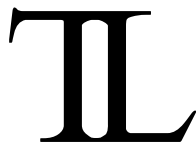


The Latter New Testament

The Latter New Testament
A Polyglot

Edited by
Timothy A. Lee



Timothy A. Lee Publishing

The Latter New Testament: 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 Latter New Testament. 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.¹ 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

¹Fernández 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.² 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.³ 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.¹ The Latin text is from the Oxford Vulgate (editio minor, 1911) with added macrons which are under copyright.⁴ The English text is from the World English Bible (WEB) which is in the Public Domain.

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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

18th May, 2023.

Timothy A. Lee

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²Fernández Marcos, *The First Polyglot Bible*. p 5.

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

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

1 Primum quidem sermōnem fēcī dē omnibus, ō Theophile, quae coepit Iēsūs facere et docēre:

2 ūsque in diem quā praecipiēns Apostolīs per Spīritum sānctum, quōs ēlēgīt, adsūmtus est:

3 quibus et praeibit se ipsum uīuum post passiōnem suam in multīs argūmentīs, per diēs quadrāgintā appārēns eīs, et loquēns dē rēgnō Deī.

4 Et conuēscēns praecēpit eīs ab Hierosolymīs nē discēderent: sed expectārent prōmissiōnem Patris, quam audistis per ōs meum:

5 quia Iōhannēs quidem baptizāuit aquā, uōs autem baptizābiminī Spīritū sānctō nōn post multōs hōs diēs.

6 Igitur quī conuēnērunt interrogābant eum, dicentēs: Domine, sī in tempore hōc restituēs rēgnum Israhēl?

7 Dixit autem eīs: Nōn est uestrum nōsse tempora uel mōmenta quae Pater posuit in suā potestāte:

8 sed accipiētis uirtūtem superuenientis Spīritūs sānctī in uōs, et eritis mihi testēs in Hierusalem, et in omnī Iūdaeā, et Samarīā, et ūsque ad ultimum terrae.

9 Et cum haec dīxisset, uidentibus illīs, ēleuātus est: et nūbēs suscēpit eum ab oculīs eōrum.

10 Cumque intuērentur in caelum euntem illum, ecce duo uirī adstitērunt iuxtā illōs in uestibus albīs,

11 quī et dīxērunt: Uirī Galilaeī, quid stātis aspicientēs in caelum? Hic Iēsūs, quī adsūmtus est ā uōbīs in caelum, sic ueniet quemadmodum uidistis eum euntem in caelum.

12 Tunc reuersī sunt Hierosolymam ā monte quī uocātur Olīuētī, quī est iuxtā Hierusalem, sabbatī habēns iter.

13 Et cum introissent, in cēnāculum ascendērunt ubi manēbant Petrus, et Iōhannēs, Iācōbus, et Andrēas, Philippus, et Thōmās, Bartholomeus et Mattheus, Iācōbus Alpheī, et Simōn Zēlōtēs, et Iūdās Iācōbī.

1 The first book I wrote, Theophilus, concerned all that Jesus began both to do and to teach,

2 until the day in which he was received up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen.

3 To these he also showed himself alive after he suffered, by many proofs, appearing to them over a period of forty days and speaking about God's Kingdom.

4 Being assembled together with them, he commanded them, "Don't depart from Jerusalem, but wait for the promise of the Father, which you heard from me.

5 For John indeed baptised in water, but you will be baptised in the Holy Spirit not many days from now."

6 Therefore, when they had come together, they asked him, "Lord, are you now restoring the kingdom to Israel?"

7 He said to them, "It isn't for you to know times or seasons which the Father has set within his own authority.

8 But you will receive power when the Holy Spirit has come upon you. You will be witnesses to me in Jerusalem, in all Judea and Samaria, and to the uttermost parts of the earth."

9 When he had said these things, as they were looking, he was taken up, and a cloud received him out of their sight.

10 While they were looking steadfastly into the sky as he went, behold, two men stood by them in white clothing,

11 who also said, "You men of Galilee, why do you stand looking into the sky? This Jesus, who was received up from you into the sky, will come back in the same way as you saw him going into the sky."

12 Then they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, a Sabbath day's journey away.

13 When they had come in, they went up into the upper room where they were staying, that is Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James.

14 14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξίν καὶ Μαριάμ τῇ μητρὶ τοῦ Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ. The Selection of Matthias as the Twelfth Apostle

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15 15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσι).

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16 16 Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν,

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17 17 ὅτι κατηριθμημένος ἦν ἐν ἡμῖν καὶ ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης.—

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18 18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνῆς γενόμενος ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.

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19 19 καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμάχ, τοῦτ' ἔστιν Χωρίον Αἵματος.—

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20 20 γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν· Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ, καί· Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.

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21 21 δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ὧ εἰσήλθεν καὶ ἐξήλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς,

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22 22 ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήμφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν γενέσθαι ἓνα τούτων.

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23 23 καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαββάν, ὃς ἐπεκλήθη Ἰούστος, καὶ Μαθθίαν.

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24 24 καὶ προσευξάμενοι εἶπαν· Σὺ κύριε καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω, ἐκ τούτων τῶν δύο ἕνα,

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25 25 λαβεῖν τὸν τόπον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.

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26 26 καὶ ἔδωκαν κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Μαθθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

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2 2 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό,

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2 2 καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι,

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3 3 καὶ ὠφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ πυρός, καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν,

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14 Hī omnēs erant perseuērantēs ūnanimiter in ōrātiōne cum mulieribus, et Mariā matrē Iēsū, et frātribus eius.

15 Et in diēbus illīs, exurgēns Petrus in mediō frātrum, dixit erat autem turba hominum simul, ferē centum uīgintī:

16 Uirī frātrēs, oportet implērī scrīptūram quam praedixit Spīritus sāctus per ōs Dāuid dē Iūdā, quī fuit dux eōrum quī comprehendērunt Iēsum:

17 quia connumerātus erat in nōbīs, et sortītus est sortem ministeriī huius.

18 Et hic quidem possēdit agrum dē mercēde inīquitātis, et suspēsus crepuit medius: et diffūsa sunt omnia uiscera eius.

19 Et nōtum factum est omnībus habitantibus Hierusalem, ita ut appellārētur ager ille, linguā eōrum, Acheldemach, hoc est, ager sanguinis.

20 Scrīptum est enim in librō Psalmōrum: Fiat commoratiō eōrum dēserta,

et nōn sit quī habitet in eā: et episcopātum eius accipiat alius.

21 Oportet ergō ex hīs uirīs quī nōbiscum congregātī sunt in omnī tempore quō intrāuit et exiuit inter nōs Dominus Iēsūs,

22 incipiēns ā baptisate Iōhannis ūsque in diem quā adsūmtus est ā nōbīs, testem resurrectiōnis eius nōbiscum fierī ūnum ex istīs.

23 Et statuērunt duōs, Iōsēph, quī uocābātur Barsābbās, quī cognōminātus est Iūstus, et Mātthiam.

24 Et ōrantēs dīxērunt: Tū Domine, quī corda nōstī omnium, ostende quem ēlēgerīs ex hīs duōbus ūnum,

25 accipere locum ministeriī huius et apostolatūs, dē quō praeuāricātus est Iūdās ut abīret in locum suum.

26 Et dedērunt sortēs eīs, et cecidit sors super Mātthiam: et adnumerātus est cum ūndecim Apostolīs.

¶ Et cum complērentur diēs Pentēcostēs, erant omnēs pariter in eōdem locō:

2 et factus est repente dē caelō sonus, tamquam aduenientīs spīritūs uehementīs, et replēuit tōtam domum ubi erant sedentēs.

3 Et appāruērunt illīs dispertitae linguae tamquam ignis, sēditque suprā singulōs eōrum:

14 All these with one accord continued steadfastly in prayer and supplication, along with the women and Mary the mother of Jesus, and with his brothers.

15 In these days, Peter stood up in the middle of the disciples (and the number of names was about one hundred and twenty), and said,

16 “Brothers, it was necessary that this Scripture should be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who was guide to those who took Jesus.

17 For he was counted with us, and received his portion in this ministry.

18 Now this man obtained a field with the reward for his wickedness; and falling headlong, his body burst open and all his intestines gushed out.

19 It became known to everyone who lived in Jerusalem that in their language that field was called ‘Akeldama,’ that is, ‘The field of blood.’

20 For it is written in the book of Psalms, ‘Let his habitation be made desolate.

Let no one dwell in it;’ and, ‘Let another take his office.’

21 “Of the men therefore who have accompanied us all the time that the Lord Jesus went in and out amongst us,

22 beginning from the baptism of John to the day that he was received up from us, of these one must become a witness with us of his resurrection.”

23 They put forward two: Joseph called Barsabbas, who was also called Justus, and Matthias.

24 They prayed and said, “You, Lord, who know the hearts of all men, show which one of these two you have chosen

25 to take part in this ministry and apostleship from which Judas fell away, that he might go to his own place.”

26 They drew lots for them, and the lot fell on Matthias; and he was counted with the eleven apostles.

¶ Now when the day of Pentecost had come, they were all with one accord in one place.

2 Suddenly there came from the sky a sound like the rushing of a mighty wind, and it filled all the house where they were sitting.

3 Tongues like fire appeared and were distributed to them, and one sat on each of them.

⁴ et replētī sunt omnēs Spīritū sānctō, et coepērunt loquī aliīs linguīs, prout Spīritus sānctus dabat ēloquī illīs.

⁵ Erant autem in Hierusalem habitantēs Iūdaei, uirī religiōsi ex omnī nātiōne quae sub caelō est.

⁶ Factā autem hāc uōce, conuēnit multitudō, et mente cōnfūsa est, quoniam audiēbat ūnusquisque linguā suā illōs loquentēs.

