

Ἐπιτομή τῆς
Καινῆς Διαθήκης
(Ἐκδοσις Κεκοσμημένη)

Μέρος Πρῶτον

τὸ μὲν μέγιστον τῷ
Rev. Nicholas Stoffel (καὶ M. F. O.)
γεγραμμένον

τὰ δὲ ἄλλα τῷ
Jason Rogers
πεποιημένα

Ἐπιτομή τῆς Καινῆς Διαθήκης (Ἑκδοσις Κεκοσμημένη): Μέρος Πρώτον
An Epitome of the New Testament (Embellished Edition): First Part

Main text composed by Rev. Nicholas J. Stoffel, C.S.C. (revised by M. F. O.).
Preface, notes, design, AI-assisted artwork, minor updates to text, and English translation by
Jason Rogers, Ph.D.

The main Greek text of this work (the text on pp. 1-14, excluding headings and notes) is taken
from Stoffel's (1908) *ΕΠΙΤΟΜΗ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ: An Epitome of the New Testament* (revised
by M. F. O.) and is in the public domain.

The remaining parts of this work, including any orthographic changes to the main text
referenced in the preceding paragraph, are marked with CC0 1.0 (2025) by Jason Rogers and
are dedicated to the public domain.

For a free PDF of this book, please visit spoudazomen.com.

All images within this book were generated with the help of artificial intelligence.

Covert art: *The Nativity and the Adoration of the Magi* - Google Art Project by Unknown Artist,
Benaki Museum, Public domain, via Wikimedia Commons

ISBN: 9798306836065



σπουδάζωμεν

ΕΠΙΤΟΜΗ
ΤΗΣ
ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ
(ΕΚΔΟΣΙΣ ΚΕΚΟΣΜΗΜΕΝΗ)
ΜΕΡΟΣ ΠΡΩΤΟΝ

AN EPITOME OF THE NEW TESTAMENT
(EMBELLISHED EDITION):
FIRST PART

ORIGINALLY WRITTEN BY
The Rev. NICHOLAS J. STOFFEL, C. S. C.

INCLUDING REVISIONS BY
M. F. O.

WITH NEW ADDITIONS AND UPDATES BY
Jason Rogers, Ph. D.

Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ
ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ
πατρός, πλήρης χάριτος καὶ ἀληθείας. *St. John I, 14.*

Ἐυχαριστίαι

Χάριν πλείστην οἶδα ἐγώ (Jason) πολλοῖς· πρῶτον μὲν τῷ Nicholas Stoffel τῷ γράψαντι τὴν Ἐπιτομὴν τῆς Καινῆς Διαθήκης· δεύτερον δὲ τοῖς διδάσκουσιν ὡς γλῶσσαν ζῶσαν τὴν ἀρχαίαν Ἑλληνικὴν· τρίτον δὲ τῷ Μιχαήλ (Constantin Mihai), ὃς σφάλματά τινα εὐρών ἐπανώρθωσεν· τέταρτον δὲ τῷ Ἀμβροσίῳ (Adam McEwan) καὶ Ἰακώβῳ (Dustin Humphreys), συμμαθηταῖς καὶ φίλοις· οὗτοι γὰρ πολλὴν βοήθειάν μοι παρέσχον εἰς τὸ τὰ ἐν τῷ βιβλίῳ ὑπομνήματα γράφειν, δίδοντες πολλὴν παράκλησιν καὶ δὴ καὶ γράφοντες καὶ ἀναγινώσκοντες αὐτοὶ ὀλίγων τῶν ὑπομνημάτων ἐκδόσεις προτέρας· πέμπτον δὲ τῇ γυναικί, Theresa, καὶ τῷ υἱῷ, Coleman, ἐφ' οἷς χαίρει ἡ καρδιά· τέλος δέ, καὶ μάλιστα, χάριν καὶ δόξα τῷ θεῷ. Χάριν οὖν ἔχω ὑμῖν!

Acknowledgments/Thanks

I (Jason) am very grateful to many: first, to Nicholas Stoffel, who wrote the *Epitome of the New Testament*; second, to those teaching Ancient Greek as a living language; third, to Constantin Mihai, who found and corrected errors; fourth, to my fellow students and friends, Adam McEwan and Dustin Humphreys—they provided me great help toward the writing of the notes in this book by giving me much encouragement and, especially, by writing and reading earlier versions of a few of the notes themselves; fifth, to my wife, Theresa, and to my son, Coleman, in whom my heart rejoices; and finally, and above all, thanks and glory to God. My thanks to you all!

Πίναξ Περιεχομένων

About this Book	i
Προοίμιον	v
Μέρος Πρῶτον	1
1. Μαρία καὶ Ἰωσήφ	1
2. Ζαχαρίας καὶ Ἐλισάβετ	2
3. τὸ τὴν τοῦ Ἁγίου Ἰωάννου γένεσιν ἀπαγγέλλειν	2
4. τὸ τὴν τοῦ Κυρίου ἡμῶν γένεσιν ἀπαγγέλλειν	3
5. τὸ θαῦμα τῆς Μαρίας – ὁ ἄγγελος ἀπολύει αὐτὴν τῆς μερίμνης	3
6. ἡ Μαρία τὴν Ἐλισάβετ ἐπισκέπτεται	4
7. ἡ τοῦ Ἰωάννου τοῦ βαπτιστοῦ γένεσις	5
8. ὁ ἄγγελος ἐξηγεῖται τῷ Ἰωσήφ τὰ μυστήρια τοῦ Θεοῦ	6
9. ἡ γένεσις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ	7
10. οἱ ποιμένες ἐν τῷ ἀγρῷ	8
11. οἱ ποιμένες παρὰ τῆ φάτνη	9
12. οἱ μάγοι σὺν τῷ Ἡρώδῃ ἐν τοῖς Ἱεροσολύμοις	9
13. ἡ προσκύνησις τῶν μάγων	10
14. ἡ ἐν τῷ ναῷ παράστασις	11
15. ἡ εἰς Αἴγυπτον φυγή	11
16. ἡ τῶν ἀθῶων σφαγή	12
17. ὁ πρὸς Ναζαρέτ νόστος	12
18. ὁ παῖς Ἰησοῦς ἐν τῷ ἱερῷ	13

