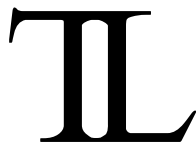


# The Pauline Epistles



The Pauline Epistles  
A Polyglot

Edited by  
Timothy A. Lee



Timothy A. Lee Publishing

The Pauline Epistles: A Polyglot  
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# Introduction

A polyglot Bible is a single edition of Scripture that prints multiple ancient textual traditions side-by-side on the same page or facing pages, so that scholars can directly compare how different traditions render the same verses. It is both a scholarly and teaching tool designed to expose textual variants, illuminate interpretive differences, and make the structure of the biblical text visible across languages in a way no single-language edition can achieve.

This is a polyglot for the Pauline Epistles. It aligns across versions at a verse level, even when the chapters and verses numbering varies across traditions. It is designed as a tool for teaching textual criticism to students and for scholars and interested non-specialists wanting to browse differences and study the diverse textual traditions of the Bible.

The comparison allows for the quick identification of large-scale variants. For example, when using this tool I was fascinated to discover that the Gallican Psalter (at least its tradition) retained the Pauline insertion from Romans 3 in Psalm 14(13):3 added by a pious Christian scribe into the Septuagint.

## The Four Great Polyglots: Complutensian, Antwerp, Paris, London

The great polyglot Bibles of the sixteenth and seventeenth centuries represent some of the most ambitious philological and textual scholarly of early modern Europe. These were not simply printed books but large scale intellectual infrastructures, bringing together Semitists, classicists, and printers.

### The Complutensian Polyglot (1514–1517; pub. 1520–1522)

The Complutensian Polyglot was the first polyglot ever printed. It was produced at Alcalá, a city twenty miles east of Madrid, and is named after the city and university's Latin name Complutum (confluence). It was undertaken through the lavish financial support of Cardinal Francisco Jiménez de Cisneros, Primate of Spain. Cisneros was the main protagonist of early sixteenth century Spanish history, as archbishop of Toledo he embodied the authority of a king and could make use of his enormous wealth.<sup>1</sup> This project was commissioned just a few years before the Reformation so reflects a high point of Spanish renaissance humanistic reform. The Old Testament appeared in Hebrew, Greek, and Latin, with Targums and their Latin translation; the New Testament presented the Greek text alongside the Vulgate. New typefaces were produced for Hebrew and Greek, and the layout was designed to allow direct comparison across traditions with the Latin Vulgate in the middle.

### The Antwerp Polyglot (1568–1572)

The Antwerp Polyglot, or *Biblia Regia*, directed by Benito Arias Montano and printed by Christophe Plantin, expanded the scope of the Complutensian. Funded under the patronage of Philip II of Spain, it included Hebrew, Aramaic, Greek, Latin, and Syriac, with extensive philological notes and variant readings. It was the first major European Bible to incorporate the Syriac New Testament, reflecting the growing interest in Eastern Christian traditions.

### The Paris Polyglot (1629–1645)

The Paris Polyglot, edited by Guy Michel Le Jay, represents a new phase of polyglot scholarship. Produced in twelve folio volumes, it was lavish, expensive, and politically fraught. Its linguistic range surpassed all predecessors: Hebrew, Samaritan, Aramaic, Syriac, Arabic, Ethiopic, Greek, and Latin. It was the first polyglot to print the Samaritan Pentateuch and its Targum, a major milestone in the history of textual criticism. The

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<sup>1</sup>Fernández Marcos, *The First Polyglot Bible in Otero and Morales ed., The Text of the Hebrew Bible and Its Editions: Studies in Celebration of the Fifth Centennial of the Complutensian Polyglot*, (Brill: Leiden), 2017. p 4.

enormous financial burden of the project bankrupted its promoter.<sup>2</sup> Yet the Paris Polyglot stands as a monument of typographical beauty and cosmopolitan philology, emblematic of the intellectual ambitions of Richelieu's France.

## The London Polyglot (1654–1657)

Brian Walton's London Polyglot synthesised the achievements of its predecessors and introduced a more systematic comparative method. Published during the English Commonwealth and funded by a broad subscription model, it included Hebrew, Samaritan, Aramaic, Syriac, Arabic, Persian, Ethiopic, Greek, and Latin. It was the first polyglot to incorporate Persian biblical texts, and its extensive Prolegomena laid foundations for modern textual criticism. The project was supported by Cromwell's government but re-dedicated to Charles II during the Restoration and Walton's consecrated as bishop of Chester. Walton's Polyglot became the standard reference for biblical scholars for more than a century.

## Sources

The Syriac text is from the British and Foreign Bible Society 1905 edition and is licensed under a Creative Commons licence.<sup>3</sup> The Greek text for this polyglot is the SBL Greek New Testament (SBLGNT) edited by Michael W. Holmes which is available under a Creative Commons License.<sup>1</sup> The Latin text is from the Oxford Vulgate (editio minor, 1911) with added macrons which are under copyright.<sup>4</sup> The English text is from the World English Bible (WEB) which is in the Public Domain.

## Contact

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## Acknowledgments

Thanks to everyone who's collaborated on these diverse projects with me. All these books are the products of my academic research. I seek to serve the wider public and scholars through the use of cutting-edge research and new technologies that automate the process of book production.

Hebrew University, Jerusalem

18<sup>th</sup> May, 2023.

Timothy A. Lee

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<sup>2</sup>Fernández Marcos, *The First Polyglot Bible*. p 5.

<sup>3</sup>CC BY 4.0. Text prepared by James E. Walters. <https://syriacorporus.org/100>.

<sup>4</sup>Lee et al. *The Vulgate: New Testament with Macrons*, Timothy A. Lee Publishing, 2026





1 Paulus, seruus Chrīstī Iēsū, uocātus Apostolus, sēgregātus in Ēuangelium Deī,

2 quod ante prōmiserat per prophētās suōs in scrīptūrīs sānctīs

3 dē Filiō suō, quī factus est eī ex sēmine Dāuīd secundum carnem,

4 quī praedestinātus est Filius Deī in uirtūte secundum spīritum sānctificātiōnis ex resurrēctiōne mortuōrum Iēsū Chrīstī Dominī nostrī:

5 per quem accēpimus grātiā, et Apostolātum ad obēdiendum fidēi in omnibus gentibus prō nōmine eius,

6 in quibus estis et uōs uocātī Iēsū Chrīstī:

7 omnibus quī sunt Rōmae, dilēctīs Deī, uocātīs sānctīs: grātia uōbīs et pāx ā Deō Patre nostrō, et Dominō Iēsū Chrīstō.

8 Prīmum quidem grātiās agō Deō meō per Iēsūm Chrīstum prō omnibus uōbīs, quia fidēs uestra adnūntiātur in ūniuersō mundō.

9 Testis enim mihi est Deus, cui seruio in spīritū meō in Ēuangelio Filii eius, quod sine intermissiōne memoriā uestrī faciō

10 semper in orātiōnibus meis obsecrāns, sī quō modo tandem aliquandō prōsperum iter habeam in uoluntāte Deī ueniendī ad uōs.

11 Dēsiderō enim uidere uōs, ut aliquid in partem grātiāe uōbīs spīritālīs ad cōfirmandōs uōs:

12 id est, simul cōsōlārī in uōbīs per eam quae inuicem est, fidem uestram atque meam.

13 Nōlō autem uōs ignōrāre frātrēs: quia saepe prōposuī uenire ad uōs et prohibitus sum ūsque adhūc ut aliquem fructum habeam et in uōbīs, sicut et in ceterīs gentibus.

14 Graecīs ac barbarīs, sapientibus, et insipientibus dēbitor sum:

15 ita quod in mē prōmtum est et uōbīs, quī Rōmae estis, ēuangelizāre.