⁷ Stupēbant autem omnēs, et mīrābantur, dīcentēs: Nōnne ecce omnēs isti quī loquuntur, Galilaei sunt?

⁸ et quōmodo nōs audīuimus ūnusquisque linguā nostrā in quā nātī sumus:

⁹ Parthī, et Mēdī, et Elamītae, et quī habitant Mesopotamiam, et Iūdaeam, et Cappadociam, Pontum, et Asiam,

¹⁰ Phrygiam, et Pamphīliam, Aegyptum, et partēs Lybiae quae est circā Cūrēnēn: et aduenae Rōmānī,

¹¹ Iūdaei quoque, et Proselytī, Crētes, et Arabēs: audīuimus eōs loquentēs nostrīs linguīs magnālia Deī?

¹² Stupēbant autem omnēs, et mīrābantur ad inuicem, dīcentēs: Quidnam hoc uult esse?

¹³ Alii autem inrīdentēs dīcēbant: Quia mustō plēnī sunt istī.

¹⁴ Stāns autem Petrus cum ūndecim, leuāuit uōcem suam, et locūtus est eis: Uirī Iūdaei, et quī habitātis Hierusalem ūniuersī, hoc uōbīs nōtum sit, et auribus percipite uerba mea.

¹⁵ Nōn enim, sicut uōs aestimātis, hī ēbriī sunt, cum sit hōra diēi tertia:

¹⁶ sed hoc est quod dictum est per prophētam Iōhēl:

¹⁷ Et erit in nouissimīs diēbus, dīcit Dominus, effundam dē Spīritū meō super omnem carnem: et prophētābunt filiī uestri et filiae uestrae, et iuuenēs uestri uīsionēs uidēbunt, et seniōrēs uestri somnia somniābunt.

¹⁸ Et quidem super seruōs meōs, et super ancillās meās, in diēbus illīs, effundam dē Spīritū meō, et prophētābunt:

¹⁹ et dabō prōdigia in caelō sūrsum, et signa in terrā deorsum, sanguinem, et ignem, et uapōrem fūmī:

⁴ They were all filled with the Holy Spirit and began to speak with other languages, as the Spirit gave them the ability to speak.

⁵ Now there were dwelling in Jerusalem Jews, devout men, from every nation under the sky.

⁶ When this sound was heard, the multitude came together and were bewildered, because everyone heard them speaking in his own language.

⁷ They were all amazed and marvelled, saying to one another, “Behold, aren’t all these who speak Galileans?”

⁸ How do we hear, everyone in our own native language?

⁹ Parthians, Medes, Elamites, and people from Mesopotamia, Judea, Cappadocia, Pontus, Asia,

¹⁰ Phrygia, Pamphylia, Egypt, the parts of Libya around Cyrene, visitors from Rome, both Jews and proselytes,

¹¹ Cretans and Arabians—we hear them speaking in our languages the mighty works of God!”

¹² They were all amazed and were perplexed, saying to one another, “What does this mean?”

¹³ Others, mocking, said, “They are filled with new wine.”

¹⁴ But Peter, standing up with the eleven, lifted up his voice and spoke out to them, “You men of Judea and all you who dwell at Jerusalem, let this be known to you, and listen to my words.

¹⁵ For these aren’t drunken, as you suppose, seeing it is only the third hour of the day.

¹⁶ But this is what has been spoken through the prophet Joel:

¹⁷ ‘It will be in the last days, says God, that I will pour out my Spirit on all flesh. Your sons and your daughters will prophesy. Your young men will see visions. Your old men will dream dreams.

¹⁸ Yes, and on my servants and on my handmaidens in those days,

I will pour out my Spirit, and they will prophesy.

¹⁹ I will show wonders in the sky above, and signs on the earth beneath: blood, and fire, and billows of smoke.

- 20 sōl conuertētur in tenebrās,
et lūna in sanguinem,
ante quam ueniat diēs Dominī magnus et manifestus.
- 21 Et erit: omnis quicumque inuocauerit nōmen Dominī,
saluus erit.
- 22 Uirī Israhelitae, audīte uerba haec: Iēsum Nazarēnum,
uirum adprobātum ā Deō in uōbīs, uirtūtibus, et prōdigīis,
et signīs, quae fēcit per illum Deus in mediō uestri, sicut uōs
scītis:
- 23 hunc, dēfinitō cōnsiliō et praescientiā Deī trādītum, per
manūs inīquōrum adfligētēs interēmistis:
- 24 quem Deus suscitāuit, solūtīs dolōribus īfernī, iuxtā
quod impossibile erat tenēri illum ab eō.
- 25 Dāuid enim dicit in eum: Prōuidēbam Dominum cōram
me semper:
quoniam ā dextrīs meis est, nē commouear:
- 26 propter hoc laetātum est cor meum,
et exultāuit lingua mea,
īsuper et carō mea requiescet in spē:
- 27 quoniam nōn dērelinquēs animam meam in īfernō,
neque dabis sānctum tuum uidēre corruptiōnem.
- 28 Nōtās fēcistī mihi uiās uītae:
replēbis mē iucunditatē cum faciē tuā.
- 29 Uirī frātrēs, liceat audenter dīcere ad uōs dē patriarchā
Dāuid, quoniam et dēfūctus est, et sepultus est: et
sepulchrum eius est apud nōs usque in hodiernum diem.
- 30 Prophēta igitur cum esset, et scīret quia iūreiūrāndō
iūrāssēt illī Deus dē fructū lumbī eius sedere super sēdem
eius:
- 31 prōuidēns locūtus est dē resurrēctiōne Chrīstī, quia neque
dērelictus est in īfernō, neque carō eius uidit corruptiōnem.
- 32 Hunc Iēsum resuscitāuit Deus, cuius omnēs nōs testēs
sumus.
- 33 Dexterā igitur Deī exaltātus, et prōmissiōne Spīritūs
sānctī acceptā ā Patre, effūdīt hunc quem uōs uidētis et
audītis.
- 34 Nōn enim Dāuid ascendit in caelōs: dicit autem ipse:
Dixit Dominus Dominō meō:
Sedē ā dextrīs meis,
- 20 The sun will be turned into darkness,
and the moon into blood,
before the great and glorious day of the Lord comes.
- 21 It will be that whoever will call on the name of the
Lord will be saved.'
- 22 "Men of Israel, hear these words! Jesus of Nazareth,
a man approved by God to you by mighty works and
wonders and signs which God did by him amongst you,
even as you yourselves know,
- 23 him, being delivered up by the determined counsel
and foreknowledge of God, you have taken by the hand
of lawless men, crucified and killed;
- 24 whom God raised up, having freed him from the
agony of death, because it was not possible that he
should be held by it.
- 25 For David says concerning him, 'I saw the Lord
always before my face,
for he is on my right hand, that I should not be
moved.
- 26 Therefore my heart was glad, and my tongue
rejoiced.
Moreover my flesh also will dwell in hope,
- 27 because you will not leave my soul in Hades,
neither will you allow your Holy One to see decay.
- 28 You made known to me the ways of life.
You will make me full of gladness with your presence.'
- 29 "Brothers, I may tell you freely of the patriarch
David, that he both died and was buried, and his tomb
is with us to this day.
- 30 Therefore, being a prophet, and knowing that God
had sworn with an oath to him that of the fruit of
his body, according to the flesh, he would raise up the
Christ to sit on his throne,
- 31 he foreseeing this, spoke about the resurrection of
the Christ, that his soul wasn't left in Hades, and his
flesh didn't see decay.
- 32 This Jesus God raised up, to which we all are
witnesses.
- 33 Being therefore exalted by the right hand of God,
and having received from the Father the promise of
the Holy Spirit, he has poured out this which you now
see and hear.
- 34 For David didn't ascend into the heavens, but he
says himself, 'The Lord said to my Lord, "Sit by my
right hand

35 35 **ἔως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.**
 حَبْرًا ۖ وَأَصْمَرَ حَبْرًا جُجْتَبَرْتُمْ فَعَجَلًا حَبْرًا كَتَبَ .

36 36 **ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε. The Growth and Fellowship of the Early Church**
 هَذِهِ أُمَّةٌ أَدْرَكْتُهَا تَبَّ وَ قُلْتُمْ قَدْ آمَنَّا بِهَا . وَ هَذِهِ
 مَعْمُوسًا جَجِبْتُمْ أَلَا : حَذُّوا نَعْمًا ۖ وَأَيْدِيَهُمْ وَقَعَدُوا ۖ

37 37 **Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν, εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσωμεν, ἄνδρες ἀδελφοί;**
 ۖ هَذِهِ نَحْنُ نَدْبِي أُمَّتِي . هُنَا نَدْبِي أُمَّتِي .

38 38 **Πέτρος δὲ πρὸς αὐτούς· Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν, καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος·**
 ۖ هَذِهِ نَحْنُ نَدْبِي أُمَّتِي . نَادُّوهُ حَذُّوهُ ۖ أَيْدِيَهُمْ وَقَعَدُوا :
 هَذِهِ نَحْنُ نَدْبِي أُمَّتِي . هَذِهِ نَحْنُ نَدْبِي أُمَّتِي .

39 39 **ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσι τοῖς εἰς μακρὰν ὄσους ἂν προσκαλέσθαι κύριος ὁ θεὸς ἡμῶν.**
 ۖ هَذِهِ نَحْنُ نَدْبِي أُمَّتِي . هَذِهِ نَحْنُ نَدْبِي أُمَّتِي .

40 40 **ἐτέροις τε λόγοις πλείοσιν διεμαρτύρατο, καὶ παρεκάλει αὐτούς λέγων· Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιαῆς ταύτης.**
 ۖ هَذِهِ نَحْنُ نَدْبِي أُمَّتِي . هَذِهِ نَحْنُ نَدْبِي أُمَّتِي .