Translations	17
Preface	18
First Part	21
1. Mary and Joseph	21
2. Zacharias and Elizabeth	21
3. The Annunciation of the Birth of St. John	21
4. The Annunciation of the Birth of Our Lord	22
5. The Astonishment of Mary. — The Angel Relieves Her Anxiety	22
6. Mary visits Elizabeth	22
7. The Birth of John the Baptist	23
8. The Angel explains to Joseph the Mysteries of God	23
9. The Nativity of Our Lord Jesus Christ	23
10. The Shepherds in the Field	23
11. The Shepherds at the Crib	24
12. The Magi with Herod at Jerusalem	24
13. The Adoration of the Magi	24
14. The Presentation in the Temple	25
15. The Flight into Egypt	25
16. The Massacre of the Innocents	25
17. The Return to Nazareth	26
18. The Child Jesus in the Temple	26
Λεξικόν	28

About this Book

A Note in English

A main goal of this small book is to have you, the reader, reading and thinking in Ancient (especially New Testament Koine) Greek. You won't find words in any other language, in fact, in the two sections immediately following this one (the book's main content). Even so, perhaps a few words in English are necessary here, at the start; perhaps your Greek isn't yet where you'd like it to be, so you're not quite sure that you understand what's said about this book in the section that follows (you'll find there a description of this book and its method in a short "Letter to the Reader" written in Ancient Greek); or perhaps you've somehow happened across this book knowing no Greek at all, and you want to know what it's about. Here, then, are some very brief details in English.

This book is an Ancient Greek "reader" (a text written in Ancient Greek, with readers' aids provided) based on a prior reader, Rev. Nicholas Stoffel's *An Epitome of the New Testament* (Ἐπιτομή τῆς Καινῆς Διαθήκης). Unlike that reader, however, it first presents its main contents without any use of English (dictionary or otherwise). Words that occur fewer than 25 times in the New Testament are instead glossed either with images or with Ancient Greek itself, using only words that (1) occur at least 25 times in the New Testament or (2) are themselves glossed in the book using only such words. Thus, this reader assumes that you are generally familiar with words that occur 25 times or more in the New Testament. Similarly, it assumes that you are generally familiar with the Ancient Greek grammar covered in a typical introductory Biblical Greek textbook; there are occasional grammar explanations in Ancient Greek throughout, but they are not as frequent as the vocabulary glosses.

The current version of this reader admittedly covers only a *very small* portion of Stoffel's original text (what Stoffel refers to as "First Part: The Birth and Infancy of Our Lord Jesus Christ"). I (Jason) began working with the *Epitome* primarily with the goal of converting Stoffel's original work to a more "modern"

reader (i.e., to a re-typed version that provides the readers' aids on the same page as the text, instead of in a separate dictionary at the end of the book). But I then decided to try my hand at "Ørberg-izing" (to some degree) the text, using AI for the artwork and my own meager abilities for the Ancient Greek notes. This "Μέρος Πρῶτον" (First Part) is the result so far. Should time, motivation, and ability allow it, my hope is to continue to produce similar work for *all* of Stoffel's text. But that is quite a hill to climb; thus, I have decided in the meantime to release this portion of the book as it is, so as not to let the perfect be the enemy of the good. Meanwhile, all readers of this book are encouraged to read Stoffel's own work, which is in the public domain, and which can now be found online through a search or by accessing the Greek Learner Texts Project's (<https://greek-learner-texts.org/>) hypertext version of Stoffel's original (available at <https://sleeptillseven.github.io/stoffel-an-epitome-of-the-new-testament/>).

The particular version of Stoffel's text found in *this* book differs from the aforementioned versions even in its main contents, albeit in fairly minor ways. For instance, in re-typing Stoffel's text, I occasionally made small orthographic changes: in the original, the general convention was to use the final sigma (ς) in the middle of words having prepositional prefixes (e.g., προσεύχομαι rather than προσεύχομαι); additionally, "double rho" (ρρ) was always presented with two breathing marks, one smooth and one rough (e.g., ἔρρωσο); furthermore, nearly every sentence of the text (particularly in the early sections) was originally presented by Stoffel as its own paragraph. I elected to remove these features, as I found them more distracting than helpful. Similarly, I removed a few commas from Stoffel's original that seemed to me superfluous (not strictly required, and perhaps inserted due to preferences concerning the rhythm), and I corrected any errors that I found involving accents (as well as one error with a verb, where Stoffel had written μακαρίσουσί instead of μακαριοῦσί). Except for minor changes like these, the text is essentially identical to Stoffel's original (in the version revised by M. F. O. in 1908); the changes are *not* substantive changes (though, as you will see if you continue reading, I did also translate the original English section headings into Ancient Greek for the Greek portion of the book).

As with Stoffel's original text, this reader is intended, at least in its final (aspirational) form, as a "bridge" between working with very simple Ancient Greek and working with the actual text of the New Testament (or even with the texts of classical authors). A sensible plan might be to read it (or Stoffel's fuller text) between a reading of Mark Jeong's *A Greek Reader*—a reader that starts off very simply, and targets specific grammar points each chapter—and the New Testament itself. But whether you follow that plan or not, the present book should, I hope, provide more level-appropriate "comprehensible input" in Ancient Greek, helping you to think in the language and to read more fluently.

Concerning the readers' aids that are offered throughout this text, my hope is that they are all helpful and error-free. But that may not always be so. Corrections and comments are welcome via email at admin@spoudazomen.com or via the spoudazomen.com website, so long as the corrections/comments keep in mind that these readers' aids intentionally use Koine forms and only words that occur 25 times or more in the New Testament (or are glossed elsewhere in this book). Sometimes that presents limitations!

In case the readers' aids are *not* all completely helpful (μη γένοιτο!), this book also provides a full, intentionally hyperliteral—especially in the case of Greek verbs—translation of the Greek texts found within it. I hope that this is useful to readers; it is something that I do not believe is already available for Stoffel's text.

