labors of themselves; the but works of them follows with them.

Revelation 14:14 And I saw, and lo a cloud white, and on the cloud sitting like a son of man, having on the head of himself a crown golden, and in the hand of himself a sickle sharp.

Revelation 14:15 And another messenger came forth out of the temple, crying with a voice great to the one sitting on the cloud: Send thou the sickle of thee, and reap thou, because is come the hour of the to reap, because is dry the harvest of the earth.

Revelation 14:16 And cast the one sitting on the cloud the sickle of himself on the earth; and was reaped the earth.

Revelation 14:17 And another messenger came forth out of the temple of that in the heaven, having also himself a sickle sharp.

Revelation 14:18 And another messenger came forth out of the altar, having authority over the fire; and he called with a cry great to the one having the sickle the sharp, saying: Send thou of thee the sickle the sharp, and cut off thou the clusters of the vine of the earth, because are ripened the grapes of her;

Revelation 14:19 and cast the messenger the sickle of himself into the earth, and was cut off the vine of the earth, and cast into the wine-press of the wrath of the God the great.

Revelation 14:20 And was trodden the wine-press outside of the city, and came forth blood out of the wine-press even to the bridles of the horses from furlongs a thousand six hundred.

Diaglott, Revelation 15

Revelation 15:1 And I saw another sign in the heaven great and wonderful, messengers seven, having plagues seven the last ones, because in them was finished the wrath of the God.

Revelation 15:2 And I saw as a sea glassy having been mingled with fire, and those being conquerors of the wild-beast and of the image of him, and of the number of the name of him, standing on the sea the glassy having harps of the God.

Revelation 15:3 And they sing the song of Moses a bond-servant of the God, and the song of the lamb, saying: Great and wonderful the works of thee, O Lord the God the almighty, just and true the ways of thee, the king of the nations;

Revelation 15:4 who not not may fear thee, O Lord, and may glorify the name of thee? because alone bountiful; because all the nations shall come and shall worship in presence of thee; because the righteous acts of thee were manifested.

Revelation 15:5 And after these things I saw, and was opened the temple of the tabernacle of the testimony in the heaven;

Revelation 15:6 and came out the seven messengers those having the seven plagues out the temple, having been clothed linen pure bright, and having been girt round about the breasts girdles golden.

Revelation 15:7 And one of the four living ones gave to the seven messengers seven bowls golden, being full of the wrath of the God of that one living for the ages of the ages.

Revelation 15:8 And was full the temple of smoke from the glory of the God and from the power of him; and no one was able to enter into the temple, till should be finished the seven plagues of the seven messengers.

Diaglott, Revelation 16

Revelation 16:1 And I heard a voice great out of the temple, saying to the seven messengers: Go you forth and do you pour out the seven bowls of the wrath of the God into the earth.

Revelation 16:2 And went forth the first, and poured out the bowl of himself on the land; and was an ulcer bad and evil on the men those having the mark of the wild-beast, and those doing reverence of the image of him.

Revelation 16:3 And the second messenger poured out the bowl of himself into the sea; and it became blood as of a dead one, and every soul of life died in the sea.

Revelation 16:4 And the third poured out the bowl of himself into the rivers and into the fountains of the waters; and it became blood.

Revelation 16:5 And I heard the messenger of the waters saying: Righteous art thou, the one existing and who was, the bountiful one, because these things thou hast judged;

Revelation 16:6 because blood of holy ones and of prophets they poured out, and blood to them thou gavest to drink; worthy they are.

Revelation 16:7 And I heard the altar saying: Yes, O Lord the God the almighty, true and righteous the judgments of thee.

Revelation 16:8 And the fourth poured out the bowl of himself on the sun; and was given to him to burn the men in fire.

Revelation 16:9 And were burned the men heat great, and blasphemed the name of the God of that having authority over plagues these; and not they reformed to give to him glory.

Revelation 16:10 And the fifth poured out the bowl of him on the throne of the wild-beast. And became the kingdom of him darkened; and they bit the tongues of themselves because of the anguish,

Revelation 16:11 and they blasphemed the God of the heaven because of the pains of themselves and because of the ulcers of themselves; and not they reformed from the works of themselves.