41 41 **οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν, καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὡσεὶ τρισχιλίας.**
 ۖ هَذِهِ نَحْنُ نَدْبِي أُمَّتِي . هَذِهِ نَحْنُ نَدْبِي أُمَّتِي .

42 42 **ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.**
 ۖ هَذِهِ نَحْنُ نَدْبِي أُمَّتِي . هَذِهِ نَحْنُ نَدْبِي أُمَّتِي .

43 43 **Ἐγίνετο δὲ πάσῃ ψυχῇ φόβος, πολλὰ τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.**
 ۖ هَذِهِ نَحْنُ نَدْبِي أُمَّتِي . هَذِهِ نَحْنُ نَدْبِي أُمَّتِي .

44 44 **πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινά,**
 ۖ هَذِهِ نَحْنُ نَدْبِي أُمَّتِي . هَذِهِ نَحْنُ نَدْبِي أُمَّتِي .

45 45 **καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμερίζον αὐτὰ πᾶσιν καθότι ἂν τις χρεῖαν εἶχεν·**
 ۖ هَذِهِ نَحْنُ نَدْبِي أُمَّتِي . هَذِهِ نَحْنُ نَدْبِي أُمَّتِي .

46 46 **καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλώντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας,**
 ۖ هَذِهِ نَحْنُ نَدْبِي أُمَّتِي . هَذِهِ نَحْنُ نَدْبِي أُمَّتِي .

47 47 **αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό.**
 ۖ هَذِهِ نَحْنُ نَدْبِي أُمَّتِي . هَذِهِ نَحْنُ نَدْبِي أُمَّتِي .

3 Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην,

2 καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραίαν τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν,
 ۖ هَذِهِ نَحْنُ نَدْبِي أُمَّتِي . هَذِهِ نَحْنُ نَدْبِي أُمَّتِي .

35 dōnec pōnam inimīcōs tuōs scabellum pedum tuōrum.

36 Certissimē ergō sciat omnis domus Israhēl, quia et Dominum eum et Chrīstum Deus fēcit, hunc Iēsum, quem uōs crucifīxistis.

37 Hīs audītīs, compūctī sunt corde, et dīxērunt ad Petrum et ad reliquōs Apostolōs: Quid faciēmus, uirī frātrēs?

38 Petrus uērō ad illōs: Paenitentiam, inquit, agite, et baptizētur unusquisque uestrum in nōmine Iēsū Chrīstī in remissionem peccātōrum uestrorum: et accipiētis dōnum sanctī Spīritūs.

39 Uōbīs enim est reprōmissiō, et filiīs uestrīs, et omnibus quī longē sunt, quōscumque aduocauerit Dominus Deus noster.

40 Aliīs etiam uerbīs plūrībus testificātus est, et exhortābatur eōs, dīcēns: Saluāminī ā generātiōne istā prāuā.

41 Quī ergō recēpērunt sermōnem eius, baptizātī sunt: et adpositae sunt in illā diē animae circiter tria milia.

42 Erant autem perseuērantēs in doctrīnā Apostolōrum, et communicātiōne frāctiōnis pānis, et orātiōnibus.

43 Fīēbat autem omnī animae timor: multa quoque prōdigia et signa per Apostolōs fīēbant in Hierusalem, et metus erat magnus in ūniuersīs.

44 Omnēs etiam quī crēdebant, erant pariter, et habēbant omnia commūnia.

45 Possessiōnēs et substantiās uēndēbant, et diuidēbant illa omnibus, prout cuique opus erat.

46 Cotīdiē quoque perdūrantēs ūnanimiter in templō, et frangentēs circā domōs pānem, sūmēbant cibum cum exultātiōne et simplicitate cordis,

47 conlaudantēs Deum et habentēs grātiā ad omnem plēbem. Dominus autem augēbat quī saluī fierent cotīdiē in idipsum.

3 Petrus autem et Iōhannēs ascendēbant in templum ad hōram orātiōnis nōnam.

2 Et quīdam uir, quī erat claudus ex uterō mātris suae, baiulābatur: quem pōnēbant cotīdiē ad portam templī, quae dīcitur Speciōsa, ut peteret elēmosynam ab introeuntibus in templum.

35 until I make your enemies a footstool for your feet.”

36 “Let all the house of Israel therefore know certainly that God has made him both Lord and Christ, this Jesus whom you crucified.”

37 Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?”

38 Peter said to them, “Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit.

39 For the promise is to you and to your children, and to all who are far off, even as many as the Lord our God will call to himself.”

40 With many other words he testified and exhorted them, saying, “Save yourselves from this crooked generation!”

41 Then those who gladly received his word were baptised. There were added that day about three thousand souls.

42 They continued steadfastly in the apostles’ teaching and fellowship, in the breaking of bread, and prayer.

43 Fear came on every soul, and many wonders and signs were done through the apostles.

44 All who believed were together, and had all things in common.

45 They sold their possessions and goods, and distributed them to all, according as anyone had need.

46 Day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart,

47 praising God and having favour with all the people. The Lord added to the assembly day by day those who were being saved.

3 Peter and John were going up into the temple at the hour of prayer, the ninth hour.

2 A certain man who was lame from his mother’s womb was being carried, whom they laid daily at the door of the temple which is called Beautiful, to ask gifts for the needy of those who entered into the temple.

- 3 3 οὐκ ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσεῖναι εἰς τὸ ἱερὸν ἠρώτα ἐλεημοσύνην λαβεῖν.
- 4 4 ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν· Βλέψον εἰς ἡμᾶς.
- 5 5 ὁ δὲ ἐπέειχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν.
- 6 6 εἶπεν δὲ Πέτρος· Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, ὁ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου περιπατεῖ.
- 7 7 καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν· παραχρήμα δὲ ἑσπερέωθησαν αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά,
- 8 8 καὶ ἐξαλλόμενος ἔστη καὶ περιπατεῖ, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν θεόν.
- 9 9 καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν,
- 10 10 ἐπεγίνωσκον δὲ αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραίᾳ Πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ. Peter Preaches Repentance to the People
- 11 11 Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος ἑκθαμβοί.
- 12 12 ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλίται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεπονηκόσιν τοῦ περιπατεῖν αὐτόν;
- 13 13 ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν.
- 14 14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε καὶ ἠτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,
- 15 15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.
- 16 16 καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἴδατε ἑσπερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.
- 17 17 Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν.
- 18 18 ὁ δὲ θεὸς ἂν προκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν αὐτοῦ ἐπλήρωσεν οὕτως.

- ³ Is cum uīdisset Petrum et Iōhannem incipientēs introīre in templum, rogābat ut elēmosynam acciperet.
- ⁴ Intuēns autem in eum Petrus cum Iōhanne, dīxit: Respice in nōs.
- ⁵ At ille intendēbat in eōs, spērāns sē aliquid acceptūrum ab eīs.
- ⁶ Petrus autem dīxit: Argentum et aurum nōn est mihi: quod autem habeō, hoc tibi dō: in nōmine Iēsū Chrīstī Nazarēnī surge, et ambulā.
- ⁷ Et adprehēnsā eius manū dexterā, adleuāuit eum, et prōtinus cōsolidātae sunt basēs eius et plantae.
- ⁸ Et exiliēns stetit, et ambulābat: et intrāuit cum illis in templum ambulāns, et exiliēns, et laudāns Deum.
- ⁹ Et uīdit omnis populus eum ambulāntem et laudāntem Deum.
- ¹⁰ Cognōscēbant autem illum, quoniam ipse erat quī ad elēmosynam sedēbat ad Speciosam portam templī: et implētī sunt stupōre et extasī in eō quod contigerat illi.
- ¹¹ Cum tenēret autem Petrum et Iōhannem, concurrūt omnis populus ad eōs ad porticum quae appellātur Salomōnis, stupentēs.
- ¹² Uidēns autem Petrus, respondit ad populum: Uirī Israhēlitae, quid mirāminī in hōc, aut nōs quid intuēminī, quasī nostrā uirtūte aut pietāte fēcērīmus hunc ambulāre?
- ¹³ Deus Abrāham, et Deus Isaāc, et Deus Iācōb, Deus patrum nostrōrum glōrificāuit filiū suū Iēsū, quem uōs quidem trādīdistis, et negāstis ante faciē Pilātī, iūdicāte illō dīmittī.
- ¹⁴ Uōs autem sānctum et iūstum negāstis, et petīstis uirum homicīdam dōnārī uōbīs:
- ¹⁵ auctōrem uērō uītae interfēcistis, quem Deus suscitāuit ā mortuīs, cuius nōs testēs sumus.
- ¹⁶ Et in fidē nōminis eius, hunc quem uidētis et nōstis, cōfirmāuit nōmen eius: et fidēs, quae per eum est, dedit integram sānitātem istam in cōspectū omnium uestrum.
- ¹⁷ Et nunc, frātres, sciō quia per ignōrantiam fēcistis, sicut et prīncipēs uestrī.
- ¹⁸ Deus autem, quae praenūtiāuit per ōs omnium prophētārum, patī Christum suū, implēuit sic.
- ³ Seeing Peter and John about to go into the temple, he asked to receive gifts for the needy.
- ⁴ Peter, fastening his eyes on him, with John, said, "Look at us."
- ⁵ He listened to them, expecting to receive something from them.
- ⁶ But Peter said, "I have no silver or gold, but what I have, that I give you. In the name of Jesus Christ of Nazareth, get up and walk!"
- ⁷ He took him by the right hand and raised him up. Immediately his feet and his ankle bones received strength.
- ⁸ Leaping up, he stood and began to walk. He entered with them into the temple, walking, leaping, and praising God.
- ⁹ All the people saw him walking and praising God.
- ¹⁰ They recognised him, that it was he who used to sit begging for gifts for the needy at the Beautiful Gate of the temple. They were filled with wonder and amazement at what had happened to him.
- ¹¹ As the lame man who was healed held on to Peter and John, all the people ran together to them in the porch that is called Solomon's, greatly wondering.
- ¹² When Peter saw it, he responded to the people, "You men of Israel, why do you marvel at this man? Why do you fasten your eyes on us, as though by our own power or godliness we had made him walk?"
- ¹³ The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had determined to release him.
- ¹⁴ But you denied the Holy and Righteous One and asked for a murderer to be granted to you,
- ¹⁵ and killed the Prince of life, whom God raised from the dead, to which we are witnesses.
- ¹⁶ By faith in his name, his name has made this man strong, whom you see and know. Yes, the faith which is through him has given him this perfect soundness in the presence of you all.
- ¹⁷ "Now, brothers, I know that you did this in ignorance, as did also your rulers.
- ¹⁸ But the things which God announced by the mouth of all his prophets, that Christ should suffer, he thus fulfilled.