Finally, a small note about grammatical gender in this book: while I do not assume that the reader is male, I *do* generally use masculine articles, participles, etc., throughout. A choice had to be made between using unwieldy and less authentic Greek or defaulting to the masculine. The latter is a common practice, especially because the masculine form is the "standard dictionary form" for adjectives, and choosing it resulted in what I believe is a better reading experience overall. I chose it on those grounds, and hope that my choice won't be too inconvenient for those who might have to endure an occasional grammatically unfitting address. I request your leniency.

And now, for the moment, no more English!

Προοίμιον¹

ἐπιστολή² τῷ ἀναγινώσκοντι

Τῷ ἀναγινώσκοντι τὸ βιβλίον τοῦτο χαίρειν³

Χαρᾶ μεγάλη χαῖρῶ σοι προσφέρων τὸ βιβλίον τοῦτο· ἔσται γάρ, ὡς ἐλπίζω, βιβλίον χρήσιμον⁴ τοῖς μανθάνουσι τὴν ἀρχαίαν⁵ Ἑλληνικὴν⁶ καὶ τοῖς θέλουσιν Ἑλληνιστί⁷ τε καὶ εὐτρόχως⁸ ἀναγινώσκειν τὰς ἀγίας γραφὰς καὶ ἄλλα τινὰ ἄλλοις συγγραφεῦσι⁹ γεγραμμένα. Βοηθήσαι¹⁰ οὖν σοι κατὰ τὴν ἐμὴν ἐλπίδα.



1 **βοηθέω**: ὁ ἀνὴρ βοηθεῖ τῇ χήρᾳ οὐ δυναμένη ἀναστῆναι (< ἀνίστημι) ἵνα ἀναστῆ (δίδωσιν οὖν αὐτῇ βοήθειαν (βοήθεια, ἦ))

1 **προοίμιον, τό**: τὰ πρῶτα γεγραμμένα τὰ πρὸ τῆς τοῦ βιβλίου ἀρχῆς

2 **ἐπιστολή, ἡ**: γραφὴ ἣν πέμπει τις ἄλλῳ τινί

3 **Τῷ ἀναγινώσκοντι . . . χαίρειν** = τῷ ἀναγινώσκοντι λέγω/παραγγέλλω, «χαῖρε»

4 **χρήσιμος, -η, -ον**: τὸ τοῖς μανθάνουσι χρήσιμον βοηθεῖ αὐτοῖς ἵνα μανθάνωσιν

5 **ἀρχαῖος, -α, -ον**: πολλῶ πρὸ τοῦ νῦν χρόνου

6 **Ἑλληνικός, -ή, -όν**: ἡ Ἑλληνικὴ γλῶσσά ἐστιν ἡ γλῶσσα τοῦ βιβλίου τούτου

7 **Ἑλληνιστί**: τῇ Ἑλληνικῇ γλώσσῃ

8 **εὐτρόχως**: ὁ εὐτρόχως λαλῶν καλῶς λαλεῖ, τῶν λέξεων ἐκ τοῦ στόματος ρεουσῶν (< **ρέω**: τὸ ἐν ποταμῷ ὕδωρ ρεῖ)

9 **συγγραφεύς, -έως, ὁ**: ὅστις γράφει βιβλίον ἢ ἄλλα τοιαῦτα

10 **βοηθήσαι** = ἐλπίζω ὅτι βοηθήσει!

11 **ἐπιτομή, ἡ:** ἐπιτομή βιβλίου ἄλλου λέγει τὰ τοῦ βιβλίου μεγάλα οὐ πολλαῖς λέξεσιν¹⁶

12 **εἰκῶν, -όνος, ἡ:** ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον (Ἀδάμ) κατ' εἰκόνα θεοῦ· βλέπεις δὲ καὶ πολλαὶς εἰκόνας ἐν τῷ βιβλίῳ τούτῳ

13 **ὑπομνήμα, τό:** τὰ μικρότερα γεγραμμένα (ὡς αὐτὸ τοῦτο) παρὰ τοῖς μεγάλοις

14 **κοινός, -ῆ, -όν:** ἡ εἰκῶν τοῦ θεοῦ ἐστὶ κοινὴ τοῖς ἀνθρώποις, ὅτι ὁ θεὸς ἐποίησε πάντας ἀνθρώπους κατ' εἰκόνα αὐτοῦ

15 **διάλεκτος, ἡ:** ἡ Καινὴ Διαθήκη γέγραπται τῇ κοινῇ διαλέκτῳ

16 **λέξις, -εως, ἡ:** τό «λέξις» λέξις ἐστίν· τὸ δὲ βιβλίον ἔχει πολλαὶς λέξεσις ἐν ἑαυτῷ

17 **εἰκοσάκις πεντάκις <** εἴκοσι (δέκα + δέκα) + πέντε + -άκις

18 **πλεονάκις <** πλέον

19 **δῆλος, -η, -ον:** ἐν μὲν τῷ σκότει οὐδὲν δῆλον, ἐν δὲ τῷ φωτὶ πολλὰ δῆλα

20 **πολλάκις <** πολλά (πάλιν καὶ πάλιν καὶ πάλιν...)

21 **πειράομαι:** ὅταν πειρῶμαι τι ποιῆσαι, ἐλπίζων ποιῆσαι αὐτὸ ποιῶ ὡς δύναμαι

22 **ἀπλοῦς, -ῆ, -οῦν:** εἰ γράφω ἀπλοῖς λόγοις, γράφω οὕτως (ἵνα πάντες συνιῶσιν)· «Βλέπω τὸν Ἰωάννην. Ὁ Ἰωάννης περιπατεῖ. Τί ποιεῖ; Περιπατεῖ. Τί ποιῶ; Βλέπω.»