Revelation 16:12 And the sixth poured out the bowl of himself on the river the great Euphrates; and was dried up the water of it, so that might be prepared the way of the kings of those from risings of a sun.

Revelation 16:13 And I saw out of the mouth of the dragon and out of the mouth of the wild-beast and out of the mouth of the false prophet spirits three unclean as frogs;

Revelation 16:14 (they are for spirits of demons working signs;) which go forth to the kings of the habitable whole, to gather together them for the war of the day of that of the great of the God of the almighty.

Revelation 16:15 (Lo, I come as a thief; blessed the one watching, and keeping the garments of himself, so that not naked he may walk, and they may see the shame of him.)

Revelation 16:16 And he gathered together them into the place that being called in Hebrew Armageddon.

Revelation 16:17 And the seventh poured out the bowl of himself on the air; and came forth a voice great from the temple of the heaven, from the throne, saying: It has been done.

Revelation 16:18 And were lightnings and voices and thunders, and an earthquake was great, such not was from of which the men were on the earth, so great an earthquake so great.

Revelation 16:19 And was the city the great into three parts, and the cities of the nations feel; and Babylon the great was remembered before the God, to give to her the cup of the wine of the wrath of the anger of himself;

Revelation 16:20 and every island fled away, and mountains not were found,

Revelation 16:21 and hail great as if weighing a talent comes down out of the heaven on the men; and blasphemed the men the God on account of the plague of the hail, because great is the plague of her exceedingly.

Diaglott, Revelation 17

Revelation 17:1 And came one of the seven messengers of those having the seven bowls, and spoke with me, saying: Come hither, I will show to thee the judgment of the harlot the great, of that sitting on the waters the many;

Revelation 17:2 with whom committed fornication the kings of the earth, and were made drunk those inhabiting the earth with the wine of the fornication of her.

Revelation 17:3 And he carried away me into a desert in spirit; and I saw a woman sitting on a wild best scarlet, being full of names of blasphemy, having heads seven and horns ten.

Revelation 17:4 And the woman was having clothed purple and scarlet, and having been gilded with gold and a stone precious and pearls having golden a cup in the hand of herself being full of abomination, and the uncleannesses of the fornication of herself,

Revelation 17:5 and on the forehead of herself a name having been written: Mystery: Babylon the great, the mother of the harlots and of the abominations of the earth.

Revelation 17:6 And I saw the woman drunken with the blood of the holy ones, and with the blood of the witnesses of Jesus. And I wondered, having seen her a wonder great.

Revelation 17:7 And said to me the messenger: Why didst thou wonder? I to thee will tell the secret of the woman, and of the wild-beast of that bearing her, of that having the seven heads and the ten horns.

Revelation 17:8 The wild-beast which thou sawest, was, and not is, and is about to come up out of the abyss, and into destruction to go; and will wonder those dwelling on the earth, of whom not has been written the names on the scroll of the life from a casting down of a world, beholding the wild-beast because he was, and not is, and will be present.

Revelation 17:9 Here the mind the one having wisdom. The seven heads, seven mountains are, where the woman sits on them.

Revelation 17:10 And kings seven are; the five fell, the one is, the other not yet is come, and when he may have come, a little him behooves to remain.

Revelation 17:11 And the wild-beast, which was, and not is, even he eighth is, and out of the seven is, and into destruction goes.

Revelation 17:12 And the ten horns which thou sawest, ten kings are, who a kingdom not yet received, but authority as kings one hour they receive with the wild-beast.

Revelation 17:13 These one have purpose, and the power and the authority of themselves to the wild best they give.

Revelation 17:14 These with the lamb will make war; and the lamb will overcome them, because a Lord of lords he is and a king of kings; and those with him, called ones and chosen ones and faithful ones.

Revelation 17:15 And he says to me: The waters which thou sawest, where the harlot sits, peoples and crowds are, and nations and tongues.

Revelation 17:16 And the ten horns which thou sawest, and the wild-beast, these will hate the harlot, and having made desolate will make her even naked, and the flesh of her will eat, and her will burn with fir.

Revelation 17:17 The for God gave into the hearts of them, to have done the purpose of him, and to have done purpose one, and to give the kingdom of themselves to the wild-beast, till shall be finished the words of the God.