19 **μετανοήσατε οὖν και ἐπιστρέψατε πρὸς τὸ ἐξαιλιφθῆναι ὑμῶν τὰς ἁμαρτίας,**
 19 **لَا هَجْرَ لَكُمْ . وَإِنَّمَا . تَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

20 **ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου και ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν,**
 20 **وَمَا . كَيْفَ . لَكُمْ . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

21 **ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.**
 21 **وَمَا . كَيْفَ . لَكُمْ . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

22 **Μωϋσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.**
 22 **وَمَا . كَيْفَ . لَكُمْ . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

23 **ἔσται δὲ πᾶσα ψυχὴ ἣτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.**
 23 **وَمَا . كَيْفَ . لَكُمْ . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

24 **και πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ και τῶν καθεξῆς ὅσοι ἐλάλησαν και κατήγγειλαν τὰς ἡμέρας ταύτας.**
 24 **وَمَا . كَيْفَ . لَكُمْ . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

25 **ὕμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν και τῆς διαθήκης ἧς διέθετο ὁ θεὸς πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ· Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.**
 25 **وَمَا . كَيْفَ . لَكُمْ . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

26 **ὕμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.**
 26 **وَمَا . كَيْفَ . لَكُمْ . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

4 **Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν ἐπέστησαν αὐτοῖς οἱ ἱερεῖς και ὁ στρατηγὸς τοῦ ἱεροῦ και οἱ Σαδδουκαῖοι,**
 4 **وَمَا . كَيْفَ . لَكُمْ . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

2 **διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν και καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν,**
 2 **وَمَا . كَيْفَ . لَكُمْ . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

3 **και ἐπέβαλον αὐτοῖς τὰς χεῖρας και ἔθεντο εἰς τήρησιν εἰς τὴν αὐριον, ἣν γὰρ ἐσπέρα ἦδη.**
 3 **وَمَا . كَيْفَ . لَكُمْ . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

4 **πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν, και ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡς χιλιάδες πέντε. Peter and John Defend Their Faith Before the Sanhedrin**
 4 **وَمَا . كَيْفَ . لَكُمْ . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

5 **Ἐγένετο δὲ ἐπὶ τὴν αὐριον συναχθῆναι αὐτῶν τοὺς ἀρχοντας και τοὺς πρεσβυτέρους και τοὺς γραμματεῖς ἐν Ἱερουσαλῆμ.**
 5 **وَمَا . كَيْفَ . لَكُمْ . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

6 **(και Ἄννας ὁ ἀρχιερεὺς και Καϊάφας και Ἰωάννης και Ἀλέξανδρος και ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ),**
 6 **وَمَا . كَيْفَ . لَكُمْ . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

7 **και στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο· Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;**
 7 **وَمَا . كَيْفَ . لَكُمْ . لَكُمْ . وَتَوَابًا . لَكُمْ . وَتَوَابًا . لَكُمْ .**

19 Paenitēminī igitur et conuertiminī, ut dēleantur uestra peccāta:

20 †cum† uēnerint tempora refrīgeriī ā cōspectū Dominī, et mīserit eum quī praedicātus est uōbīs, Iēsum Chrīstum,

21 quem oportet caelum quidem suscipere ūsque in tempora restitūtiōnis omnium quae locūtus est Deus per ōs sānctōrum suōrum ā saeculō prophētārum.

22 Moses quidem dixit: Quoniam prophētam uōbīs suscitābit Dominus Deus uester dē frātribus uestrīs: tamquam mē ipsum audiētis iuxtā omnia quaecumque locūtus fuerit uōbīs.

23 Erit autem: omnis anima quaecumque nōn audierit prophētam illum, exterminābitur dē plēbe.

24 Et omnēs prophētae, ā Samuēl et deinceps, quī locūtī sunt, et adnūntiāuerunt diēs istōs.

25 Uōs estis filiī prophētārum, et testāmētī quod disposuit Deus ad patrēs uestrōs, dīcēs ad Abrāham: Et in sēmine tuō benedīcentur omnēs familiae terrae.

26 Uōbīs prīmum Deus suscitāns filium suum, mīsit eum benedīcentem uōbīs: ut conuertat sē ūnusquisque ā nēquitīā suā.

¶ Loquentibus autem illīs ad populum, superuēnērunt sacerdotēs, et magistrātūs templī, et saddūcaeī,

2 dolentēs quod docērent populum, et adnūntiārent in Iēsū resurrēctiōnem ex mortuīs:

3 et iniēcērunt in eīs manūs, et posuērunt eōs in custōdiam in crāstinum: erat enim iam uespera.

4 Multī autem eōrum quī audierant uerbum, crēdīdērunt: et factus est numerus uirōrum quīnque milia.

5 Factum est autem in crastinum, ut congregārentur prīncipēs eōrum, et seniōrēs, et scrībae, in Hierusalem:

6 et Annās prīnceps sacerdotum, et Caiaphās, et Iōhannēs, et Alexander, et quotquot erant dē genere sacerdotālī.

7 Et statuentēs eōs in mediō, interrogābant: In quā uirtūte, aut in quō nōmine fēcistis hoc uōs?

19 “Repent therefore, and turn again, that your sins may be blotted out, so that there may come times of refreshing from the presence of the Lord,

20 and that he may send Christ Jesus, who was ordained for you before,

21 whom heaven must receive until the times of restoration of all things, which God spoke long ago by the mouth of his holy prophets.

22 For Moses indeed said to the fathers, ‘The Lord God will raise up a prophet for you from amongst your brothers, like me. You shall listen to him in all things whatever he says to you.

23 It will be that every soul that will not listen to that prophet will be utterly destroyed from amongst the people.’

24 Yes, and all the prophets from Samuel and those who followed after, as many as have spoken, also told of these days.

25 You are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, ‘All the families of the earth will be blessed through your offspring.’

26 God, having raised up his servant Jesus, sent him to you first to bless you, in turning away every one of you from your wickedness.”

¶ As they spoke to the people, the priests and the captain of the temple and the Sadducees came to them,

2 being upset because they taught the people and proclaimed in Jesus the resurrection from the dead.

3 They laid hands on them, and put them in custody until the next day, for it was now evening.

4 But many of those who heard the word believed, and the number of the men came to be about five thousand.

5 In the morning, their rulers, elders, and scribes were gathered together in Jerusalem.

6 Anna the high priest was there, with Caiaphas, John, Alexander, and as many as were relatives of the high priest.

7 When they had stood Peter and John in the middle of them, they enquired, “By what power, or in what name, have you done this?”

- 8 8 τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς αὐτούς· Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι,
- 9 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται,
- 10 10 γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής.
- 11 11 οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδόμων, ὁ γενόμενος εἰς κεφαλὴν γωνίας.
- 12 12 καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.
- 13 13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσιν καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτούς ὅτι σὺν τῷ Ἰησοῦ ἦσαν,
- 14 14 τὸν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν θεραπευόμενον οὐδὲν εἶχον ἀντειπεῖν.
- 15 15 κελεύσαντες δὲ αὐτούς ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλλον πρὸς ἀλλήλους
- 16 16 λέγοντες· Τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνεῖσθαι.
- 17 17 ἀλλ' ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν λαόν, ἀπειλωσώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.
- 18 18 καὶ καλέσαντες αὐτούς παρήγγειλαν τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.
- 19 19 ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτούς· Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρίνατε,
- 20 20 οὐ δυνάμεθα γὰρ ἡμεῖς ἀεῖδαμεν καὶ ἠκούσαμεν μὴ λαλεῖν.
- 21 21 οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι.
- 22 22 ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν γεγόνη τὸ σημεῖον τοῦτο τῆς ἰάσεως. The Prayer of the Faithful and Its Fruit

8 Tunc Petrus replētus Spīritū sānctō, dīxit ad eōs: Prīncipēs populī, et seniōrēs:

9 sī nōs hodiē iūdicāmur in benefactō hominis infirmī, in quō iste saluus factus est,

10 nōtum sit omnibus uōbīs, et omnī plēbī Israhēl, quia in nōmine Iēsū Chrīstī Nazarēnī, quem uōs crucifīxistis, quem Deus suscitāuit ā mortuīs, in hōc iste adstat cōram uōbīs sānus.

11 Hic est lapis quī reprobātus est ā uōbīs aedificantibus, quī factus est in caput angulī:

12 et nōn est in aliō aliquō salūs: nec enim nōmen aliud est sub caelō datum hominibus, in quō oporteat nōs saluōs fierī.