Τί δέ ἐστι τὸ βιβλίον ὃ νῦν ἀναγινώσκεις; Ἔστι μὲν ἐπιτομή¹¹ μερῶν τινῶν τῆς Καινῆς Διαθήκης. Οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ ἐστὶ βιβλίον πολλαὶς εἰκόνας¹² καὶ πολλαὶς ὑπομνήματα¹³ ἔχον, ἕνεκεν βοήθειας τοῖς ἀναγινώσκουσιν. Τὰ μὲν γὰρ ὑπομνήματα πάντα γέγραπται τῇ κοινῇ¹⁴ διαλέκτῳ¹⁵ καὶ λέξεσιν¹⁶ εἰκοσάκις πεντάκις¹⁷ ἢ πλεονάκις¹⁸ ἐν τῇ Καινῇ Διαθήκῃ φαινομέναις· αἱ δὲ εἰκόνες ἐποιήθησαν τῷ ChatGPT, ἐμοῦ (τοῦ γράψαντος τὸ προοίμιον τοῦτο, τοῦ Ἰάσονος) προσέχοντοςⁱⁱ ἵνα δῆλαι¹⁹ ᾧσιν. Πολλάκις²⁰ δὲ καὶ ὑπὸ τὰς εἰκόνας ἔγραψά τι, θέλων πολλὴν δὴ βοήθειαν δοῦναι μᾶλλον ἢ ὀλίγην· ὃ δὲ ἔγραψα ἐπειρασάμην²¹ ψράψαι ἀπλαῖς²² λέξεσιν¹⁶ (ἢ ἀπλοῖς λόγοις). Πάλιν οὖν λέγω, βοηθήσαι σοι.



ii **προσέχω:** οὗτος προσέχει [τὸν νοῦν] τῷ σκότει, ὡς καὶ ὁ καλὸς μαθητὴς προσέχει τοῖς τοῦ διδασκάλου λόγοις, ὡς δὲ καὶ σὺ νῦν ἴσως προσέχεις τούτῳ τῷ βιβλίῳ (ἴσως προσέχεις = δυνατόν ἐστὶν ὅτι προσέχεις, ἀλλὰ καὶ δυνατόν ἐστὶν ὅτι οὐ προσέχεις· ἐγὼ δὲ οὐκ οἶδα)

Προστίθημι²³ τέλος²⁴ καὶ τόδε,²⁵ ὅτι οὐκ εἰμι ὁ ἀληθινὸς τοῦ βιβλίου τούτου συγγραφεύς. Συνέγραψα²⁶ μὲν γε τοῦτο τὸ προοίμιον καὶ τὰ ἐν τῷ βιβλίῳ ὑπομνήματα καὶ τὰ Ἀγγλιστί²⁷ γεγραμμένα· ἄλλος δέ τις θαυμάσιος,²⁸ ὀνόματι Nicholas Stoffel, ἱερεύς (ἢ πρεσβύτερος) τῆς ἐκκλησίας τῆς Ἰώμης (ἣν καλεῖται Καθολική)²⁹ καὶ διδάσκαλός ποτε τῷ Notre Dame, τὰ ἄλλα συνέγραψεν. Καὶ ὁ μὲν Stoffel συνέγραψε τῆς Καινῆς Διαθήκης ἐπιτομὴν τελείαν,³⁰ ἐγὼ δὲ μόνον τὸ πρῶτον τῆς ἐπιτομῆς μέρος πρὸς τὸ παρὸν³¹ προσφέρω (ἐλπίδα δὲ ἔχων παραστήσειν³² τὸ λοιπὸν³³ μετὰ χρόνον τινά). Ἀνατίθημι³⁴ οὖν τὰ μικρὰ ὑπ' ἐμοῦ γεγραμμένα εὐχαριστῶν τῷ Stoffel τῷ ἀληθινῷ συγγραφεῖ. (Εἰ δὲ θέλεις, δύνασαι εὑρεῖν τὸ πᾶν βιβλίον αὐτοῦ τὸ «Ἐπιτομὴ τῆς Καινῆς Διαθήκης» ζητῶν.)

Ἔρρωσο,³⁵

Jason Rogers

23 **προστίθημι**: λέγω ἢ τίθημι καὶ ἄλλο τι

24 **τέλος** = ἐν τῷ τέλει

25 **τόδε** = τοῦτο τὸ ἀκολουθοῦν

26 **συγγράφω**: γράφω ὡς συγγραφεύς

27 **Ἀγγλιστί**: τῇ Ἀγγλικῇ γλώσσῃ· ὁ δὲ Stoffel συνέγραψε βιβλίον Ἑλληνιστί τε καὶ Ἀγγλιστί

28 **θαυμάσιος, -α, -ον**: ὁ θαυμάσιός ἐστί τις ἐφ' ᾧ δεῖ ἡμᾶς θαυμάζειν

29 **Καθολικός, -ή, -όν** < κατά + ὅλος (καθ' ὅλου)

30 **τέλειος, -α, -ον**: ἡ τοῦ Stoffel ἐπιτομή ἐστὶ *τελεία* ὅτι ἐστὶν ἐπιτομὴ ὅλης τῆς Καινῆς Διαθήκης, οὐ μόνον μέρους τινός

31 **πρὸς τὸ παρὸν**: εἰ ποιῶ τι πρὸς τὸ παρὸν, νῦν μὲν ποιῶ αὐτό, μετὰ δὲ χρόνον τινά οὐ ποιήσω (ἢ δυνατόν ἐστιν ὅτι οὐ ποιήσω)

32 **παραστήσειν** < παρίστημι

33 **λοιπός, -ή, -όν**: εἰ ἔχων πέντε ἄρτους ἐσθίω δύο, ἔξω τρεῖς λοιπὸς ἄρτους

34 **ἀνατίθημι**: εἰ ἀνατίθημί τι ἄλλω τινί, δίδωμι ἢ προσφέρω τι αὐτῷ ἕνεκεν χάριτος ἢ τιμῆς

35 **ῥώννυμι**: ὑπάγοντες ἡμεῖς λέγομεν ἄλλοις «ἔρρωσο!», ὡσπερ καὶ ἀσπαζόμενοι λέγομεν «χαῖρε!» λέγοντες γάρ «ἔρρωσο» λέγομεν «καλῶς σοι γένοιτο!»