Revelation 17:18 And the woman which thou sawest, is the city the great that having kingship over the kings of the earth.

Diaglott, Revelation 18

Revelation 18:1 And after these things I saw another messenger coming down from the heaven, having authority great; and the earth was illuminated from the glory of him.

Revelation 18:2 And he cried out with a strong voice, saying: It is fallen, is fallen, Babylon the great, and is become a habitation of demons, and a haunt of every spirit impure, and a haunt of every bird unclean and having been hated;

Revelation 18:3 because by the wine of the wrath of the fornication of her has been drunken all the nations, and the kings of the earth with her fornicated, and the merchants of the earth by the power of the luxuries of her were enriched.

Revelation 18:4 And I heard another voice from the heaven, saying: Come you out from her, the people of me, so that not you may participate with the sins of her, and from the plagues of her so that not you may receive;

Revelation 18:5 because adhered together of her the sins even to the heaven, and remembered the God the unjust acts of her.

Revelation 18:6 Give you to her, as also she gave, and double you to her double according to the works of her; in the cup which she mixed, do you mix to her double;

Revelation 18:7 how much she glorified herself and lived luxuriously, so much give you to her torment and mourning. Because in the heart of herself she says: I sit a queen, and a widow not I am, and mourning not not I may see;

Revelation 18:8 on account of this in one day will come the plagues of her, death and mourning and famine; and with fire will be burnt up; because strong Lord the God the one having judged her.

Revelation 18:9 And shall weep and shall wail over her the kings of the earth, those with her having fornicated and having lived luxuriously, when they may see the smoke of the burning of her,

Revelation 18:10 from at a distance having stood on account of the fear of the torment of her, saying: Woe, woe, the city great, Babylon the city the strong, because in one hour came the judgment of thee.

Revelation 18:11 And the merchants of the earth weep and mourn over her, because the cargo of them no one buys any more;

Revelation 18:12 cargo of gold and of silver, and of stone of value and of pearl, and of fine cotton and of purple, and of silk and of scarlet; and all wood aromatic, and every vessel ivory, and every vessel of wood most precious and of copper and of iron and of marble;

Revelation 18:13 and cinnamon, and amomum, and odors, and ointment, and frankincense, and wine, and oil, and finest flour, and wheat, and cattle, and sheep; and of horses, and of chariots, and of bodies; and lives of men.

Revelation 18:14 And the fruit season of the earnest desire of the soul of thee went away from thee, and all the dainty things and the splendid things perished from thee, and no longer not not thou mayest find them.

Revelation 18:15 The merchants of these things those having been enriched from her, from at a distance shall stand, because of the fear of the torment of her, weeping and mourning,

Revelation 18:16 and saying: Woe, Woe, the city the great, that having been clothed fine cotton and purple and scarlet, and being gilded with gold and stone precious and pearls; because in one hour is laid waste the so great wealth.

Revelation 18:17 And every pilot, and every one who to a place sailing, and sailors, and as many as the sea work, from at a distance stood,

Revelation 18:18 and cried out beholding the smoke of the burning of her, saying: What like to the city to the great?

Revelation 18:19 and they cast dust on the heads of themselves, and cried out weeping and mourning, saying: Woe, woe, the city the great, by which were enriched all those having ships on the sea by the preciousness of her, because in one hour she was made desolate.

Revelation 18:20 Rejoice thou over her, O heaven, and the holy ones and the apostles and the prophets, because judged the God the judgment of you on her.

Revelation 18:21 And took up one messenger strong a stone as a millstone great, and cast into the sea, saying: Thus with violence shall be cast down Babylon the great city, and not not may be found any more.

Revelation 18:22 And a voice of harpers and of musicians and of flute-players and of trumpeters not not may be heard in thee longer, and every artisan of every art not not may be found in thee longer, and a sound of a millstone not not may be heard in thee longer, and a light of lamp not not may shine in thee longer,

Revelation 18:23 and a voice of bridegroom and of bride not not may be heard in thee longer; because the merchants of thee were the great ones of the earth, because by the magical arts of thee were deceived all the nations.

Revelation 18:24 And in thee bloods of prophets and of holy ones was found, even of all of those having been killed on the earth.