16 Nōn enim ērubescō Ēuangelium. Uirtūs enim Deī est in salūtem omnī crēdentī, Iūdaeō prīmum, et Graecō.

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

2 which he promised before through his prophets in the holy Scriptures,

3 concerning his Son, who was born of the offspring of David according to the flesh,

4 who was declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord,

5 through whom we received grace and apostleship for obedience of faith amongst all the nations for his name's sake;

6 amongst whom you are also called to belong to Jesus Christ;

7 to all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world.

9 For God is my witness, whom I serve in my spirit in the Good News of his Son, how unceasingly I make mention of you always in my prayers,

10 requesting, if by any means now at last I may be prospered by the will of God to come to you.

11 For I long to see you, that I may impart to you some spiritual gift, to the end that you may be established;

12 that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.

13 Now I don't desire to have you unaware, brothers, that I often planned to come to you (and was hindered so far), that I might have some fruit amongst you also, even as amongst the rest of the Gentiles.

14 I am debtor both to Greeks and to foreigners, both to the wise and to the foolish.

15 So as much as is in me, I am eager to preach the Good News to you also who are in Rome.

16 For I am not ashamed of the Good News of Christ, because it is the power of God for salvation for everyone who believes, for the Jew first, and also for the Greek.



17 Iūstītia enim Deī in eō reuelātur ex fidē in fidem: sicut sc̄iptum est: Iūstus autem ex fidē uīuit.

18 Reuelātur enim īra Deī dē caelō super omnem impietātem, et iniūstītiam hominum, eōrum quī uēritātem in iniūstītiā dētinent:

19 quia quod nōtum est Deī, manifestum est in illīs. Deus enim illīs manifestāuit.

20 Inuīsibilia enim ipsīus, ā creatūrā mundī, per ea quae facta sunt, intellēcta, cōspiciuntur: sempiterna quoque eius uirtūs, ac diuīnitās: ita ut sint inexcūsābilēs.

21 Quia cum cognōissent Deum, nōn sicut Deum glōrificāuerunt, aut grātiās ēgērunt: sed ēuānuērunt in cōgītātīōnibus suis, et obscūrātum est īnsipiēns cor eōrum:

22 dīcentēs enim sē esse sapientēs, stultī factī sunt.

23 Et mūtāuerunt glōriam incorruptibilis Deī in similitūdinem imāginis corruptibilis hominis, et uolucrum, et quadrupedum, et serpentium.

24 Propter quod trādīdit illōs Deus in dēsīderia cordis eōrum, in inmundītam, ut contumēliīs afficiant corpora sua in sēmet ipsīs:

25 quī conmūtāuerunt uēritātem Deī in mendāciō, et coluērunt, et seruīerunt creatūrae potius quam Creatōrī, quī est benedictus in saecula. Āmēn.

26 Propterea trādīdit illōs Deus in passiōnēs ignōminiae: nam fēminae eōrum inmutāuerunt nātūrālem ūsum in eum ūsum quī est contrā nātūrā.

27 Similiter autem et masculī, relictō nātūrālī ūsū fēminae, exārsērunt in dēsīderiīs suis in inuicem, masculī in masculōs turpitūdinem operantēs, et mercēdem, quam oportuit, errōris suī in sēmet ipsīs recipientēs.

28 Et sicut nōn probāuerunt Deum habēre in nōtīam, trādīdit illōs Deus in reprobū sēnsū, ut faciant quae nōn conueniunt,

29 replētōs omnī inīquitāte, malitiā, fornicātiōne, auāritiā, nēquitiā, plēnōs inuidiā, homicīdiō, contentiōne, dolō, malignitāte: susurrōnēs,

30 dētractōrēs, Deō odibilēs, contumēliōsōs, superbōs, ēlātōs, inuentōrēs malōrum, parentibus nōn obēdientēs,

17 For in it is revealed God's righteousness from faith to faith. As it is written, "But the righteous shall live by faith."

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,

19 because that which is known of God is revealed in them, for God revealed it to them.

20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity, that they may be without excuse.

21 Because knowing God, they didn't glorify him as God, and didn't give thanks, but became vain in their reasoning, and their senseless heart was darkened.

22 Professing themselves to be wise, they became fools,

23 and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, four-footed animals, and creeping things.

24 Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonoured amongst themselves;

25 who exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.

26 For this reason, God gave them up to vile passions. For their women changed the natural function into that which is against nature.

27 Likewise also the men, leaving the natural function of the woman, burnt in their lust towards one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error.

28 Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting;

29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil habits, secret slanderers,

30 backbiters, hateful to God, insolent, arrogant, boastful, inventors of evil things, disobedient to parents,



<sup>31</sup> insipientēs, inconpositōs, sine adfectiōne, absque foedere, sine misericordiā.

<sup>32</sup> Quī cum iūstitiam Deī cognōuissent, nōn intellēxerunt quoniam quī tālia agunt, dignī sunt morte: nōn solum ea faciunt, sed et cōsentiunt facientibus.

<sup>2</sup> Propter quod inexcūsabilis es, o homō omnis quī iūdicās: in quō enim iūdicās alterum, te ipsum condemnās: eadem enim agis quae iūdicās.

<sup>2</sup> Scīmus enim quoniam iūdicium Deī est secundum uēritātem in eōs quī tālia agunt.

<sup>3</sup> Exīstimās autem hoc, o homō, quī iūdicās eōs quī tālia agunt, et facis ea, quia tū effugiēs iūdicium Deī?

<sup>4</sup> an dūitiās bonitātis eius, et patientiae, et longanimitātis contemnis, ignōrāns quoniam benignitās Deī ad paenitentiam tē addūcit?

<sup>5</sup> Secundum dūritiam autem tuam, et impaenitēns cor, thēsaurizās tibi iram in diē irae, et reuelātiōnis iūstī iūdicīi Deī,

<sup>6</sup> quī reddet ūnīcuique secundum opera eius:

<sup>7</sup> hīs quidem quī secundum patientiam bonī operis, glōriam, et honōrem, et incorruptiōnem quaerentibus, uītam aeternam.

<sup>8</sup> Hīs autem quī ex contentiōne, et quī nōn adquiēscent uēritātī, crēdunt autem inīquitātī, ira et indignātiō.

<sup>9</sup> Tribulātiō et angustia in omnem animam hominis operantis malum, Iūdaeī primum, et Graecī:

<sup>10</sup> glōria autem, et honor, et pāx omnī operantī bonum, Iūdaeō primum, et Graecō:

<sup>11</sup> nōn est enim persōnārum acceptiō apud Deum.

<sup>12</sup> Quicumque enim sine lēge peccāuerunt, sine lēge et perībunt: et quicumque in lēge peccāuerunt, per lēgem iūdicābuntur.

<sup>13</sup> Nōn enim audītōrēs lēgis iūstī sunt apud Deum, sed factōrēs lēgis iūstificābuntur.

<sup>14</sup> Cum enim gentēs, quae lēgem nōn habent, nātūrālīter quae lēgis sunt, faciunt, eiusmodī lēgem nōn habentēs, ipsī sibi sunt lēx:

<sup>31</sup> without understanding, covenant breakers, without natural affection, unforgiving, unmerciful;

<sup>32</sup> who, knowing the ordinance of God, that those who practise such things are worthy of death, not only do the same, but also approve of those who practise them.

<sup>2</sup> Therefore you are without excuse, O man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practise the same things.

<sup>2</sup> We know that the judgement of God is according to truth against those who practise such things.

<sup>3</sup> Do you think this, O man who judges those who practise such things, and do the same, that you will escape the judgement of God?

<sup>4</sup> Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you to repentance?