Μέρος Πρῶτον

ἡ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ γένεσις¹ τε καὶ νεότης²

1. Μαρία καὶ Ἰωσήφ

Ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασιλέως τῆς Ἰουδαίας, ἦν ἐν Ναζαρέτ, μικρᾷ πόλει τῆς Γαλιλαίας, παρθένος³ τις ἀγνωτάτη.⁴ Αὕτη ἡ παρθένος ἐμνηστεύθη⁵ ἀνδρὶ ἀγαθῷ καὶ δικαίῳ, ᾧ τὸ ὄνομα Ἰωσήφ,⁶ καὶ τὸ ὄνομα τῆς παρθένου ἦν Μαρία. Ἀμφότεροι⁷ δὲ ἦσαν ἐξ οἴκου τοῦ Δαβίδ.



1 **γένεσις, ἡ:** ὅταν τις γεννᾶται, ἔστιν ἡ γένεσις (ἡ ἀρχή) αὐτοῦ

2 **νεότης, -ητος, ἡ:** ὁ χρόνος ἐν ᾧ ἄνθρωπος παιδίον ἢ ὁμοίον τί ἐστιν, οὐπω ἀνήρ ὢν (ἢ γυνή οὔσα)

3 **παρθένος, ἡ:** γυνὴ ἄνδρα οὐ γνοῦσα κατὰ σάρκα: οὐπω γὰρ γεγάμηται (< γαμέω) ἢ γυνή

4 **ἀγνώτατος, -η, -ον:** ἅγιος πολὺ (ἅγιος, ἀγιώτερος, ἀγιώτατος)

5 **μνηστεύω:** γυνὴ τις μεμνηστευμένη (ἢ ἐμνηστευμένη) ἀνδρὶ τινι οὐπω μὲν γεγάμηται (< γαμέω) αὐτῷ, μέλλει δὲ ἐπαγγελίαν γὰρ δέδωκε τις τῷ ἀνδρὶ ὅτι ἡ γυνὴ γαμηθήσεται αὐτῷ: καὶ δεδομένης τῆς ἐπαγγελίας, μνηστεύεται ἡ γυνὴ τῷ ἀνδρὶ

6 **ᾧ τὸ ὄνομα Ἰωσήφ = τῷ ἀνδρὶ τὸ ὄνομα ἦν Ἰωσήφ**

7 **ἀμφότεροι, -αι, -α:** οἱ δύο, καὶ ἡ Μαρία καὶ ὁ Ἰωσήφ

8 **δικαίωμα, τό:** ἐντολὴ τι ὅμοιον· δικαίωμα γάρ ἐστίν ὃ δεῖ ἀνθρώπους ποιεῖν κατὰ νόμον ἵνα δίκαιοι ὦσι κατὰ τὸν νόμον

9 **γεραῖος, -ά, -όν:** ὁ Ζαχαρίας καὶ ἡ Ἐλισάβετ γεραῖοι ἦσαν ὅτι ἤδη πολλὰ ἔτη ἔζησαν, οὐκέτι ἐν τῇ νεότητι ὄντες



10 **νομίζω:** ὁ ἀνὴρ νομίζει τὴν γυναῖκα καλὴν εἶναι

11 **συμφορά, ἡ:** κακόν τι τῶν γινομένων, ὃ πάσχει τις

12 **τοῦτο ἐνόμιζον συμφορὰν μεγάλην** = τοῦτο ἐνόμιζον συμφορὰν μεγάλην εἶναι = ἐνόμιζον ὅτι τοῦτο συμφορὰ μεγάλη ἐστίν

13 **ιερατεύω:** ποιῶ ὃ ποιοῦσιν οἱ ἱερεῖς ἐν τῷ ναῶ

14 **ᾤφθη (< ὄραω) αὐτῷ** = ἐφάνη αὐτῷ (εἶδεν ὁ Ζαχαρίας τὸν ἄγγελον)

15 **εἰσακούω:** ἀκούων ὃ αἰτεῖς μέλλω ποιῆσαι αὐτό

16 **δέησις, -εως, ἡ** = προσευχή

17 **ἀπιστέω:** οὐ πιστεύω

18 **τοῦ δὲ Ζαχαρίου ἀπιστοῦντος** = ὅτι ὁ Ζαχαρίας ἠπίσται

19 **ἔση σιωπῶν** = σιωπήσεις²⁰

20 **σιωπάω:** οὐ λαλῶ

21 **μέχρι:** ἄχρι

2. Ζαχαρίας καὶ Ἐλισάβετ

Ἐν τῷ αὐτῷ χρόνῳ ἦν ἐν Ἰουδαίᾳ ἱερεὺς τις, ὀνόματι Ζαχαρίας, καὶ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ ἦν Ἐλισάβετ. Ἀμφότεροι ἦσαν δίκαιοι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασί⁸ τοῦ Κυρίου. Ἦσαν ἤδη γεραῖοι,⁹ ἀλλ' οὐκ ἦν αὐτοῖς τέκνον· Τοῦτο ἐνόμιζον¹⁰ συμφορὰν¹¹ μεγάλην.¹²

3. τὸ τὴν τοῦ Ἁγίου Ἰωάννου γένεσιν ἀπαγγέλλειν

Καὶ ἐγένετο, ὅτε ἱεράτευεν¹³ ὁ Ζαχαρίας ἐν τῷ ναῶ, ᾤφθη αὐτῷ¹⁴ ἄγγελος τοῦ Κυρίου καὶ εἶπε πρὸς αὐτόν· Μὴ φοβοῦ, Ζαχαρία, εἰσηκούσθη¹⁵ ἡ δέησίς¹⁶ σου· ἡ γυνὴ σου Ἐλισάβετ γεννήσει σοι υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. Ἔσται μέγας ἐνώπιον τοῦ Κυρίου καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν. Τοῦ δὲ Ζαχαρίου ἀπιστοῦντος,^{17,18} εἶπεν ὁ ἄγγελος πρὸς αὐτόν· Ὅτι οὐκ ἐπίστευσας τοῖς λόγοις μου, ἔση σιωπῶν^{19,20} καὶ μὴ λαλήσεις μεχρὶ²¹ τῆς ἡμέρας ἧ πάντα ταῦτα γενήσεται.