Diaglott, Revelation 19

Revelation 19:1 After these things I heard as a voice great of a crowd large in the heaven, saying: Praise the Lord; the salvation and the glory and the power of the God of us;

Revelation 19:2 because true and righteous the judgment of him; because he judged the harlot the great, which corrupted the earth with the fornication of herself, and avenged the blood of the bond-servants of himself from hand of her.

Revelation 19:3 And a second time they have said: Praise the Lord, and the smoke of her rise up for the ages of the ages.

Revelation 19:4 And fell down the elders those twenty-four, and the four living ones, and did homage to the God to the one sitting on the throne, saying: So be it; praise the Lord.

Revelation 19:5 And a voice from the throne came forth, saying: Praise you the God of us all the bond-servants of him, and those fearing him the little ones and the great ones.

Revelation 19:6 And I heard as a voice of a crowd great, and as a sound of waters many, and as a voice of thunders strong, saying: Praise the Lord; because reigned Lord the God of us, the almighty.

Revelation 19:7 We should rejoice and we should exult, and we should give the glory to him; because came the marriage of the lamb, and the wife of him prepared herself;

Revelation 19:8 and it was given to her, so that she might be clothed with fine cotton bright and clean. (The for fine cotton, the righteous acts is of the holy ones.)

Revelation 19:9 And he says to me: Write thou: Blessed ones those into the supper of the marriage of the lamb having been called. And he says to me: These the words true are of the God.

Revelation 19:10 And I fell before the feet of him to worship him; and he says to me: See not; a fellow-bondsman of thee I am, and of the brethren of thee of those having the testimony of the Jesus; to the God do thou give worship. (The for testimony of the Jesus, is the spirit of the prophecy.)

Revelation 19:11 And I saw the heaven having been opened, and lo a horse white, and the one sitting on him, being called faithful and true, and in righteousness he judges and makes war;

Revelation 19:12 the but eyes of him as a flame of fire, and on the head of him diadems many; having a name having been written which no one knows, if not himself;

Revelation 19:13 and having been clothed with a mantle having been dipped in blood; and is called the name of him: The word of the God.

Revelation 19:14 And the armies those in the heaven followed him on horse white, having been clothed with fire cotton white clean.

Revelation 19:15 And out of the mouth of him goes forth a broad-sword sharp, so that with her he may smite the nations, and he shall tend them with a rod iron; and he treads the wine-press of the wine of the wrath of the anger of the God of the almighty one.

Revelation 19:16 And he has on the mantle and on the thigh of himself a name having been written: King of kings and Lord of lords.

Revelation 19:17 And I saw one messenger standing in the sun; and he cried with a voice great, saying to all to the birds to those flying in mid-heaven: Come you, be you assembled for the supper the great of the God,

Revelation 19:18 so that you may eat flesh of kings and flesh of commanders and flesh of strong ones, and flesh of horses and of those sitting on them, and flesh of all freemen both and bondmen, and little ones and great ones.

Revelation 19:19 And I saw the wild-beast and the kings of the earth and the armies of them having assembled, to make war with the one sitting on the horse and with the army of him.

Revelation 19:20 And was caught the wild-beast, and the with him false-prophet the one having done the signs in presence of him, by which he deceived those having received the mark of the wild-beast, and those doing homage to the image of him; living were cast the two into the lake of the fire that burning with brimstone.

Revelation 19:21 And the remaining ones were killed with the broad-sword of the one sitting on the horse, with the one going forth out of the mouth of him; and all the birds were filled with the flesh of them.

Diaglott, Revelation 20

Revelation 20:1 And I saw a messenger coming down out of the heaven, having the key of the deep, and a chain great on the hand of himself.

Revelation 20:2 And he seized the dragon, the serpent the old, who is an accuser and an adversary, and he bound him a thousand years,

Revelation 20:3 and he cast him into the deep, and shut up and sealed over him, so that not he might deceive longer the nations, till might be ended the thousand years and after these it behooves him to be loosed a little time.

Revelation 20:4 And I saw thrones; and they sat on them, and judgment was given to them; and the souls of those having been cut with an axe because of the testimony of Jesus and because of the word of the God, and who not worshipped the wild-beast not the image of him, and not received the

mark on the forehead and on the hand of themselves; and they lived, and they reigned with the Anointed one the thousand years.