<sup>5</sup> But according to your hardness and unrepentant heart you are treasuring up for yourself wrath in the day of wrath, revelation, and of the righteous judgement of God,

<sup>6</sup> who “will pay back to everyone according to their works:”

<sup>7</sup> to those who by perseverance in well-doing seek for glory, honour, and incorruptibility, eternal life;

<sup>8</sup> but to those who are self-seeking and don’t obey the truth, but obey unrighteousness, will be wrath, indignation,

<sup>9</sup> oppression, and anguish on every soul of man who does evil, to the Jew first, and also to the Greek.

<sup>10</sup> But glory, honour, and peace go to every man who does good, to the Jew first, and also to the Greek.

<sup>11</sup> For there is no partiality with God.

<sup>12</sup> For as many as have sinned without the law will also perish without the law. As many as have sinned under the law will be judged by the law.

<sup>13</sup> For it isn’t the hearers of the law who are righteous before God, but the doers of the law will be justified

<sup>14</sup> (for when Gentiles who don’t have the law do by nature the things of the law, these, not having the law, are a law to themselves,



15 quī ostendunt opus lēgis scrīptum in cordibus suis, testimōnium reddente illīs cōnscentiā ipsōrum, et inter sē inuicem cōgitātiōnum accūsantium, aut etiam dēfendentium:

16 in diē, cum iūdicābit Deus occulta hominum, secundum Ēuangelium meum per Iēsum Chrīstum.

17 Sī autem tū Iūdaeus cognōmināris, et requiēscis in lēge, et glōriārīs in Deō,

18 et nōstī uoluntātem, et probās ūtiliōra, īnstrūctus per lēgem,

19 cōnfīdis te ipsum ducem esse caecōrum, lūmen eōrum quī in tenebrīs sunt,

20 ērudītōrem īnsipientium, magistrum īfantium, habentem fōrmam scientiae, et uēritātis in lēge.

21 Quī ergō alium docēs, te ipsum nōn docēs?: quī praedicās nōn fūrandum, fūrārīs?

22 quī dīcis nōn moechandum, moechārīs? quī abōminārīs idōla, sacrilegium facis?

23 quī in lēge glōriārīs, per praeuāricātiōnem lēgis Deum inhonōrās?

24 Nōmen enim Deī per uōs blasphemātur inter gentēs, sicut scrīptum est.

25 Circumcisiō quidem prōdest, sī lēgem obseruēs: sī autem praeuāricātor lēgis sis, circumcisiō tua praepūtium facta est.

26 Sī igitur praepūtium iūstitiās lēgis custōdiat, nōnne praepūtium illius in circumcisiōnem reputābitur?

27 et iūdicābit quod ex nātūrā est praepūtium, lēgem cōnsummāns, tē, quī per litteram et circumcisiōnem praeuāricātor lēgis es.

28 Nōn enim quī in manifestō, Iūdaeus est: neque quae in manifestō, in carne, circumcisiō:

29 sed quī in absconditō, Iūdaeus: et circumcisiō cordis in spīritū, nōn litterā: cuius laus nōn ex hominibus, sed ex Deō est.

3 Quid ergō amplius est Iūdaeō, aut quae ūtilitās circumcisiōnis?

15 in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts amongst themselves accusing or else excusing them)

16 in the day when God will judge the secrets of men, according to my Good News, by Jesus Christ.

17 Indeed you bear the name of a Jew, rest on the law, glory in God,

18 know his will, and approve the things that are excellent, being instructed out of the law,

19 and are confident that you yourself are a guide of the blind, a light to those who are in darkness,

20 a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth.

21 You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal?

22 You who say a man shouldn't commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

23 You who glory in the law, do you dishonour God by disobeying the law?

24 For "the name of God is blasphemed amongst the Gentiles because of you," just as it is written.

25 For circumcision indeed profits, if you are a doer of the law, but if you are a transgressor of the law, your circumcision has become uncircumcision.

26 If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision?

27 Won't those who are physically uncircumcised, but fulfil the law, judge you, who with the letter and circumcision are a transgressor of the law?

28 For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh;

29 but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not from men, but from God.

3 Then what advantage does the Jew have? Or what is the profit of circumcision?

- 2 <sup>2</sup> πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.
- 3 <sup>3</sup> τί γάρ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσῃ;
- 4 <sup>4</sup> μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται· Ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.
- 5 <sup>5</sup> εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.
- 6 <sup>6</sup> μὴ γένοιτο· ἐπεὶ πῶς κρίνει ὁ θεὸς τὸν κόσμον;
- 7 <sup>7</sup> εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καὶ ἐγὼ ὡς ἁμαρτωλὸς κρίνομαι,
- 8 <sup>8</sup> καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασίν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα ἔνδικόν ἐστιν. No One is Righteous
- 9 <sup>9</sup> Τί οὖν; προεχόμεθα; οὐ πάντως, προηγιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλληνας πάντας ὑφ' ἁμαρτίαν εἶναι,
- 10 <sup>10</sup> καθὼς γέγραπται ὅτι Οὐκ ἔστιν δίκαιος οὐδὲ εἷς,
- 11 <sup>11</sup> οὐκ ἔστιν ὁ συνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν.
- 12 <sup>12</sup> πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν· οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός.
- 13 <sup>13</sup> τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν,
- 14 <sup>14</sup> ὣν τὸ στόμα ἀράς καὶ πικρίας γέμει·
- 15 <sup>15</sup> ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα,
- 16 <sup>16</sup> σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,
- 17 <sup>17</sup> καὶ ὄδον εἰρήνης οὐκ ἔγνωσαν.
- 18 <sup>18</sup> οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

- 2** Multum per omnem modum. Primum quidem quia credita sunt illis eloquia Dei.
- 3** Quid enim si quidam illorum non crediderunt? numquid incredulitas illorum fidem Dei euacuabit? Absit.
- 4** Est autem Deus uerax: omnis autem homo mendax, sicut scriptum est: Ut iustificeris in sermonibus tuis: et uincas cum iudicaris.
- 5** Si autem iniquitas nostra iustitiam Dei commendat, quid dicemus? Numquid iniquus Deus, qui infert iram?
- 6** secundum hominem dico. Absit. Alioquin quomodo iudicabit Deus mundum?
- 7** Si enim ueritas Dei in meo mendacio abundauit in gloriam ipsius: quid adhuc et ego tamquam peccator iudicor?
- 8** et non sicut blasphemamur, et sicut aiunt nos quidam dicere faciamus mala ut ueniant bona? quorum damnatio iusta est.
- 9** Quid igitur? praecellimus eos? Nequaquam. Causati enim sumus Iudaeos et Graecos omnes sub peccato esse,
- 10** sicut scriptum est: Quia non est iustus quisquam:
- 11** non est intellegens, non est requirens Deum.
- 12** Omnes declinauerunt simul, inutilis facti sunt: non est qui faciat bonum, non est usque ad unum.
- 13** Sepulchrum patens est guttur eorum, linguas suis dolose agebant: uenenum aspidum sub labiis eorum:
- 14** Quorum os maledictione, et amaritudine plenum est:
- 15** Ueloces pedes eorum ad effundendum sanguinem:
- 16** Contritio et infelicitas in uis eorum:
- 17** et uiam pacis non cognouerunt:
- 18** Non est timor Dei ante oculos eorum.
- 2** Much in every way! Because first of all, they were entrusted with the revelations of God.
- 3** For what if some were without faith? Will their lack of faith nullify the faithfulness of God?
- 4** May it never be! Yes, let God be found true, but every man a liar. As it is written, "that you might be justified in your words, and might prevail when you come into judgement."
- 5** But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do.
- 6** May it never be! For then how will God judge the world?
- 7** For if the truth of God through my lie abounded to his glory, why am I also still judged as a sinner?
- 8** Why not (as we are slanderously reported, and as some affirm that we say), "Let's do evil, that good may come?" Those who say so are justly condemned.
- 9** What then? Are we better than they? No, in no way. For we previously warned both Jews and Greeks that they are all under sin.
- 10** As it is written, "There is no one righteous; no, not one.
- 11** There is no one who understands. There is no one who seeks after God.
- 12** They have all turned away. They have together become unprofitable. There is no one who does good, no, not so much as one."
- 13** "Their throat is an open tomb. With their tongues they have used deceit." "The poison of vipers is under their lips."
- 14** "Their mouth is full of cursing and bitterness."
- 15** "Their feet are swift to shed blood.
- 16** Destruction and misery are in their ways.
- 17** The way of peace, they haven't known."
- 18** "There is no fear of God before their eyes."