4. τὸ τὴν τοῦ Κυρίου ἡμῶν γένεσιν ἀπαγγέλειν



Καὶ μετὰ ἕξ μῆνας²² ἀπεστάλη ὁ ἄγγελος Γαβριήλ ὑπὸ τοῦ Θεοῦ πρὸς τὴν παρθένον Μαρίαν εἰς Ναζαρέτ. Καὶ εἰσελθὼν εἶπε πρὸς αὐτήν· Χαῖρε, κεχαριτωμένη·²³ ὁ Κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν,²⁴ εὗρες γὰρ χάριν παρὰ τῷ Θεῷ· συλλήψῃ²⁵ ἐν γαστρὶ καὶ τέξῃ²⁶ υἴόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. Οὗτος ἔσται μέγας καὶ υἱὸς τοῦ Ὑψίστου²⁷ κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβίδ, τοῦ πατρὸς αὐτοῦ.

5. τὸ θαῦμα²⁸ τῆς Μαρίας – ὁ ἄγγελος ἀπολύει αὐτὴν τῆς μερίμνης^{29,30}

Ἡ δὲ Μαρία ταράσσεται³¹ καὶ λέγει πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; Ὁ ἄγγελος ἀποκρίνεται αὐτῇ·

22 μῆν, -ός, ὁ: ἐκ δώδεκα μηνῶν ἐν ἔτος γίνεται

23 χαριτώω: ὁ Θεὸς χαριτοῖ τινὰ ὅταν δῶ αὐτῷ χάριν· ὁ λαβὼν καὶ ἔτι τηρῶν τὴν χάριν κεχαριτωμένος ἐστίν

24 εὐλογημένη σὺ ἐν γυναιξίν = τῶν γυναικῶν σὺ εἶ ἡ μάλιστα εὐλογημένη

25 συλλαμβάνω: εἰ γυνή τις μέλλει τέκνον γεννήσαι, τῷ ἀνδρὶ συνελθοῦσα συλλή(μ)ψεται ἐν γαστρὶ

26 τίκτω: μετὰ τὸ γυναῖκα συλλαβεῖν ἐν γαστρὶ, εἰ πάντα καλῶς ἔχει, μετὰ χρόνον τινὰ τέξεται ἢ γυνή καὶ ἔξει τέκνον



27 ὕψιστος, -η, -ον: ὁ μέσος ἀνθρώπος ἐστίν ὁ ὕψιστος

28 θαῦμα, τό: ὁ πάσχει ὁ θαυμάζων

29 μερίμνα, ἡ: ὁ μήτε ὕδωρ μήτε ἄρτον ἔχων οὐκ ἐν εἰρήνῃ ζῆ, ἀλλὰ πολλὰς μερίμνας ἔχει· λέγει γὰρ ἑαυτῷ «πῶς πίομαι; πῶς φάγομαι; πῶς δὴ ζήσω;» οὕτως οὖν λέγει περὶ τῶν πολλῶν μερίμνων αὐτοῦ

30 ἀπολύει αὐτὴν τῆς μερίμνης = ποιεῖ ὥστε μηκέτι αὐτὴν ἔχειν μερίμναν

31 ταράσσω: πολλὰ μερίμνα ταράσσοι τὴν ψυχὴν· καὶ ὁ μὴ συνιείς τι πολλάκις ταράσσεται διὰ τὸ μὴ συνιέναι



³² **ἐπισκιάζω**: τὰ δένδρα ἐπισκιάζει τῇ γῆ· σκότος γὰρ βάλλει ἐπ' αὐτήν

³³ **ἅγιον κληθήσεται υἱὸς Θεοῦ** = καλέσουσιν αὐτὸν ἄλλοι ἅγιον [τέκνον], υἱὸν Θεοῦ

³⁴ **συγγενής, -οῦς, ὁ/ἡ**: ὁ ἀδελφὸς τοῦ πατρὸς σου ἔστι συγγενής σου· καὶ ὁ υἱὸς αὐτοῦ καὶ ὁ πατὴρ αὐτοῦ καὶ πολλοὶ ἄλλοι εἰσὶν οἱ συγγενεῖς σου

³⁵ **λή(μ)ψεται** < λαμβάνω

³⁶ **γῆρας, -ως, τό** ↔ ἡ νεότης

³⁷ **ἀδύνατος, -η, -ον**: ἀ-δύνατος ↔ δυνατός

³⁸ **γένοιτο** < γίνομαι

³⁹ **ἐπισκέπτομαι**: ὅταν ἐπισκέπτομαι ἄλλον τινά, πορεύομαι πρὸς αὐτὸν καὶ μένω ἐκεῖ ἵνα σὺν αὐτῷ ᾧ καὶ λαλῶ καὶ ἄλλα τοιαῦτα



⁴⁰ **σπουδή, ἡ**: οὗτος πορεύεται μετὰ σπουδῆς

⁴¹ **ἀσπασμός, ὁ**: ἀσπαζόμενος λέγω, «χαῖρε!»· τὸ δὲ «χαῖρέ» ἐστὶν ἀσπασμός

Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναις τοῦ Ὑψίστου ἐπισκιάσει³² σοι· διὸ καὶ τὸ τέκνον σου ἅγιον κληθήσεται υἱὸς Θεοῦ.³³ Καὶ ἰδοὺ Ἐλισάβετ, ἡ συγγενής³⁴ σου, καὶ αὐτὴ λήψεται³⁵ υἱὸν ἐν τῷ γῆρα³⁶ αὐτῆς, ὅτι οὐδὲν ἐστὶν ἀδύνατον³⁷ παρὰ τῷ Θεῷ. Τότε ἡ Μαρία εἶπεν· Ἴδου ἡ δούλη τοῦ Κυρίου, γένοιτό³⁸ μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

6. ἡ Μαρία τὴν Ἐλισάβετ ἐπισκέπτεται³⁹



Μετὰ ταῦτα Μαρία ἐπορεύθη μετὰ σπουδῆς⁴⁰ πρὸς τὴν συγγενῆ αὐτῆς Ἐλισάβετ καὶ ἠσπάσατο αὐτήν. Ἡ δὲ Ἐλισάβετ, ὡς ἤκουσε τὸν ἀσπασμὸν⁴¹ τῆς Μαρίας, ἐπλήσθηⁱ Πνεύματος Ἁγίου καὶ