13 Uidentēs autem Petrī cōstantiam, et Iōhannis, conpertō quod hominēs essent sine litterīs, et idiōtae, admīrābantur, et cognōscēbant eōs quoniam cum Iēsū fuerant:

14 hominem quoque uidentēs stantem cum eīs, quī cūrātus fuerat, nihil poterant contrādicere.

15 Iussērunt autem eōs forās extrā concilium sēcēdere: et cōnferēbant ad inuicem,

16 dīcentēs: Quid faciēmus hominibus istīs? quoniam quidem nōtum signum factum est per eōs omnibus habitantibus Hierusalem manifestum est et nōn possumus negāre.

17 Sed nē amplius dīuulgētur in populum, comminēmur eīs nē ultrā loquantur in nōmine hōc ullī hominum.

18 Et uocantēs eōs, dēnūntiāuerunt nē omnīnō loquerentur neque docērent in nōmine Iēsū.

19 Petrus uērō et Iōhannēs respondentēs, dīxērunt ad eōs: Sī iūstum est in cōspectū Deī uōs potius audīre quam Deum, iūdicāte.

20 Nōn enim possumus quae uīdimus et audīuimus nōn loquī.

21 At illī comminantēs dīmīsērunt eōs, nōn inuenientēs quōmodo pūnīrent eōs propter populum: quia omnēs †clārificābant Deum in eō quod factum erat†.

22 Annōrum enim erat amplius quadrāgintā homō, in quō factum erat signum istud sānitātis.

8 Then Peter, filled with the Holy Spirit, said to them, “You rulers of the people and elders of Israel,

9 if we are examined today concerning a good deed done to a crippled man, by what means this man has been healed,

10 may it be known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, this man stands here before you whole in him.

11 He is ‘the stone which was regarded as worthless by you, the builders, which has become the head of the corner.’

12 There is salvation in no one else, for there is no other name under heaven that is given amongst men, by which we must be saved!”

13 Now when they saw the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled. They recognised that they had been with Jesus.

14 Seeing the man who was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred amongst themselves,

16 saying, “What shall we do to these men? Because indeed a notable miracle has been done through them, as can be plainly seen by all who dwell in Jerusalem, and we can’t deny it.

17 But so that this spreads no further amongst the people, let’s threaten them, that from now on they don’t speak to anyone in this name.”

18 They called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered them, “Whether it is right in the sight of God to listen to you rather than to God, judge for yourselves,

20 for we can’t help telling the things which we saw and heard.”

21 When they had further threatened them, they let them go, finding no way to punish them, because of the people; for everyone glorified God for that which was done.

22 For the man on whom this miracle of healing was performed was more than forty years old.

23 Dīmissī autem uēnērunt ad suōs, et adnūntiāuērunt eis quanta ad eōs prīncipēs sacerdotum et seniōrēs dīxissent.

24 Quī cum audīssent, ūnanimiter leuāuērunt uōcem ad Deum, et dīxērunt: Domine, tū quī fēcistī caelum et terram, et mare, et omnia quae in eis sunt:

25 quī Spīritū sānctō per ōs patris nostrī Dāuīd puerī tuī dīxistī: Quārē fremuērunt gentēs, et populī meditātī sunt inānia?

26 Adstitērunt rēgēs terrae, et prīncipēs conuēnērunt in ūnum aduersus Dominum, et aduersus Christum eius.

27 Conuēnērunt enim uērē in cīuitāte istā aduersus sānctum puerum tuum Iēsum, quem ūnxistī, Hērōdēs et Pontius Pīlātus, cum gentibus et populīs Israhēl,

28 facere quae manus tua et cōnsilium tuum dēcreuērunt fierī.

29 Et nunc, Domine, respice in minās eōrum, et dā seruīs tuis cum omnī fiduciā loquī uerbum tuum,

30 in eō cum manum tuam extendās sānitātēs, et signa, et prōdigia fierī per nōmen sānctī filiī tuī Iēsū.

31 Et cum ōrāssent, mōtus est locus in quō erant congregātī: et replētī sunt omnēs Spīritū sānctō, et loquēbantur uerbum Deī cum fiduciā.

32 Multitūdinis autem crēdentium erat cor et anima ūna: nec quisquam eōrum quae possidēbat, aliquid suum esse dīcēbat, sed erant illīs omnia commūnia.

33 Et uirtūte magnā reddēbant Apostolī testimōnium resurrēctiōnis Iēsū Christī Dominī: et grātia magna erat in omnibus illīs.

34 Neque enim quisquam egēns erat inter illōs. Quotquot enim possessōrēs agrōrum aut domōrum erant, uēndentēs adferēbant pretia eōrum quae uēndēbant,

35 et pōnēbant ante pedēs Apostolōrum: dīuidēbantur autem singulis prout cuique opus erat.

36 Iōsēph autem, quī cognōminātus est Barnabās ab Apostolīs quod est interpretātum, Filius cōsōlātiōnis, Lēuītēs, Cyprius genere,

37 cum habēret agrum, uēndidit illum, et attulit pretium, et posuit ante pedēs Apostolōrum.

23 Being let go, they came to their own company and reported all that the chief priests and the elders had said to them.

24 When they heard it, they lifted up their voice to God with one accord and said, "O Lord, you are God, who made the heaven, the earth, the sea, and all that is in them;

25 who by the mouth of your servant David, said, 'Why do the nations rage, and the peoples plot a vain thing?'

26 The kings of the earth take a stand, and the rulers plot together, against the Lord, and against his Christ.'

27 "For truly, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against your holy servant Jesus, whom you anointed,

28 to do whatever your hand and your counsel foreordained to happen.

29 Now, Lord, look at their threats, and grant to your servants to speak your word with all boldness,

30 while you stretch out your hand to heal; and that signs and wonders may be done through the name of your holy Servant Jesus."

31 When they had prayed, the place was shaken where they were gathered together. They were all filled with the Holy Spirit, and they spoke the word of God with boldness.

32 The multitude of those who believed were of one heart and soul. Not one of them claimed that anything of the things which he possessed was his own, but they had all things in common.

33 With great power, the apostles gave their testimony of the resurrection of the Lord Jesus. Great grace was on them all.

34 For neither was there amongst them any who lacked, for as many as were owners of lands or houses sold them, and brought the proceeds of the things that were sold,

35 and laid them at the apostles' feet; and distribution was made to each, according as anyone had need.

36 Joses, who by the apostles was also called Barnabas (which is, being interpreted, Son of Encouragement), a Levite, a man of Cyprus by race,

37 having a field, sold it and brought the money and laid it at the apostles' feet.

- 35 35 διότι και ἐν ἐτέρῳ λέγει· Οὐ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν·
 36 36 Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη καὶ προστετέθη πρὸς τοὺς πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν,
 37 37 ὃν δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν.
 38 38 γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἀμαρτιῶν καταγγέλλεται, καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιοθῆναι
 39 39 ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται.
 40 40 βλέπετε οὖν μὴ ἐπέλθῃ τὸ εἰρημένον ἐν τοῖς προφήταις·
 41 41 Ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφανίσθητε, ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον δὲ οὐ μὴ πιστεύσητε ἐὰν τις ἐκδιηγῆται ὑμῖν.
 42 42 Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.
 43 43 λυθείσης δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρναβᾷ, οἵτινες προσλαλοῦντες αὐτοῖς ἐπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ θεοῦ.
 44 44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ κυρίου.
 45 45 ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου καὶ ἀντέλεγον τοῖς ὑπὸ Παύλου λαλουμένοις βλασφημοῦντες.
 46 46 παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρναβᾶς εἶπαν· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ· ἐπειδὴ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη·
 47 47 οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος· Τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.
 48 48 ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον·
 49 49 διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας.

- 35 Ideoque et aliās dicit: Nōn dabis s̄anctum tuum uidere corruptiōnem.
- 36 Dāuid enim suā generātiōne cum administrasset uoluntātī Deī, dormiuit, et adpositus est ad patrēs suōs, et uīdit corruptiōnem.
- 37 Quem uērō Deus suscitāuit, nōn uīdit corruptiōnem.
- 38 Nōtum igitur sit uōbīs, uirī frātrēs, quia per hunc uōbīs remissio peccātōrum adnūtiātur, ab omnibus quibus nōn potuistis in lēge Mōsī iustificārī:
- 39 in hōc omnis quī crēdit, iustificātur.
- 40 Uidēte ergō nē superueniat uōbīs quod dictum est in prophētīs:
- 41 Uidēte contemtōrēs, et admirāminī, et disperdiminī: quia opus operor ego in diēbus uestrīs, opus quod nōn crēdētis, sī quis enarrāuerit uōbīs.
- 42 Exeuntibus autem illīs rogābant ut sequentī sabbatō loquerentur sibi uerba haec.
- 43 Cumque dīmīssa esset synagōga, secūtī sunt multī Iūdaeōrum, et colentium aduenārū, Paulum et Barnaban: quī loquentēs suādēbant eis ut permanērent in grātiā Deī.
- 44 Sequentī uērō sabbatō paene ūniuersa ciuitās conuenit audire uerbum Domini.
- 45 Uidentēs autem turbās Iūdaeī, replētī sunt zēlō, et contrādicēbant hīs quae ā Paulō dicēbantur, blasphemantēs.
- 46 Tunc cōstanter Paulus et Barnabās dixerunt: Uōbīs oportēbat primum loquī uerbum Deī: sed quoniam repellitis illud, et indignōs uōs iudicāstis aeternae uitae, ecce conuertimur ad gentēs.
- 47 Sic enim praecēpit nōbīs Dominus: Posuī tē in lūmen gentibus: ut sis in salūtem usque ad extrēmum terrae.
- 48 Audientēs autem gentēs, gāuisae sunt, et glōrificābant uerbum Domini: et crēdidērunt quotquot erant praeordinātī ad uitam aeternam.
- 49 Dissēminābātur autem uerbum Domini per ūniuersam regiōnem.
- 35 Therefore he says also in another psalm, ‘You will not allow your Holy One to see decay.’
- 36 For David, after he had in his own generation served the counsel of God, fell asleep, was laid with his fathers, and saw decay.
- 37 But he whom God raised up saw no decay.
- 38 Be it known to you therefore, brothers, that through this man is proclaimed to you remission of sins;
- 39 and by him everyone who believes is justified from all things, from which you could not be justified by the law of Moses.
- 40 Beware therefore, lest that come on you which is spoken in the prophets:
- 41 ‘Behold, you scoffers! Wonder and perish, for I work a work in your days, a work which you will in no way believe, if one declares it to you.’”
- 42 So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath.
- 43 Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.
- 44 The next Sabbath, almost the whole city was gathered together to hear the word of God.
- 45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.
- 46 Paul and Barnabas spoke out boldly, and said, “It was necessary that God’s word should be spoken to you first. Since indeed you thrust it from yourselves, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles.
- 47 For so has the Lord commanded us, saying, ‘I have set you as a light for the Gentiles, that you should bring salvation to the uttermost parts of the earth.’”
- 48 As the Gentiles heard this, they were glad and glorified the word of God. As many as were appointed to eternal life believed.
- 49 The Lord’s word was spread abroad throughout all the region.