Revelation 20:5 The but remaining ones the dead ones not lived till should be ended the thousand years. This the resurrection the first.

Revelation 20:6 Blessed and holy the one having a portion in the resurrection the first; over such ones the second death not has authority, but they shall be priests of the God and of the Anointed one, and they shall reign with him a thousand years.

Revelation 20:7 And when they may be ended the thousand years, shall be loosed the adversary out of the prison of himself;

Revelation 20:8 and he shall go forth to deceive the nations those in the four corners of the earth, the Gog and the Magog, to assemble them for war, of whom the number of them as the sand of the sea.

Revelation 20:9 And they went up on the breadth of the earth, and encircled the camp of the holy ones, and the city the beloved; and came down fire out of the heaven from the God, and ate up them;

Revelation 20:10 and the accuser the one deceiving them, was cast into the lake of the fire and of the brimstone, where both the wild-beast and the false-prophets; and they will be tormented day and night for the ages of the ages.

Revelation 20:11 And I saw a throne great white, and the one sitting on him, of whom from face fled the earth and the heaven, and a place not was found for them.

Revelation 20:12 And I saw the dead cues, little ones and great ones, having stood in presence of the throne, and books were opened; and another book was opened, which is of the life; and were judged the dead ones out of the things having been written in the books, according to the works of them.

Revelation 20:13 And gave up the sea the dead ones those in her, and the death and the invisible gave up the dead ones those in them; and were judged each one according to the works of themselves.

Revelation 20:14 And the death and the invisible were cast into the lake of the fire; this the death the second is.

Revelation 20:15 And if any one not was found in the book of the life having been written, was cast into the lake of fire.

Diaglott, Revelation 21

Revelation 21:1 And I saw a heaven new and earth new; the for first heaven and the first earth were gone, and the sea not is longer.

Revelation 21:2 And the city the holy, Jerusalem new I saw coming down out of the heaven, from the God having been prepared as a bride having been adorned for the husband of herself.

Revelation 21:3 And I heard a voice great out of the heaven, saying: Lo, the tabernacle of the God with the men, and will tabernacle with them, and they a people of him shall be, and himself the God with them will be, a God of them;

Revelation 21:4 and he will wipe away every tear from the eyes of them, and the death not shall be longer; neither mourning nor crying nor pain not shall be longer; because the first things passed away.

Revelation 21:5 And said the one sitting on the throne: Lo, new all things I make. And he says to me: Write thou; because these the words faithful ones and true ones are.

Revelation 21:6 And he said to me: I has been done. I am the Alpha and the Omega, the beginning and the end. I to the one thirsting will give from of the fountain of the water of the life gratis;

Revelation 21:7 the one overcoming shall inherit these things, and I will be to him a God, and he shall be to me the son.

Revelation 21:8 To the but cowards and faithless ones, and abominable ones, and murderers and fornicators, and sorcerers and idolaters, and all the liars, the portion of them in the lake in that burning with fire and brimstone, which is the death the second.

Revelation 21:9 And came one of the seven messengers of those having the seven bowls those being full of the seven plagues the last ones, and talked with me, saying: Come thou, I will show to thee the bride of the lamb the wife.

Revelation 21:10 And he bore away me in spirit to a mountain great and high, and he showed me the city the holy Jerusalem, coming down out of the heaven from the God,

Revelation 21:11 having the glory of the God; the luminary of her like to a stone most precious, as to a stone jasper being crystalline,

Revelation 21:12 having a wall great and high, having gates twelve, and at the gates messengers twelve, and names having been written, which is the twelve tribes of the sons of Israel.

Revelation 21:13 From east, gates three; from North, gates three; from South gates three; from west, gates three.

Revelation 21:14 And the wall of the city had foundations twelve, and on them, twelve names of the twelve apostles of the lamb.

Revelation 21:15 And the one talking with me, had a measure a reed golden, so that he might measure the city, and the gates of her, and the wall of her.

Revelation 21:16 And the city four-angled is placed, and the length of her as much as even the breadth. And he measured the city with the reed to furlongs twelve thousands; the length and the breadth and the height of her equal is.