**19** Scīmus autem quoniam quaecumque lēx loquitur, hīs, quī in lēge sunt, loquitur: ut omne ōs obstruātur, et subditus fiat omnis mundus Deō:

**20** quia ex operibus lēgis nōn iustificābitur omnis carō cōram illō. Per lēgem enim cognitio peccātī.

**21** Nunc autem sine lēge iūstitia Deī manifestāta est: testificāta ā lēge et prophētīs.

**22** Iūstitia autem Deī per fidem Iēsū Chrīstī, super omnēs quī crēdunt: nōn enim est distīctio:

**23** omnēs enim peccāuerunt, et egent glōriam Deī.

**24** Iustificātī grātis per grātam ipsīus, per redēptiōnem quae est in Chrīstō Iēsū,

**25** quem prōposuit Deus propitiātiōnem per fidem in sanguine ipsīus, ad ostēsiōnem iūstitiae suae propter remissiōnem praecedentium delictōrum

**26** in sustentātiōne Deī, ad ostēsiōnem iūstitiae eius in hōc tempore: ut sit ipse iūstus, et iustificāns eum, quī ex fidē est Iēsū.

**27** Ubi est ergō glōriatiō tua? Exclūsa est. Per quam lēgem? Factōrum? Nōn: sed per lēgem fidē.

**28** Arbitrāmur enim iustificārī hominem per fidem sine operibus lēgis.

**29** An Iūdaeōrum Deus tantum? nōnne et gentium? Immō et gentium:

**30** quoniam quidem ūnus Deus, quī iustificābit circumcisiōnem ex fidē, et praepūtium per fidem.

**31** Lēgem ergō dēstruimus per fidem? Absit: sed lēgem statuimus.

**4** Quid ergō dīcēmus inuēnisse Abrāham patrem nostrum secundum carnem?

**2** Sī enim Abrāham ex operibus iustificātus est, habet glōriam, sed nōn apud Deum.

**3** Quid enim scrīptūra dicit? Crēdidit Abrāham Deō, et reputātum est illī ad iūstitiam.

**19** Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgement of God.

**20** Because by the works of the law, no flesh will be justified in his sight; for through the law comes the knowledge of sin.

**21** But now apart from the law, a righteousness of God has been revealed, being testified by the law and the prophets;

**22** even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction,

**23** for all have sinned, and fall short of the glory of God;

**24** being justified freely by his grace through the redemption that is in Christ Jesus,

**25** whom God sent to be an atoning sacrifice through faith in his blood, for a demonstration of his righteousness through the passing over of prior sins, in God's forbearance;

**26** to demonstrate his righteousness at this present time, that he might himself be just and the justifier of him who has faith in Jesus.

**27** Where then is the boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.

**28** We maintain therefore that a man is justified by faith apart from the works of the law.

**29** Or is God the God of Jews only? Isn't he the God of Gentiles also? Yes, of Gentiles also,

**30** since indeed there is one God who will justify the circumcised by faith and the uncircumcised through faith.

**31** Do we then nullify the law through faith? May it never be! No, we establish the law.

**4** What then will we say that Abraham, our forefather, has found according to the flesh?

**2** For if Abraham was justified by works, he has something to boast about, but not towards God.

**3** For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness."



- 4** Eī autem quī operātur, mercēs nōn imputātur secundum grātiam, sed secundum dēbitum.
- 4** Now to him who works, the reward is not counted as grace, but as something owed.
- 5** Eī uērō quī nōn operātur, crēdentī autem in eum, quī iūstificat impium, reputātur fidēs eius ad iūstītiā.
- 5** But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for righteousness.
- 6** Sicut et Dāuīd dīcit beātitudinē hominīs, cui Deus acceptō fert iūstītiā sine operibus:
- 6** Even as David also pronounces blessing on the man to whom God counts righteousness apart from works:
- 7** Beātī, quōrum remissae sunt inīquitātēs, et quōrum tēcta sunt peccāta.
- 7** "Blessed are they whose iniquities are forgiven, whose sins are covered.
- 8** Beātus uīr, cui nōn imputābit Dominus peccātum.
- 8** Blessed is the man whom the Lord will by no means charge with sin."
- 9** Beātitudō ergō haec in circumcīsiōne, an etiam in praepūtiō? Dīcimus enim quia reputāta est Abrāhae fidēs ad iūstītiā.
- 9** Is this blessing then pronounced only on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.
- 10** Quōmodo ergō reputāta est? in circumcīsiōne, an in praepūtiō? Nōn in circumcīsiōne, sed in praepūtiō.
- 10** How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
- 11** Et signum accēpit circumcīsiōnis, signāculum iūstītiaē fideī, quae est in praepūtiō: ut sit pater omnium crēdentium per praepūtiū, ut reputētur et illīs ad iūstītiā:
- 11** He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they might be in uncircumcision, that righteousness might also be accounted to them.
- 12** et sit pater circumcīsiōnis nōn hīs tantum, quī sunt ex circumcīsiōne, sed et hīs quī sectantur uestīgia quae est in praepūtiō fideī patris nostrī Abrāhae.
- 12** He is the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.
- 13** Nōn enim per lēgem prōmissiō Abrāhae, aut sēminī eius ut hērēs esset mundī: sed per iūstītiā fideī.
- 13** For the promise to Abraham and to his offspring that he would be heir of the world wasn't through the law, but through the righteousness of faith.
- 14** Sī enim quī ex lēge, hērēdēs sunt: exinānīta est fidēs, abolīta est prōmissiō.
- 14** For if those who are of the law are heirs, faith is made void, and the promise is made of no effect.
- 15** Lēx enim iram operātur. Ubi enim nōn est lēx, nec praeuāricātiō:
- 15** For the law produces wrath; for where there is no law, neither is there disobedience.
- 16** ideō ex fidē, ut secundum grātiam, ut firma sit prōmissiō omnī sēminī, nōn eī quī ex lēge est solum, sed et eī quī ex fidē est Abrāhae, quī est pater omnium nostrum
- 16** For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the offspring, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.



17 sicut scriptum est: Quia patrem multarum gentium posui te ante Deum, cui credidit, qui uiuificat mortuos, et uocat quae non sunt, tamquam ea quae sunt:

18 qui contra spem in spem credidit, ut fieret pater multarum gentium secundum quod dictum est: Sic erit semen tuum.

19 Et non infirmatus fide, considerauit corpus suum mortuum, cum fere centum annorum esset, et mortuam uulnam Sarae.

20 In re promissione etiam Dei non haesitauit diffidentia, sed confortatus est fide, dans gloriam Deo:

21 plenissime sciens, quia quaecumque promisit, potens est et facere.

22 Ideo et reputatum est illi ad iustitiam.

23 Non est autem scriptum tantum propter ipsum quia reputatum est illi:

24 sed et propter nos, quibus reputabitur credentibus in eum qui suscitauit Iesum Dominum nostrum a mortuis:

25 qui traditus est propter delicta nostra, et resurrexit propter iustificacionem nostram.