50 **مُؤْمِنًا وَمَعَ كَرْنِيَّةٍ حَتَّىٰ حَتَمًا وَحَبِيْبًا ۚ كَلِمَةً خَلَّتْ بِهَا ۚ
 اَلْحَمْدُ وَبُوتِحَ يَدَهُ خَصْمَهُ لَلْكَوَا ۚ اَوَّصَعَهُ وَيُوْهِدُنَا خَلَّ
 فَهَلَّوْهُ خَلَّ كَرْنِيَّةٍ ۚ اَوَّصَعَهُ اُنْمَ ۚ مَعَ اِسْمَةِ مَخْمُوْهُ .**

50 οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρναβᾶν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν.

51 **وَجِبَّ بَقْمَهُ ۚ بَعْرَهُ حَكْمَهُ ۚ سَلَا وَيُوْجِحُ كَسْمَهُ . ۚ اِلٰهًا حَمُوْهُ
 لَلْمُصَنِّفِ مَحْيِيْنَا ۚ**

51 οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον,

52 **وَبَاخَصَّتْهَا حَتَّىٰ حَكْمَهُ ۚ اَوَّصَعَهُ سَلَا وَيُوْجِحُ مَعَ وَيُوْهِدُنَا ۚ**

52 οἱ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

14 **اِلٰهًا ۚ اِلٰهًا ۚ حَمُوْهُ حَمُوْهُ ۚ حَمُوْهُ ۚ اِلٰهًا ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ
 اَعْمُوْهُ ۚ اِسْمِ وَيُوْصَعُنِي ۚ هَيْئَتًا ۚ مَعَ مُؤْمِنًا ۚ مَعَ مَسْمًا .**

14 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλήσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος.

2 **مُؤْمِنًا وَمَعَ ۚ اَلْحَمْدُ وَلَا حَمُوْهُ لَقَسْمَهُ ۚ اَوَّصَعَهُ ۚ
 حَتَّىٰ حَمُوْهُ ۚ وَيُوْجِحُ حَمُوْهُ ۚ لَلْاِسْمَا .**

2 οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.

3 **وَمَسْمًا ۚ اِحْمًا ۚ هَيْئَتًا ۚ اَوَّصَعَهُ ۚ اَلْحَمْدُ . ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ
 خَلَّ حَمُوْهُ ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ
 اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ**

3 ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.

4 **وَمَسْمًا ۚ اِحْمًا ۚ هَيْئَتًا ۚ اَوَّصَعَهُ ۚ اَلْحَمْدُ . ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ
 اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ**

4 ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς ἀποστόλοις.

5 **وَمَسْمًا ۚ اِحْمًا ۚ هَيْئَتًا ۚ اَوَّصَعَهُ ۚ اَلْحَمْدُ . ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ
 اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ**

5 ὡς δὲ ἐγένετο ὀρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς,

6 **وَجِبَّ بَقْمَهُ ۚ هَمْمًا ۚ اِلٰهًا ۚ اِلٰهًا ۚ اِلٰهًا ۚ اِلٰهًا ۚ اِلٰهًا ۚ
 اِلٰهًا ۚ اِلٰهًا ۚ اِلٰهًا ۚ اِلٰهًا ۚ اِلٰهًا ۚ اِلٰهًا ۚ اِلٰهًا ۚ اِلٰهًا ۚ**

6 συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην καὶ τὴν περίχωρον,

7 **وَبَاخَصَّتْهَا ۚ اَوَّصَعَهُ ۚ**

7 κάκει εὐαγγελιζόμενοι ἦσαν.

8 **وَجِبَّ بَقْمَهُ ۚ اِحْمًا ۚ هَيْئَتًا ۚ اَوَّصَعَهُ ۚ اَلْحَمْدُ . ۚ حَمُوْهُ ۚ
 حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ
 حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ**

8 Καὶ τις ἀνὴρ ἀδύνατος ἐν Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν.

9 **وَمَسْمًا ۚ اِحْمًا ۚ هَيْئَتًا ۚ اَوَّصَعَهُ ۚ اَلْحَمْدُ . ۚ حَمُوْهُ ۚ
 اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ**

9 οὗτος ἤκουσεν τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν τοῦ σωθῆναι

10 **اِمْنًا ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ
 حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ حَمُوْهُ ۚ**

10 εἶπεν μεγάλη φωνῇ· Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός· καὶ ἤλατο καὶ περιεπάτει.

11 **وَمَسْمًا ۚ اِحْمًا ۚ هَيْئَتًا ۚ اَوَّصَعَهُ ۚ اَلْحَمْدُ . ۚ حَمُوْهُ ۚ
 اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ**

11 οἱ τε ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος ἐπήραν τὴν φωνὴν αὐτῶν Λυκαονιστῶν λέγοντες· Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς

12 **وَمَسْمًا ۚ اِحْمًا ۚ هَيْئَتًا ۚ اَوَّصَعَهُ ۚ اَلْحَمْدُ . ۚ حَمُوْهُ ۚ
 اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ**

12 ἐκάλουν τε τὸν Βαρναβᾶν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.

13 **وَمَسْمًا ۚ اِحْمًا ۚ هَيْئَتًا ۚ اَوَّصَعَهُ ۚ اَلْحَمْدُ . ۚ حَمُوْهُ ۚ
 اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ اِسْمًا ۚ**

13 ὃ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις ἤθελεν θῦναι.

- 50 Iūdaeī autem concitāuerunt religiōsās mulierēs et honestās, et primōs cīuitātis, et excitāuerunt persecūtiōnem in Paulum et Barnaban: et eīecērunt eōs dē finibus suis.
- 50 But the Jews stirred up the devout and prominent women and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and threw them out of their borders.
- 51 At illī excussō puluere pedum in eōs, uēnērunt Īconium.
- 51 But they shook off the dust of their feet against them, and came to Iconium.
- 52 Discipulī quoque replēbantur gaudiō, et Spīritū sānctō.
- 52 The disciples were filled with joy and with the Holy Spirit.
- 14 Factum est autem in Īconiō, ut simul introīrent synagōgam Iūdaeōrum, et loquerentur, ita ut crēderet Iūdaeōrum et Graecōrum cōpiōsa multitudō.
- 14 In Iconium, they entered together into the synagogue of the Jews, and so spoke that a great multitude both of Jews and of Greeks believed.
- 2 Quī uērō incrēdulī fuērunt Iūdaeī, suscitāuerunt et ad irācundiām concitāuerunt animās gentium aduersus frātrēs.
- 2 But the disbelieving Jews stirred up and embittered the souls of the Gentiles against the brothers.
- 3 Multō igitur tempore dēmorātī sunt, fidūciālīter agentēs in Dominō, testimōnium perhibente uerbō grātiaē suae, dante signa et prōdigia fierī per manūs eōrum.
- 3 Therefore they stayed there a long time, speaking boldly in the Lord, who testified to the word of his grace, granting signs and wonders to be done by their hands.
- 4 Dīuīsa est autem multitudō cīuitātis: et quīdam quīdem erant cum Iūdaeīs, quīdam uērō cum Apostolīs.
- 4 But the multitude of the city was divided. Part sided with the Jews and part with the apostles.
- 5 Cum autem factus esset impetus gentīlium et Iūdaeōrum cum prīncipibus suis, ut contumēliīs adficerent, et lapidārent eōs,
- 5 When some of both the Gentiles and the Jews, with their rulers, made a violent attempt to mistreat and stone them,
- 6 intellegentēs cōnfūgērunt ad cīuitātēs Lycāoniae Lystram et Derbēn, et ūniuersam in circuitū regiōnem, et ibi ēuangelizantēs erant.
- 6 they became aware of it and fled to the cities of Lycaonia, Lystra, Derbe, and the surrounding region.
- 7
- 7 There they preached the Good News.
- 8 Et quīdam uīr in Lystrīs infirmus pedibus sedēbat, claudus ex uterō mātris suae, quī numquam ambulauerat.
- 8 At Lystra a certain man sat, impotent in his feet, a cripple from his mother's womb, who never had walked.
- 9 Hic audīuit Paulum loquentem. Quī intuitus eum, et uidēns quia habēret fidem ut saluus fieret,
- 9 He was listening to Paul speaking, who, fastening eyes on him and seeing that he had faith to be made whole,
- 10 dixit magnā uōce: Surge super pedēs tuōs rēctus. Et exiliuit, et ambulābat.
- 10 said with a loud voice, "Stand upright on your feet!" He leapt up and walked.
- 11 Turbae autem cum uīdissent quod fēcerat Paulus, leuāuerunt uōcem suam lycāonicē, dīcentēs: Dīī similēs factī hominibus dēscendērunt ad nōs.
- 11 When the multitude saw what Paul had done, they lifted up their voice, saying in the language of Lycaonia, "The gods have come down to us in the likeness of men!"
- 12 Et uocābant Barnaban Iouem, Paulum uērō Mercurium: quoniam ipse erat dux uerbī.
- 12 They called Barnabas "Jupiter", and Paul "Mercury", because he was the chief speaker.
- 13 Sacerdōs quoque Iouis, quī erat ante cīuitātem, taurōs et coronās ante iānuās adfērēns, cum populīs, uolēbat sacrificāre.
- 13 The priest of Jupiter, whose temple was in front of their city, brought oxen and garlands to the gates, and would have made a sacrifice along with the multitudes.