ⁱ **πύμπλημι**: πύμπλησί τις τὸ ποτήριον ὕδατος

ἀνεφώνησε⁴² φωνῆ μεγάλη καὶ εἶπεν·
 Εὐλογημένη σὺ ἐν γυναιξὶ καὶ εὐλογημένος
 ὁ καρπὸς τῆς κοιλίας⁴³ σου. Καὶ εἶπε Μαρία·
 Μεγαλύνει⁴⁴ ἡ ψυχὴ μου τὸν Κύριον, καὶ
 ἠγαλλίασε⁴⁵ τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ
 σωτῆρί⁴⁶ μου· ὅτι ἐπέβλεψεν⁴⁷ ἐπὶ τῇν
 ταπεινῶσινⁱⁱ τῆς δούλης αὐτοῦ· ἰδοὺ γὰρ ἀπὸ
 τοῦ νῦν μακαριοῦσί⁴⁹ με πᾶσαι αἱ γενεαί.
 Ἔμεινε δὲ Μαρία ἔτι τρεῖς μῆνας σὺν αὐτῇ
 καὶ ὑπέστρεψεν οἴκαδ'⁵⁰ εἰς Ναζαρέτ.



ii **ταπεινῶσις, -εως, ἡ:** βλέπομεν τὴν ταπεινῶσιν τοῦ πρώτου
 ἀνθρώπου· πτωχὸς γὰρ ὢν, οὐκ ἔχει, ὥσπερ ὁ δεύτερος,
 ἱμάτια καλὰ καὶ καθαρὰ, οὐδὲ ἔχει πολλὰ ἄλλα· ἀλλὰ καὶ οὐ
 μεγαλύνει⁴⁴ ἑαυτὸν ὥσπερ ὁ δεύτερος· οὐ γὰρ ἐστὶ μέγας τις

7. ἡ τοῦ Ἰωάννου τοῦ βαπτιστοῦ⁵¹ γένεσις

Τῇ δὲ Ἐλισάβητ ἐπλήσθη ὁ χρόνος καὶ
 ἐγέννησεν υἱόν. Οἱ περίοικοι⁵² καὶ οἱ
 συγγενεῖς αὐτῆς ἀκούσαντες συνέχαιρον⁵³
 αὐτῇ καὶ ἔθελον⁵⁴ καλεῖν τὸ παιδίον κατὰ τὸ
 τοῦ πατρὸς ὄνομα Ζαχαρίαν. Ζαχαρίας δὲ ὁ
 πατὴρ ἔγραψεν εἰς πινακίδιον⁵⁵ λέγων·

42 **ἀναφωνέω:** κράζω, αἶρω
 τὴν φωνήν

43 **κοιλία, ἡ:** μέρος τοῦ
 σώματός ἐστιν· πρὸ τοῦ τῇν
 Μαρίαν τεκεῖν, ὁ Ἰησοῦς ἐν
 τῇ κοιλίᾳ αὐτῆς ἦν

44 **μεγαλύνω:** λέγω ἢ
 λόγιζομαι περὶ τίνος ὅτι
 μέγας ἐστίν, δοξάζων αὐτόν

45 **ἀγαλλιάω:** χαίρω χαρᾶ
 μεγάλη

46 **σωτήρ, -ῆρος, ὁ:** ὃς σώζει·
 ὁ οὖν Θεὸς διὰ τὸ σώζειν
 καλεῖται Σωτήρ

47 **ἐπιβλέπω** = ἐπι-βλέπω
 (πολλάκις⁴⁸ μετὰ χάριτος ἢ
 χαρᾶς)

48 **πολλάκις:** πάλιν καὶ πάλιν
 καὶ πάλιν... (< πολλά)

49 **μακαρίζω:** λέγω ἢ νομίζω
 ὅτι τις εὐλογημένος ἐστίν

50 **οἴκαδ'** = οἴκαδε = πρὸς τὴν
 οἰκίαν

51 **βαπτιστής, ὁ:** ὁ βαπτιστής
 βαπτίζει

52 **περίοικος, ὁ:** ὅστις ἔγγυς ἢ
 περὶ τῆς οἰκίας κατοικεῖ

53 **συγχαίρω** = συν-χαίρω,
 χαίρω σὺν ἄλλῳ ἢ ἄλλοις

54 **ἔθελον** = ἤθελον (< θέλω)



55 **πινακίδιον, τό**

56 **παραχρήμα** = εὐθύς/
εὐθέως

57 **ἀνεώχθη** < ἀνοίγω

58 **ἀνεώχθη ἡ γλῶσσα αὐτοῦ**
= ἐδυνήθη λαλεῖν

59 **πλησθεῖς** < πίμπλημι

60 **εὐλογητός, -ή, -όν** =
εὐλογημένος, μακάριος

61 **Εὐλογητὸς Κύριος** =
Ἐυλογητὸς ἔστω/εἶη (< εἰμί)
Κύριος

62 **λύτρωσις, -εως, ἡ**: εἰ
δίδωμι τι δεσπότη⁶³ τινὶ ἵνα
ἀπολύῃ ὁ δεσπότης δοῦλον,
καὶ ὁ δοῦλος οὐκέτι ἔχει
δεσπότην οὐδένα, ποιῶ
λύτρωσιν τῷ δούλῳ

63 **δεσπότης, ὁ**: ὁ δοῦλον
ἔχων

64 **ἐξηγέομαι**: εἰ οὐπω συνίης
τι κάγω λέγω τι ἄλλο ὥστε σε
συνιέναι, ἐξηγοῦμαί σοι αὐτό

65 **ἐφάνη** < φαίνω

66 **φοβηθῆς** < φοβέω

67 **ἐκ Πνεύματός ἐστιν Ἁγίου**
= ἐκ Πνεύματος Ἁγίου ἐστίν

68 **ὑπνος, ὁ**: οὗτος μὲν ἐν
ὑπνῳ ὧν κατ' ὄναρ βλέπει
ἄγγελον· πολλοὶ δὲ ἄλλοι
οὐδὲν ἐν ὑπνῳ βλέπουσιν
(οὐδὲν γὰρ ὄναρ ἔχουσιν ἢ οὐ
μνημονεύουσιν αὐτοῦ)

69 **προστάσω (αὐτῷ) =**
κελεύω (αὐτόν)

Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ· καὶ
παραχρήμα⁵⁶ ἀνεώχθη⁵⁷ ἡ γλῶσσα αὐτοῦ,⁵⁸
καὶ ἐλάλει εὐλογῶν τὸν Θεόν. Καὶ
πλησθεῖς⁵⁹ Πνεύματος Ἁγίου ἐπροφήτευσεν
λέγων· Εὐλογητὸς⁶⁰ Κύριος,⁶¹ ὁ Θεὸς τοῦ
Ἰσραήλ, ὅτι ἐπεσκέψατο, καὶ ἐποίησεν
λύτρωσιν⁶² τῷ λαῷ αὐτοῦ.