¶ Iustificati igitur ex fide, pacem habemus ad Deum per Dominum nostrum Iesum Christum:

2 per quem et accessum habemus fide in gratiam istam in qua stamus, et gloriamur in spe gloriae filiorum Dei.

3 Non solum autem, sed et gloriamur in tribulationibus: scientes quod tribulatio patientiam operatur:

4 patientia autem probationem, probatio uero spem:

5 spes autem non confundit, quia caritas Dei diffusa est in cordibus nostris per Spiritum sanctum, qui datus est nobis.

6 Ut quid enim Christus, cum adhuc infirmi essemus, secundum tempus pro impiis mortuus est?

7 uix enim pro iusto quis moritur: nam pro bono forsitan quis audeat mori.

8 Commendat autem caritatem suam Deus in nos, quoniam cum adhuc peccatores essemus, Christus pro nobis mortuus est:

17 As it is written, "I have made you a father of many nations." This is in the presence of him whom he believed: God, who gives life to the dead, and calls the things that are not, as though they were.

18 Against hope, Abraham in hope believed, to the end that he might become a father of many nations, according to that which had been spoken, "So will your offspring be."

19 Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb.

20 Yet, looking to the promise of God, he didn't waver through unbelief, but grew strong through faith, giving glory to God,

21 and being fully assured that what he had promised, he was also able to perform.

22 Therefore it also was "credited to him for righteousness."

23 Now it was not written that it was accounted to him for his sake alone,

24 but for our sake also, to whom it will be accounted, who believe in him who raised Jesus our Lord from the dead,

25 who was delivered up for our trespasses, and was raised for our justification.

¶ Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;

2 through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God.

3 Not only this, but we also rejoice in our sufferings, knowing that suffering produces perseverance;

4 and perseverance, proven character; and proven character, hope;

5 and hope doesn't disappoint us, because God's love has been poured into our hearts through the Holy Spirit who was given to us.

6 For while we were yet weak, at the right time Christ died for the ungodly.

7 For one will hardly die for a righteous man. Yet perhaps for a good person someone would even dare to die.

8 But God commends his own love towards us, in that while we were yet sinners, Christ died for us.



<sup>9</sup> multō igitur magis iustificatī nunc in sanguine ipsius, saluī erimus ab irā per ipsum.

<sup>10</sup> Sī enim cum inimicī essēmus, reconciliatī sumus Deō per mortem filiī eius: multō magis reconciliatī, saluī erimus in uītā ipsius.

<sup>11</sup> Nōn solum autem: sed et glōriāmur in Deō per Dominum nostrum Iēsum Chrīstum, per quem nunc reconciliatiōnem accēpimus.

<sup>12</sup> Propterea sicut per unum hominem in hunc mundum peccatum intrāuit, et per peccatum mors, et ita in omnēs hominēs mors pertransiit, in quō omnēs peccāuerunt:

<sup>13</sup> usque ad lēgem enim peccatum erat in mundō: peccatum autem nōn imputatur, cum lēx nōn est.

<sup>14</sup> Sed rēgnāuit mors ab Ādam usque ad Mōsē etiam in eōs quī nōn peccāuerunt in similitudinē praeuāricatiōnis Ādae, quī est fōrma futūrī.

<sup>15</sup> Sed nōn sicut delictum, ita et dōnum: sī enim unius delictō multī mortuī sunt, multō magis grātia Deī, et dōnum in grātiā unius hominis Iēsū Chrīstī, in plūrēs abundāuit.

<sup>16</sup> Et nōn sicut per unum peccantem, ita et dōnum: nam iudiciū ex unō in condemnatiōnem: grātia autem ex multis delictīs in iustificatiōnem.

<sup>17</sup> Sī enim in unius delictō mors rēgnāuit per unum: multō magis abundantiam grātia, et dōnatiōnis, et iustitiae accipientēs, in uītā rēgnābunt per unum Iēsum Chrīstum.

<sup>18</sup> Igitur sicut per unius delictum in omnēs hominēs in condemnatiōnem: sic et per unius iustitiam in omnēs hominēs in iustificatiōnem uītae.

<sup>19</sup> Sicut enim per inoboedientiam unius hominis, peccātōrēs cōstitutī sunt multī: ita et per unius oboeditiōnem, iustī cōstituentur multī.

<sup>20</sup> Lēx autem subintrāuit ut abundāret delictum. Ubi autem abundāuit delictum, superabundāuit grātia:

<sup>21</sup> ut sicut rēgnāuit peccatum in morte, ita et grātia rēgnet per iustitiam in uītā aeternā, per Iēsum Chrīstum Dominum nostrum.

<sup>9</sup> Much more then, being now justified by his blood, we will be saved from God's wrath through him.

<sup>10</sup> For if while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life.

<sup>11</sup> Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

<sup>12</sup> Therefore, as sin entered into the world through one man, and death through sin, so death passed to all men because all sinned.

<sup>13</sup> For until the law, sin was in the world; but sin is not charged when there is no law.

<sup>14</sup> Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come.

<sup>15</sup> But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound to the many.

<sup>16</sup> The gift is not as through one who sinned; for the judgement came by one to condemnation, but the free gift followed many trespasses to justification.

<sup>17</sup> For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.

<sup>18</sup> So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life.

<sup>19</sup> For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous.

<sup>20</sup> The law came in that the trespass might abound; but where sin abounded, grace abounded more exceedingly,

<sup>21</sup> that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

- 2 2 **مَلْجَأُ مَصْرُوعٍ** : هَلَّا تَهْتَدُونَ حَقِيقَةً فَكَلِمَةً كَلِمًا . لَّا تَحْتَدُونَ حَقِيقَةً مَّعْتَصِبِينَ يَهْتَدُونَ : أَلَّا أَجَلًا أَوْ مَعًا مَعْتَصِبِينَ أَيُّهَا .
- 3 3 **حَقِيقَةً تَحْتَدُونَ أَيُّهَا** . أَمَّا تَحْتَدُونَ وَأَيُّهَا حَقِيقَةً مَعْتَصِبًا هَسُنُّنَا هَفَكَلِمَةً أَلَّا : لَّا أَوْ فَكَلِمَةً أَيُّهَا . هَفَكَلِمَةً مَدَّةً حَقِيقَةً أَيُّهَا :
- 4 4 **مَلْجَأُ وَأَحْتَدُونَ تَحْتَدُونَ أَيُّهَا** : أَنَا وَفَقَعْتُكُمْ إِنَّا : هَفَكَلِمَةً أَيُّهَا : لَّا أَوْ فَكَلِمَةً أَيُّهَا :
- 5 5 **مَعْتَدُونَ تَحْتَدُونَ فَهَكَلِمَةً** . أَوْ هَكَلِمَةً أَيُّهَا : أَلَّا مَعْتَصِبِينَ وَكَلِمَةً أَيُّهَا . هَفَكَلِمَةً أَيُّهَا . هَفَكَلِمَةً أَيُّهَا .
- 6 6 **أَنَا تَحْتَدُونَ** . هَفَكَلِمَةً أَيُّهَا : أَلَّا أَكَلِمَةً أَيُّهَا .
- 7 7 **لَّا أَوْ كَلِمَةً أَيُّهَا** : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا .
- 8 8 **مَعًا وَتَحْتَدُونَ أَيُّهَا** . هَفَكَلِمَةً أَيُّهَا . هَفَكَلِمَةً أَيُّهَا . هَفَكَلِمَةً أَيُّهَا .
- 9 9 **كَلِمَةً أَيُّهَا تَحْتَدُونَ فَكَلِمَةً أَيُّهَا** . هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا .
- 10 10 **هَفَكَلِمَةً أَيُّهَا** : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا .
- 11 11 **هَفَكَلِمَةً أَيُّهَا تَحْتَدُونَ أَيُّهَا** . هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا .
- 12 12 **هَفَكَلِمَةً أَيُّهَا** : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا .
- 13 13 **هَفَكَلِمَةً أَيُّهَا** : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا .
- 14 14 **هَفَكَلِمَةً أَيُّهَا** : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا .
- 15 15 **هَفَكَلِمَةً أَيُّهَا** : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا .
- 16 16 **لَّا تَحْتَدُونَ أَيُّهَا** : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا .
- 17 17 **مَعًا وَهَفَكَلِمَةً أَيُّهَا** : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا .
- 18 18 **أَيُّهَا لَّا تَحْتَدُونَ أَيُّهَا** . هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا : هَفَكَلِمَةً أَيُّهَا .
- 2 **γάλα ὑμᾶς ἐπότισα, οὐ βρώμα, οὐπω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ ἔτι νῦν δύνασθε,**
- 3 **ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε;**
- 4 **ὅταν γὰρ λέγῃ τις· Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ· Ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποι ἐστε;**
- 5 **Τί οὖν ἐστὶν Ἀπολλῶς; τί δέ ἐστιν Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.**
- 6 **ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ηὔξανε·**
- 7 **ὥστε οὐτε ὁ φυτεῦν ἐστὶν τι οὐτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων θεός.**
- 8 **ὁ φυτεῦν δὲ καὶ ὁ ποτίζων ἐν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον,**
- 9 **θεοῦ γὰρ ἐσμὲν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομὴ ἐστε.**
- 10 **Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ·**
- 11 **θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός·**
- 12 **εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσοῦν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,**
- 13 **ἐκάστου τὸ ἔργον φανερὸν γενήσεται, ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ δοκιμάσει.**
- 14 **εἴ τις τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται·**
- 15 **εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.**
- 16 **Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;**
- 17 **εἴ τις τὸν ναὸν τοῦ θεοῦ φθειρεῖ, φθереῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.**
- 18 **Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός,**