Revelation 21:17 And he measured the wall of her one hundred forty-four cubits, a measure of a man, which is of a messenger.

Revelation 21:18 And was the building of the wall of her, jasper; and the city gold pure like to glass pure.

Revelation 21:19 And the fountains of the wall of the city with every stone precious having been adorned; the foundation the first, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

Revelation 21:20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst.

Revelation 21:21 And the twelve gates, twelve pearls; in one of each of the gates was of one pearl. And the broad place of the city, gold pure as glass transparent.

Revelation 21:22 And a temple not I saw in her; the for Lord the God the almighty a temple of her is, and the lamb.

Revelation 21:23 And the city not need has of the sun nor of the moon, so that they may shine in her; the for glory of the God enlightened her, and the lamp of her the lamb.

Revelation 21:24 And shall walk the nations by means of the light of her. And of the kings of the earth bring the glory and the honor of themselves into her;

Revelation 21:25 and the gates of her not not may be shut day; (night for not will be there;)

Revelation 21:26 and they shall bring the glory and the honor of the nations into her.

Revelation 21:27 And not not may enter into her every thing common, and doing an abomination and a falsehood; if not those having been written in the scroll of the of life of the lamb.

Diaglott, Revelation 22

Revelation 22:1 And he showed to me a river of water of life bright as a crystal, proceeding out of the throne of the God and of the lamb.

Revelation 22:2 In midst of the broad place of her and of the river on this side and on that side a wood of life, bearing fruits twelve, according to month each one yielding the fruit of itself; and the leaves of the wood for healing of the nations.

Revelation 22:3 And every curse not shall be longer; and the throne of the God of the lamb in her shall be; and the bond-servants of him shall publicly serve him;

Revelation 22:4 and they shall see the face of him, and the name of him on the foreheads of them.

Revelation 22:5 And night not shall be longer; and no need of lamp and of light of sun, because Lord the God will shine on them; and they shall reign for the ages of the ages.

Revelation 22:6 And he said to me: These the words faithful ones and true ones; and Lord the God of the spirits of the prophets sent the messenger of himself to show to the bond-servants of himself, the things it behooves to have done with speed.

Revelation 22:7 And lo, I come speedily; blessed the one keeping the words of the prophecy of the scroll this.

Revelation 22:8 And I John the one hearing and seeing these things; and when I heard and saw, I fell down to worship before the feet of the messenger the one showing to me these things.

Revelation 22:9 And he says to me: See not; a fellow-bondservant of thee I am, and of the brethren of thee of the prophets, and of those keeping the words of the scroll this; to the God give thou reverence.

Revelation 22:10 And he says to me: Not thou mayest seal the words of the prophecy of the scroll this; the season near is.

Revelation 22:11 The one acting unjustly let him be unjust still, and the filthy one let him be filthy still; and the righteous one righteousness let him do still, and the holy one let him be holy still.

Revelation 22:12 Lo, I come speedily, and the reward of me with me, to give back to each one as the work of him shall be.

Revelation 22:13 I the Alpha and the Omega, the first and the last, the beginning and the end.

Revelation 22:14 Blessed those doing the commandments of him, so that shall be the authority of them over the wood of the life, and by the gates they may enter into the city.

Revelation 22:15 Outside the dogs and the sorcerers and the fornicators and murderers and the idolaters, and every one the one loving and doing falsehood.

Revelation 22:16 I Jesus sent the messenger of me to testify to you these things to the congregations; I am the root and the offspring of David, the star the bright the morning.

Revelation 22:17 And the spirit and the bride say: Come thou; and the one hearing let him say: Come thou; and the one thirsting let him come, the one willing let him take water of life gratis.

Revelation 22:18 Testify I to all to the one hearing the words of the prophecy of the scroll this. If any one may add to them, will add the God to him the plagues those having been written in the scroll this;

Revelation 22:19 and if any one may take away from the words of the scroll of the prophecy this, will take the God the portion of him from the wood of the life, and out of the city the holy, of those having been written in the scroll this.

Revelation 22:20 He says the one testifying these things: Yes I come speedily. So be it, come thou, O Lord Jesus.

Revelation 22:21 The favor of the Lord Jesus Anointed, with all of the holy ones.