33 **حَطَّأَ وَهُوَ يُؤْتِيهِمْ وَأَمَّا هَؤُلَاءِ : أَمْسَعَهُمْ فَسَوْفَ حَرِّجُهُمْ
 هَؤُلَاءِ وَهُمْ يَكْتُمُونَ . هَجْرٌ مُّمْ . أَنْتُمْ أَيْ . هَجْرٌ .
 وَأَنْتُمْ هَؤُلَاءِ حَطَّأَ .**

34 **هَجْرٌ بِبَعْضِ هَؤُلَاءِ هَؤُلَاءِ : مَعَهُمْ فَكَيْفَ . هَجْرٌ مُّمْ . هَجْرٌ
 وَأَنْتُمْ . هَجْرٌ . وَأَنْتُمْ هَؤُلَاءِ .**

35 **هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .
 هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .**

36 **هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .
 هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .**

37 **هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .
 هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .**

38 **هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .
 هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .**

39 **هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .
 هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .**

40 **هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .
 هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .**

20 **هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .
 هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .**

2 **هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .
 هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .**

3 **هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .
 هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .**

4 **هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .
 هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .
 هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .**

5 **هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .
 هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .**

6 **هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .
 هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ . هَجْرٌ هَؤُلَاءِ .**

33 **ἐκ δὲ τοῦ ὄχλου συνεβίβασαν Ἀλέξανδρον προβαλόντων
 αὐτὸν τῶν Ἰουδαίων, ὁ δὲ Ἀλέξανδρος κατασεισας τὴν χεῖρα
 ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ.**

34 **ἐπιγρόντες δὲ ὅτι Ἰουδαῖός ἐστιν φωνῇ ἐγένετο μία ἐκ πάντων
 ὡς ἐπὶ ὥρας δύο κραζόντων· Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.**

35 **καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν· Ἄνδρες
 Ἐφέσιοι, τίς γάρ ἐστιν ἀνθρώπων δεῦρ οὐ γινώσκει τὴν Ἐφεσίῳ
 πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ
 διοπετοῦς;**

36 **ἀναντιρρήτων οὖν ὄντων τούτων δέον ἐστὶν ὑμᾶς
 κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετεῖς πράσσειν.**

37 **ἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε ἱεροσύλους οὔτε
 βλασφημοῦντας τὴν θεὸν ἡμῶν.**

38 **εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνίται ἔχουσιν πρὸς
 τίνα λόγον, ἀγοραῖοι ἀγονταὶ καὶ ἀνθύπατοί εἰσιν, ἐγκαλείτωσαν
 ἀλλήλους.**

39 **εἰ δὲ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ
 ἐπιλυθήσεται.**

40 **καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον
 μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ οὐ δυνησόμεθα ἀποδοῦναι
 λόγον περὶ τῆς συστροφῆς ταύτης. καὶ ταῦτα εἰπὼν ἀπέλυσεν
 τὴν ἐκκλησίαν.**

20 **Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον μεταπεμφάμενος ὁ
 Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας, ἀσπασάμενος ἐξῆλθεν
 πορεύεσθαι εἰς Μακεδονίαν.**

2 **διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ
 πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα**

3 **ποιήσας τε μῆνας τρεῖς· γενομένης ἐπιβουλῆς αὐτῷ ὑπὸ τῶν
 Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο γνώμης
 τοῦ ὑποστρέφειν διὰ Μακεδονίας.**

4 **συνείπετο δὲ αὐτῷ Σώπατρος Πύρρου Βεροιαῖος,
 Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάιος
 Δερβιαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχιὸς καὶ Τρόφιμος·**

5 **οὗτοι δὲ προσελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι·**

6 **ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ
 Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄκρι
 ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτὰ.**

- 33** Dē turbā autem dētrāxērunt Alexandrum, prōpellentibus eum Iūdaeīs. Alexander ergō manū silentiō postulātō, uolēbat ratiōnem reddere populō.
- 34** Quem ut cognōuērunt Iūdaeam esse, uōx facta est ūna omnium, quasi per hōrās duās clāmantium: Magna Diāna Ephesiōrum.
- 35** Et cum sēdāsset scrība turbās, dīxit: Uirī Ephesiī, quis enī est hominum, quī nesciat Ephesiōrum cīuitātem cultrīcem esse magnae Diānae, Louisque prōlis?
- 36** Cum ergō hīs contrādicī nōn possit, oportet uōs sēdātōs esse, et nihil temere agere.
- 37** Addūxistis enim hominēs istōs, neque sacrilegōs, neque blasphemantēs deam uestram.
- 38** Quod sī Dēmētrius et quī cum eō sunt artificēs, habent aduersus aliquem causam, conuentūs forēnsēs aguntur, et prō cōsulibus sunt, accūsent inuicem.
- 39** Sī quid autem alterius rei quaeritis, in lēgitimā ecclēsīā poterit absolūi.
- 40** Nam et perīclitāmur arguī sēditiōnis hodiernae, cum nūllus obnoxius sit, dē quō possīmus reddere ratiōnem concursūs istīus. Et cum haec dīxisset, dīmīsit ecclēsiam.
- 20** Postquam autem cessāuit tumultus, uocātīs Paulus discipulīs, et exhortātus eōs, ualedīxit, et profectus est ut iret in Macedoniam.
- 2** Cum autem perambulāsset partēs illās, et exhortātus eōs fuisset multō sermōne, uēnit ad Graeciam:
- 3** ubi cum fuisset mēnsēs trēs, factae sunt illī insīdiae ā Iūdaeīs nāuigātūrō in Syriam: habuitque cōsiliū ut reuerterētur per Macedoniam.
- 4** Comitātus est autem eum Sōpater Pyrrī Beroēnsis: Thessalonīcēnsium uērō Aristarchus et Secundus, et Gāius Derbēus et Tīmotheus: Asiānī uērō Tychicus et Trophimus.
- 5** Hī cum praecessissent, sustinēbant nōs Trōade:
- 6** nōs uērō nāuigāuimus post diēs azymōrum ā Philippīs, et uēnimus ad eōs Trōadem in diēbus quīnque, ubi dēmorātī sumus diēbus septem.
- 33** They brought Alexander out of the multitude, the Jews putting him forward. Alexander beckoned with his hand, and would have made a defence to the people.
- 34** But when they perceived that he was a Jew, all with one voice for a time of about two hours cried out, "Great is Artemis of the Ephesians!"
- 35** When the town clerk had quieted the multitude, he said, "You men of Ephesus, what man is there who doesn't know that the city of the Ephesians is temple keeper of the great goddess Artemis, and of the image which fell down from Zeus?"
- 36** Seeing then that these things can't be denied, you ought to be quiet and to do nothing rash.
- 37** For you have brought these men here, who are neither robbers of temples nor blasphemers of your goddess.
- 38** If therefore Demetrius and the craftsmen who are with him have a matter against anyone, the courts are open and there are proconsuls. Let them press charges against one another.
- 39** But if you seek anything about other matters, it will be settled in the regular assembly.
- 40** For indeed we are in danger of being accused concerning today's riot, there being no cause. Concerning it, we wouldn't be able to give an account of this commotion."
- 20** After the uproar had ceased, Paul sent for the disciples, took leave of them, and departed to go into Macedonia.
- 2** When he had gone through those parts and had encouraged them with many words, he came into Greece.
- 3** When he had spent three months there, and a plot was made against him by Jews as he was about to set sail for Syria, he determined to return through Macedonia.
- 4** These accompanied him as far as Asia: Sopater of Beroea, Aristarchus and Secundus of the Thessalonians, Gaius of Derbe, Timothy, and Tychicus and Trophimus of Asia.
- 5** But these had gone ahead, and were waiting for us at Troas.
- 6** We sailed away from Philippi after the days of Unleavened Bread, and came to them at Troas in five days, where we stayed seven days.

⁹ nōn secundum testāmentum quod fēcī patribus eōrum,
in diē quā adprehendī manum illōrum ut ēdūcerem illōs dē
terrā Aegyptī:
quoniam ipsī nōn permānsērunt in testāmentō meō:
et ego neglēxī eōs, dicit Dominus.

¹⁰ Quia hoc testāmentum quod dispōnam domū Israhēl
post diēs illōs, dicit Dominus:
dandō lēgēs meās in mentem eōrum,
et in corde eōrum superscribam eās:
et erō eis in Deum,
et ipsī erunt mihi in populum:

¹¹ et nōn docēbit ūnusquisque proximum suum,
et ūnusquisque frātre suum, dīcēns: Cognōsce
Dominum:

quoniam omnēs scient mē
ā minōre ūsque ad maiōrem eōrum:

¹² quia propitiū erō inīquitātibus eōrum,
et peccātōrum illōrum iam nōn memorābor.