- <sup>2</sup> lac uōbīs pōtum dedī, nōn ēscam: nōndum enim poterātis: sed nec nunc quidem potestis: adhūc enim estis carnālēs.
- <sup>3</sup> Cum enim sit inter uōs zēlus, et contentiō: nōnne carnālēs estis, et secundum hominem ambulātis?
- <sup>4</sup> Cum enim quis dīcit: Ego quidem sum Paulī; alius autem: Ego Apollō: nōnne hominēs estis? Quid igitur est Apollō? quid uērō Paulus?
- <sup>5</sup> ministrī eius, cui crēdidistis, et ūnicuique sicut Dominus dedit.
- <sup>6</sup> Ego plantāuī, Apollō rigāuit: sed Deus incrēmentum dedit.
- <sup>7</sup> Itaque neque quī plantat est aliquid, neque quī rigat: sed quī incrēmentum dat, Deus.
- <sup>8</sup> Quī plantat autem, et quī rigat, ūnum sunt. Ūnusquisque autem propriam mercēdem accipiet, secundum suum labōrem.
- <sup>9</sup> Deī enim sumus adiūtōrēs: Deī agricultūra estis, Deī aedificātiō estis.
- <sup>10</sup> Secundum grātiā Deī, quae data est mihi, ut sapiēns architectus fundāmentum posuī: alius autem supraedificat. Ūnusquisque autem uideat quōmodo supraedificet.
- <sup>11</sup> Fundāmentum enim aliud nēmō potest pōnere praeter id quod positum est, quī est Chrīstus Iēsūs.
- <sup>12</sup> Sī quis autem supraedificat suprā fundāmentum hoc, aurum, argentum, lapidēs pretiōsōs, ligna, faenum, stipulam,
- <sup>13</sup> ūnīuscuiusque opus manifestum erit: diēs enim dēclārābit, quia in igne reuelābitur: et ūnīuscuiusque opus quāle sit, ignis probābit.
- <sup>14</sup> Sī cuius opus mānserit quod supraedificāuit, mercēdem accipiet.
- <sup>15</sup> Sī cuius opus ārserit, dētrīmentum patiētur: ipse autem saluus erit, sīc tamen quasi per ignem.
- <sup>16</sup> Nescītis quia templum Deī estis, et Spīritus Deī habitat in uōbīs?
- <sup>17</sup> Sī quis autem templum Deī uiolāuerit, disperdet illum Deus. Tēplum enim Deī sānctum est, quod estis uōs.
- <sup>18</sup> Nēmō sē sēdūcat: sī quis uidētur inter uōs sapiēns esse in hōc saeculō, stultus fīat ut sit sapiēns.
- <sup>2</sup> I fed you with milk, not with solid food, for you weren't yet ready. Indeed, you aren't ready even now,
- <sup>3</sup> for you are still fleshly. For insofar as there is jealousy, strife, and factions amongst you, aren't you fleshly, and don't you walk in the ways of men?
- <sup>4</sup> For when one says, "I follow Paul," and another, "I follow Apollos," aren't you fleshly?
- <sup>5</sup> Who then is Apollos, and who is Paul, but servants through whom you believed, and each as the Lord gave to him?
- <sup>6</sup> I planted. Apollos watered. But God gave the increase.
- <sup>7</sup> So then neither he who plants is anything, nor he who waters, but God who gives the increase.
- <sup>8</sup> Now he who plants and he who waters are the same, but each will receive his own reward according to his own labour.
- <sup>9</sup> For we are God's fellow workers. You are God's farming, God's building.
- <sup>10</sup> According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another builds on it. But let each man be careful how he builds on it.
- <sup>11</sup> For no one can lay any other foundation than that which has been laid, which is Jesus Christ.
- <sup>12</sup> But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or straw,
- <sup>13</sup> each man's work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man's work is.
- <sup>14</sup> If any man's work remains which he built on it, he will receive a reward.
- <sup>15</sup> If any man's work is burnt, he will suffer loss, but he himself will be saved, but as through fire.
- <sup>16</sup> Don't you know that you are God's temple and that God's Spirit lives in you?
- <sup>17</sup> If anyone destroys God's temple, God will destroy him; for God's temple is holy, which you are.
- <sup>18</sup> Let no one deceive himself. If anyone thinks that he is wise amongst you in this world, let him become a fool that he may become wise.



19 Sapientia enim huius mundi, stultitia est apud Deum. Scriptum est enim: Comprehendam sapientes in astutiis eorum.

20 Et iterum: Dominus novit cogitationes sapientum quoniam vanae sunt.

21 Itaque nemō gloriētur in hominibus.

22 Omnia enim vestra sunt, sive Paulus, sive Apollō, sive Cēphās, sive mundus, sive vita, sive mors, sive praesentia, sive futura: omnia enim vestra sunt:

23 uos autem Christi: Christus autem Dei.

4 Sic nos existimet homo ut ministrōs Christi, et dispensatōres mysteriorum Dei.

2 hic iam quaeritur inter dispensatōres ut fidelis quis inveniatur.

3 Mihi autem pro minimō est ut a uobis iudicer, aut ab humano diē: sed neque me ipsum iudicō.

4 Nihil enim mihi conscius sum, sed non in hoc iustificatus sum: quī autem iudicat mē, Dominus est.

5 Itaque nolite ante tempus iudicare, quoadusque ueniat Dominus: quī et illuminabit abscondita tenebrarum, et manifestabit consilia cordium: et tunc laus erit unicuique a Deo.

6 Haec autem, fratres, transfigurauī in mē et Apollō, propter uos: ut in nobis discatis, ne supra quam scriptum est, unus aduersus alterum inflētur pro aliō.

7 Quis enim te discernit? quid autem habes quod non accepisti? si autem accepisti, quid gloriaris quasi non acceperis?

8 Iam saturati estis, iam diuites facti estis: sine nobis regnatis: et utinam regnaretis, ut et nos uobiscum regnaremus.

9 Puto enim Deus nos apostolos nouissimos ostendit, tamquam morti destinatos: quia spectaculum facti sumus mundo, et angelis, et hominibus.

10 Nos stulti propter Christum, uos autem prudentes in Christo: nos infirmi, uos autem fortes: uos nobiles, nos autem ignobiles.

19 For the wisdom of this world is foolishness with God. For it is written, "He has taken the wise in their craftiness."

20 And again, "The Lord knows the reasoning of the wise, that it is worthless."

21 Therefore let no one boast in men. For all things are yours,

22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All are yours,

23 and you are Christ's, and Christ is God's.

4 So let a man think of us as Christ's servants and stewards of God's mysteries.

2 Here, moreover, it is required of stewards that they be found faithful.

3 But with me it is a very small thing that I should be judged by you, or by a human court. Yes, I don't even judge my own self.

4 For I know nothing against myself. Yet I am not justified by this, but he who judges me is the Lord.

5 Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each man will get his praise from God.

6 Now these things, brothers, I have in a figure transferred to myself and Apollos for your sakes, that in us you might learn not to think beyond the things which are written, that none of you be puffed up against one another.

7 For who makes you different? And what do you have that you didn't receive? But if you did receive it, why do you boast as if you had not received it?

8 You are already filled. You have already become rich. You have come to reign without us. Yes, and I wish that you did reign, that we also might reign with you!

9 For I think that God has displayed us, the apostles, last of all, like men sentenced to death. For we are made a spectacle to the world, both to angels and men.

10 We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You have honour, but we have dishonour.



- 17 *Sī tōtum corpus oculus: ubi audītus? Sī tōtum audītus: ubi odōrātus?* 17 If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be?
- 18 *Nunc autem posuit Deus membra, ūnumquodque eōrum in corpore sicut uoluit.* 18 But now God has set the members, each one of them, in the body, just as he desired.
- 19 *Quod sī essent omnia ūnum membrum, ubi corpus?* 19 If they were all one member, where would the body be?
- 20 *Nunc autem multa quidem membra, ūnum autem corpus.* 20 But now they are many members, but one body.
- 21 *Nōn potest dīcere oculus manū: Operā tuā nōn indigeō: aut iterum caput pedibus: Nōn estis mihi necessariī.* 21 The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you."
- 22 *Sed multō magis quae uidentur membra corporis infirmiōra esse, necessariōra sunt:* 22 No, much rather, those members of the body which seem to be weaker are necessary.
- 23 *et quae putāmus ignōbiliōra membra esse corporis, hīs honōrem abundantiōrem circumdamus: et quae inhonesta sunt nostra, abundantiōrem honestātem habent.* 23 Those parts of the body which we think to be less honourable, on those we bestow more abundant honour; and our unpresentable parts have more abundant modesty,
- 24 *Honesta autem nostra nūllius egent: sed Deus temperāuit corpus, eī cui dēerat, abundantiōrem tribuendō honōrem,* 24 while our presentable parts have no such need. But God composed the body together, giving more abundant honour to the inferior part,
- 25 *ut nōn sit schisma in corpore, sed idipsum prō inuicem sollicita sint membra.* 25 that there should be no division in the body, but that the members should have the same care for one another.
- 26 *Et sī quid patitur ūnum membrum, conpatiuntur omnia membra: sīue glōriātur ūnum membrum, congaudent omnia membra.* 26 When one member suffers, all the members suffer with it. When one member is honoured, all the members rejoice with it.
- 27 *Uōs autem estis corpus Chrīstī, et membra dē membrō.* 27 Now you are the body of Christ, and members individually.
- 28 *Et quōsdam quidem posuit Deus in ecclēsiā primum apostolōs, secundō prophētās, tertiō doctōrēs, deinde uirtūtēs, exin grātiās cūratiōnum, opitulatiōnēs, gubernatiōnēs, genera linguārum.* 28 God has set some in the assembly: first apostles, second prophets, third teachers, then miracle workers, then gifts of healings, helps, governments, and various kinds of languages.
- 29 *Numquid omnēs apostolī? numquid omnēs prophētae? numquid omnēs doctōrēs?* 29 Are all apostles? Are all prophets? Are all teachers? Are all miracle workers?
- 30 *numquid omnēs uirtūtēs? numquid omnēs grātiām habent cūratiōnum? numquid omnēs linguīs loquuntur? numquid omnēs interpretantur?* 30 Do all have gifts of healings? Do all speak with various languages? Do all interpret?
- 31 *Aemulāminī autem charismata maiōra. Et adhūc excellentiōrem uiam uōbīs dēmōnstrō.* 31 But earnestly desire the best gifts. Moreover, I show a most excellent way to you.
- 13 *Sī linguīs hominum loquar, et angelōrum, cāritātem autem nōn habeam, factus sum uelut aes sonāns, aut cymbalum tinnīens.* 13 If I speak with the languages of men and of angels, but don't have love, I have become sounding brass or a clanging cymbal.
- 2 *Et sī habuerō prophētiam, et nōuerim mystēria omnia, et omnem scientiam: et sī habuerō omnem fidem ita ut montēs trānsferam, cāritātem autem nōn habuerō, nihil sum.* 2 If I have the gift of prophecy, and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but don't have love, I am nothing.



17 Hoc autem dīcō, testāmentum cōfirmātum ā Deō: quae post quadringentōs et trīgintā annōs facta est lēx, nōn irritum facit ad ēuacuandam prōmissiōnem.

18 Nam sī ex lēge hērēditās, iam nōn ex reprōmissiōne. Abrāhae autem per reprōmissiōnem dōnāuit Deus.

19 Quid igitur lēx? Propter trānsgressiōnēs posita est dōnec ueniret sēmen, cui prōmiserat, ōrdināta per angelōs in manū mediātōris.

20 Mediātōr autem ūnīus nōn est: Deus autem ūnus est.

21 Lēx ergō aduersus prōmissa Deī? Absit. Sī enim data esset lēx, quae posset uīuificāre, uērē ex lēge esset iūstitia.

22 Sed conclūsit scrīptūra omnia sub peccātō, ut prōmissiō ex fidē Iēsū Chrīstī darētur crēdentibus.

23 Prius autem quam ueniret fidēs, sub lēge custōdiēbāmur conclūsī in eam fidem quae reuēlanda erat.

24 Itaque lēx paedagōgus noster fuit in Chrīstō, ut ex fidē iūstificēmur.

25 At ubi uēnit fidēs, iam nōn sumus sub paedagōgō.

26 Omnēs enim filiī Deī estis per fidem in Chrīstō Iēsū.

27 Quicumque enim in Chrīstō baptizātī estis, Chrīstum induistis.

28 Nōn est Iūdaeus, neque Graecus: nōn est seruus, neque liber: nōn est masculus, neque fēmina. Omnēs enim uōs ūnum estis in Chrīstō Iēsū.

29 Sī autem uōs Chrīstī, ergō sēmen Abrāhae estis, secundum prōmissiōnem hērēdēs.

4 Dīcō autem: quantō tempore hērēs paruulus est, nihil differt ā seruō, cum sit dominus omnium:

2 sed sub tūtōribus est et āctōribus ūsque ad praefīnītum tempus ā patre:

3 ita et nōs cum essēmus paruulī, sub elementīs mundi erāmus seruiētēs.