¹³ Dīcendō autem nouum: ueterāuit prius. Quod autem
antīquātur, et senēscit, prope interitum est.

⁹ Habuit quidem et prius iūstificātiōnēs cultūrae, et
Sānctum saeculāre.

² Tabernāculum enim factum est primum, in quō inerant
candelābra, et mēnsa, et prōpositiō pānum, quae dīcitur
Sāncta.

³ Post uelāmentum autem secundum tabernāculum, quod
dīcitur Sāncta sānctōrum:

⁴ aureum habēns tūribulum, et arcam testāmentī
circumtēctam ex omnī parte aurō, in quā urna aurea
habēns mannā, et uirga Aarōn, quae fronduerat, et tabulae
testāmentī,

⁵ superque eam Cherubin glōriae obumbrantia
propitiātōrium: dē quibus nōn est modo dīcendum
per singula.

⁶ Hīs uērō ita compositīs, in priōrī quidem tabernāculō
semper introībant sacerdōtēs, sacrificiōrum officia
cōsummantēs:

⁷ in secundō autem semel in annō sōlus pontifex nōn sine
sanguine, quem offert prō suā et populī ignōrantīā:

⁸ hōc significante Spīritū sānctō, nōndum prōpalātā esse
sānctōrum uiam, adhūc priōre tabernāculō habente statum:

⁹ not according to the covenant that I made with their
fathers
in the day that I took them by the hand to lead them
out of the land of Egypt; for they didn't continue in
my covenant,
and I disregarded them," says the Lord.

¹⁰ "For this is the covenant that I will make with the
house of Israel
after those days," says the Lord: "I will put my laws
into their mind;
I will also write them on their heart. I will be their
God,
and they will be my people.

¹¹ They will not teach every man his fellow citizen
and every man his brother, saying, 'Know the Lord,'
for all will know me,
from their least to their greatest.

¹² For I will be merciful to their unrighteousness.
I will remember their sins and lawless deeds no more."

¹³ In that he says, "A new covenant", he has made the
first obsolete. But that which is becoming obsolete and
grows aged is near to vanishing away.

⁹ Now indeed even the first covenant had ordinances
of divine service and an earthly sanctuary.

² For a tabernacle was prepared. In the first part were
the lamp stand, the table, and the show bread, which
is called the Holy Place.

³ After the second veil was the tabernacle which is
called the Holy of Holies,

⁴ having a golden altar of incense and the ark of the
covenant overlaid on all sides with gold, in which was
a golden pot holding the manna, Aaron's rod that
budded, and the tablets of the covenant;

⁵ and above it cherubim of glory overshadowing the
mercy seat, of which things we can't speak now in
detail.

⁶ Now these things having been thus prepared, the
priests go in continually into the first tabernacle,
accomplishing the services,

⁷ but into the second the high priest alone, once in the
year, not without blood, which he offers for himself and
for the errors of the people.

⁸ The Holy Spirit is indicating this, that the way
into the Holy Place wasn't yet revealed while the first
tabernacle was still standing.

20 **أَلَا أَنَا كُنْتُ حَكِيمًا فَهَيْدُ : وَهَجَسْتُ لِلْإِبْرَامِ أَمْرًا : وَأَنَا
وَأَمْرًا كَمَا تَبِعْتَهُ وَبِحُسْنِ يَدٍ : وَمَعْلَمًا مَعْلَمًا حَتَّى
كَمَنْتُهُ : وَمَعْلَمًا وَتَسْتَفْتِي.**

20 *ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφείς τὴν γυναῖκα Ἰεζάβελ, ἣ λέγουσα ἑαυτὴν προφήτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἔμοους δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.*

21 **وَمَا كُنْتُ كُنْتُ كُنْتُ كُنْتُ : هَلَّا كُنْتُ كُنْتُ
أُنْتُ.**

21 *καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοήσαι ἐκ τῆς πορνείας αὐτῆς.*

22 **وَأَنَا كُنْتُ كُنْتُ : هَلَّا كُنْتُ كُنْتُ
وَأَنَا : هَلَّا كُنْتُ كُنْتُ.**

22 *ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς.*

23 **وَكُنْتُ أَمْرًا فَهَيْدُ : هَلَّا كُنْتُ كُنْتُ : وَأَنَا
أَنَا كُنْتُ كُنْتُ : هَلَّا كُنْتُ كُنْتُ : وَأَنَا
كُنْتُ.**

23 *καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἑραυνῶν νεφρούς καὶ καρδίας, καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.*

24 **كُنْتُ كُنْتُ : هَلَّا كُنْتُ كُنْتُ : وَأَنَا
وَأَنَا كُنْتُ : هَلَّا كُنْتُ كُنْتُ : وَأَنَا
أَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا**

24 *ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος·*

25 **وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا**

25 *πλὴν ὃ ἔχετε κρατήσατε ἄχρι οὗ ἂν ἴξω.*

26 **وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا**

26 *καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν,*

27 **كُنْتُ كُنْتُ : هَلَّا كُنْتُ كُنْتُ : وَأَنَا
وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا**

27 *καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὡς τὰ σκεύη τὰ κεραμικὰ συντριβεται,*

28 **وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا**

28 *ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου, καὶ δώσω αὐτῶ τὸν ἀστέρα τὸν πρωϊνόν.*

29 **وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا**

29 *ὃ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.*

3 **وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا
وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا
وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا**

3 *Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ.*

2 **وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا
وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا**

2 *γίνου γρηγορῶν, καὶ στηρίσον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὐρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου.*

3 **وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا
وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا
وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا**

3 *μνημόνευε οὖν πῶς εἴληφας καὶ ἠκούσας καὶ τήρει, καὶ μετανόησον· ἐὰν οὖν μὴ γρηγορήσῃς, ἴξω ὡς κλέπτῃς, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἴξω ἐπὶ σέ·*

4 **وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا
وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا**

4 *ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοι εἰσιν.*

5 **وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا
وَأَنَا : هَلَّا كُنْتُ كُنْتُ : وَأَنَا**

5 *ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.*

20 Sed habeo aduersus te, quia permittis mulierem Hiezabel, quae se dicit prophetem, docere, et seducere seruos meos, fornicari, et manducare de idolothytis.

21 Et dedi illi tempus ut paenitentiam ageret: et non uult paeniteri a fornicatione sua.

22 Ecce mitto eam in lectum: et qui moechantur cum ea, in tribulationem maximam, nisi paenitentiam egerint ab operibus eius:

23 et filios eius interficiam in morte, et scient omnes ecclesiae, quia ego sum scrutans renes, et corda: et dabo unicuique uestrum secundum opera uestra.

24 Uobis autem dico ceteris qui Thyatirae estis: quicumque non habent doctrinam hanc, qui non cognouerunt altitudines Satanae, quemadmodum dicunt, non mittam super uos aliud pondus:

25 tamen id quod habetis, tenete donec ueniam.

26 Et qui uicerit, et qui custodierit usque in finem opera mea, dabo illi potestatem super gentes,

27 et reget illas in uirga ferrea, tamquam uas figuli confringentur,

28 sicut et ego accipi a Patre meo: et dabo illi stellam matutinam.

29 Qui habet aurem, audiat quid Spiritus dicat ecclesiis.

3 Et angelo ecclesiae Sardis scribe: Haec dicit qui habet septem spiritus Dei, et septem stellas: Scio opera tua, quia nomen habes quod uiuas, et mortuus es.

2 Estote uigilans, et confirma cetera, quae moritura erant. Non enim inuenio opera tua plena coram Deo meo.

3 In mente ergo habet qualiter acciperis, et audieris, et serua, et paenitentiam age. Si ergo non uigilaueris, ueniam tamquam fur et nescies qua hora ueniam ad te.

4 Sed habes pauca nomina in Sardis qui non inquinauerunt uestimenta sua: et ambulabunt mecum in albis, quia digni sunt.

5 Qui uicerit, sic uestietur uestimentis albis, et non delentur nomen eius de libro uitae, et confitebor nomen eius coram Patre meo, et coram angelis eius.

20 But I have this against you, that you tolerate your woman Jezebel, who calls herself a prophetess. She teaches and seduces my servants to commit sexual immorality and to eat things sacrificed to idols.

21 I gave her time to repent, but she refuses to repent of her sexual immorality.

22 Behold, I will throw her and those who commit adultery with her into a bed of great oppression, unless they repent of her works.

23 I will kill her children with Death, and all the assemblies will know that I am he who searches the minds and hearts. I will give to each one of you according to your deeds.

24 But to you I say, to the rest who are in Thyatira—as many as don't have this teaching, who don't know what some call 'the deep things of Satan'—to you I say, I am not putting any other burden on you.

25 Nevertheless, hold that which you have firmly until I come.

26 He who overcomes, and he who keeps my works to the end, to him I will give authority over the nations.

27 He will rule them with a rod of iron, shattering them like clay pots, as I also have received of my Father;

28 and I will give him the morning star.

29 He who has an ear, let him hear what the Spirit says to the assemblies.

3 "And to the angel of the assembly in Sardis write: "He who has the seven Spirits of God and the seven stars says these things: "I know your works, that you have a reputation of being alive, but you are dead.

2 Wake up and strengthen the things that remain, which you were about to throw away, for I have found no works of yours perfected before my God.

3 Remember therefore how you have received and heard. Keep it and repent. If therefore you won't watch, I will come as a thief, and you won't know what hour I will come upon you.

4 Nevertheless you have a few names in Sardis that didn't defile their garments. They will walk with me in white, for they are worthy.

5 He who overcomes will be arrayed in white garments, and I will in no way blot his name out of the book of life, and I will confess his name before my Father, and before his angels.