4 At ubi uēnit plēnitūdō temporis, mīsīt Deus Filium suum, factum ex muliere, factum sub lēge,

5 ut eōs, quī sub lēge erant, redimeret, ut adoptiōnem filiōrum reciperēmus.

17 Now I say this: A covenant confirmed beforehand by God in Christ, the law, which came four hundred and thirty years after, does not annul, so as to make the promise of no effect.

18 For if the inheritance is of the law, it is no more of promise; but God has granted it to Abraham by promise.

19 Then why is there the law? It was added because of transgressions, until the offspring should come to whom the promise has been made. It was ordained through angels by the hand of a mediator.

20 Now a mediator is not between one, but God is one.

21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could make alive, most certainly righteousness would have been of the law.

22 But the Scripture imprisoned all things under sin, that the promise by faith in Jesus Christ might be given to those who believe.

23 But before faith came, we were kept in custody under the law, confined for the faith which should afterwards be revealed.

24 So that the law has become our tutor to bring us to Christ, that we might be justified by faith.

25 But now that faith has come, we are no longer under a tutor.

26 For you are all children of God, through faith in Christ Jesus.

27 For as many of you as were baptised into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

29 If you are Christ's, then you are Abraham's offspring and heirs according to promise.

4 But I say that so long as the heir is a child, he is no different from a bondservant, though he is lord of all,

2 but is under guardians and stewards until the day appointed by the father.

3 So we also, when we were children, were held in bondage under the elemental principles of the world.

4 But when the fullness of the time came, God sent out his Son, born to a woman, born under the law,

5 that he might redeem those who were under the law, that we might receive the adoption as children.

- 1 1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ
- 2 2 Τιμοθέω ἀγαπητῷ τέκνω· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.
- 3 3 Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περι σου μνηεῖαν ἐν ταῖς δεήσεσίν μου, νυκτὸς καὶ ἡμέρας
- 4 4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρῶν, ἵνα χαρᾶς πληρωθῶ
- 5 5 ὑπόμνησιν λαβῶν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνίκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοί. Encouragement to Preach the Gospel Boldly
- 6 6 δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου·
- 7 7 οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.
- 8 8 Μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ,
- 9 9 τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλῆσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων,
- 10 10 φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζώην καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,
- 11 11 εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος.
- 12 12 δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατὸς ἐστὶν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.
- 13 13 ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ·
- 14 14 τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.
- 15 15 Οἶδας τοῦτο ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ Ἐρμογένης.
- 1 1 فَكَلِمَةً مَّكْتُوبَةً بِرُوحِ الْقُدُسِ وَبِعِلْمٍ . جَعَلْتُهَا حَتَّىٰ وَجَعَلْتُهَا مَكْتُوبَةً .
- 2 2 حَلِيمَةً أُوهِدُ فِي سَبْعِهَا . لِيُخَدِّبُنِي . وَتَقْبَلُهَا مَهَلًا . فِي الْكَلِمَاتِ .
- 3 3 مَهْرًا لِي لِأَنَّكَ . وَرَحْمَةً مَّحْفُومَةً لِي فِي أَسْرَاتِي . كَمَا فِي أَيَّامِ الْبُطْحَانِ .
- 4 4 هَذَا لِي لِي حَقِيرًا . وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ .
- 5 5 حَيَّةٌ لِي فِي سَبْعِهَا . وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ . وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ .
- 6 6 هَذَا لِي فِي أَيَّامِ الْبُطْحَانِ . وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ .
- 7 7 لَا لِي فِي أَيَّامِ الْبُطْحَانِ . وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ .
- 8 8 لَا لِي فِي أَيَّامِ الْبُطْحَانِ . وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ .
- 9 9 وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ . وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ .
- 10 10 وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ . وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ .
- 11 11 وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ . وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ .
- 12 12 هَذَا لِي فِي أَيَّامِ الْبُطْحَانِ . وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ .
- 13 13 وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ . وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ .
- 14 14 وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ . وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ .
- 15 15 وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ . وَهَذَا لِي فِي أَيَّامِ الْبُطْحَانِ .

1 Paulus Apostolus Chrīstī Iēsū per uoluntātem Deī, secundum prōmissiōnem uītāe, quae est in Chrīstō Iēsū,

2 Tīmotheō cārissimō filiō: grātia, misericordia, pāx ā Deō Patre, et Chrīstō Iēsū Dominō nostrō.

3 Grātiās agō Deō, cui seruiō ā prōgenitōribus in cōnscientiā purā, quam sine intermissiōne habeam tuī memoriā in orātiōnibus meis nocte ac diē:

4 dēsīderāns tē uidēre, memor lacrimārum tuārum, ut gaudiō implear,

5 recordātiōnem accipiēns eius fideī, quae est in tē nōn ficta, quae et habitāuit primum in auīā tuā Lōide, et mātrem tuā Eunīcē, certus sum autem quod et in tē.

6 Propter quam causam admoneō tē ut resuscitēs grātiām Deī, quae est in tē per inpositiōnem manuum meārum.

7 Nōn enim dedit nobīs Deus spīritum timōris: sed uirtūtis, et dilēctiōnis, et sōbrietātis.

8 Nōlī itaque ērubescere testimōnium Dominī nostrī, neque mē uinctum eius: sed collabōrā Ēuangelīō secundum uirtūtem Deī:

9 quī nōs liberāuit, et uocāuit uocātiōne sāctā, nōn secundum opera nostra, sed secundum prōpositum suum, et grātiām, quae data est nobīs in Chrīstō Iēsū ante tempora saeculāria.

10 Manifestāta est autem nunc per inlūminātiōnem Saluātōris nostrī Iēsū Chrīstī, quī destrūxit quidem mortem, inlūmināuit autem uītā, et incorruptiōnem per Ēuangelium:

11 in quō positus sum ego praedicātor, et Apostolus, et magister gentium.

12 Ob quam causam etiam haec patior, sed nōn cōfundor. Sciō enim cui crēdidī, et certus sum quia potēns est dēpositum meum seruāre in illum diem.

13 Fōrmam habē sānōrum uerbōrum, quae ā mē audistī in fidē, et dilēctiōne in Chrīstō Iēsū.

14 Bonum dēpositum custōdī per Spīritum Sānctum, quī habitat in nobīs.

15 Scīs hoc, quod āuersī sunt ā mē omnēs, quī in Asiā sunt, ex quibus est Phygelus, et Hermogenēs.

1 Paul, an apostle of Jesus Christ through the will of God, according to the promise of the life which is in Christ Jesus,

2 to Timothy, my beloved child: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve as my forefathers did, with a pure conscience. How unceasing is my memory of you in my petitions, night and day

4 longing to see you, remembering your tears, that I may be filled with joy;

5 having been reminded of the sincere faith that is in you, which lived first in your grandmother Lois and your mother Eunice and, I am persuaded, in you also.

6 For this cause, I remind you that you should stir up the gift of God which is in you through the laying on of my hands.

7 For God didn't give us a spirit of fear, but of power, love, and self-control.

8 Therefore don't be ashamed of the testimony of our Lord, nor of me his prisoner; but endure hardship for the Good News according to the power of God,

9 who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before times eternal,

10 but has now been revealed by the appearing of our Saviour, Christ Jesus, who abolished death, and brought life and immortality to light through the Good News.

11 For this I was appointed as a preacher, an apostle, and a teacher of the Gentiles.

12 For this cause I also suffer these things. Yet I am not ashamed, for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed to him against that day.

13 Hold the pattern of sound words which you have heard from me, in faith and love which is in Christ Jesus.

14 That good thing which was committed to you, guard through the Holy Spirit who dwells in us.

15 This you know, that all who are in Asia turned away from me, of whom are Phygelus and Hermogenes.