8. ὁ ἄγγελος ἐξηγεῖται⁶⁴ τῷ Ἰωσήφ τὰ μυστήρια τοῦ Θεοῦ

Ὅτε ἡ Μαρία πάλιν ἦλθεν εἰς Ναζαρέτ, ὁ
ἄγγελος τοῦ Κυρίου κατ' ὄναρⁱⁱⁱ ἐφάνη⁶⁵ τῷ



iii κατ' ὄναρ ἄγγελος ἐφάνη

Ἰωσήφ λέγων· Ἰωσήφ, υἱὸς Δαβὶδ, μὴ
φοβηθῆς⁶⁶ παραλαβεῖν Μαρίαν, τὴν γυναῖκά
σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος
ἐστὶν Ἁγίου.⁶⁷ Γεννήσει δὲ υἱόν, καὶ καλέσεις
τὸ ὄνομα αὐτοῦ Ἰησοῦν· οὗτος γὰρ σώσει
τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
Ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὑπνου,⁶⁸
ἐποίησεν ὡς προσέταξεν⁶⁹ αὐτῷ ὁ ἄγγελος
τοῦ Κυρίου καὶ παρέλαβε τὴν Μαρίαν πρὸς
ἑαυτόν.

9. ἡ γένεσις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

Ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθε δόγμα⁷⁰ παρὰ Καίσαρος Αὐγούστου, τοῦ πρώτου τῶν Ῥωμαίων αὐτοκράτορος,⁷¹ ἀπογράφεσθαι⁷² πάντας τοὺς πολίτας,⁷³ ἕκαστον ἐν τῇ ἰδίᾳ πόλει. Ὁ Ἰωσήφ οὖν, ὅτι ἦν ἐξ οἴκου καὶ πατριάς⁷⁴ Δαβίδ, ἐπορεύετο συν Μαρίᾳ ἐκ τῆς πόλεως Ναζαρέτ εἰς τὴν πόλιν τοῦ Δαβίδ, ἣ ἐκαλεῖτο Βηθλεέμ. Ἐκεῖ ἡ Μαρία ἐγέννησεν υἱὸν καὶ σπαργανώσασα⁷⁵ αὐτὸν ἀνέκλινεν^v ἐν φάτνῃ,^{vi} διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.^{vii}



⁷⁰ **δόγμα, τό:** ὁ ἀπαγγέλλει ὁ Καίσαρ κελεύων μετ' ἐξουσίας

⁷¹ **αὐτοκράτωρ, -ορος, ὁ:** ὁμοίον τι βασιλεῖ· ἄρχει γὰρ τῆς χώρας, ἔχων πᾶσαν τὴν ἐξουσίαν καὶ δύναμιν



⁷² **ἀπογράφω:** οὗτοι οἱ ἄνθρωποι ἀπογράφονται· διδόσασι γὰρ τοῖς ἄρχουσι τὰ ἑαυτῶν ὀνόματα ἵνα οἱ ἄρχοντες αὐτὰ γράψαντες γνῶσι πόσοι πολῖται⁷³ ὑπάρχουσιν ἐν ταῖς χώραις

⁷³ **πολίτης, ὁ:** ὁ γεννηθεὶς ἐν χώρᾳ τινὶ ἐστὶ πολίτης τῆς χώρας (ὁ οὖν ἀπόστολος Παῦλός ἐστι πολίτης τῆς Ῥώμης)

⁷⁴ **πατριά, ἡ:** ὁ Ἰωσήφ ἦν ἐκ πατριάς Δαβίδ ὅτι ὁ Δαβίδ ἐστὶν ἐν τοῖς πατράσιν (< πατήρ) αὐτοῦ

⁷⁵ **σπαργανώω:** ἡ Μαρία ἐσπαργάνωσε τὸν υἱόν, τοῦτ' ἐστὶν, ἐνέδυσεν αὐτὸν σπάργανᾱ^{iv}

vii **κατάλυμα, τό**



v **ἀνακλίνω:** ἀνέκλιναν οὗτοι τὸν ἐσπαργανωμένον υἱὸν ἐν φάτνῃ

iv **σπάργανα, τά**

vi **φάτνη, ἡ**



76 ποιμήν, -μένος, ὁ

77 ποιμνιον, τό: ὁ φυλάσσει ὁ ποιμὴν

78 εὐρήσετε < εὐρίσκω



79 βρέφος, τό: ἡ μήτηρ ἔχει τὸ βρέφος ἐν ταῖς χερσίν

80 κείμαι: τῆς μητρὸς ἀνακλινάσης αὐτὸ ἐν φάτνῃ, νῦν κείται τὸ βρέφος ἐν τῇ φάτνῃ

81 ἐξαίφνης = εὐθύς/εὐθέως

82 οὐράνιος, -ον: ἐκ τοῦ οὐρανοῦ ἢ ἐν τῷ οὐρανῷ

83 αἰνέω: λέγω τι ἄλλω τινὶ δοξάζων αὐτόν ἢ λέγων ὅτι καλὸς ἐστὶν ἢ καλῶς ποιεῖ

84 εὐδοκία, ἡ: ἄνθρωπος εὐδοκίας βοηθεῖ ἄλλοις (εἰ δυνατόν), θέλων αὐτοῦς καλῶς ἔχειν

10. οἱ ποιμένες⁷⁶ ἐν τῷ ἀγρῷ

Ἐν τῇ αὐτῇ χώρᾳ ἦσαν ποιμένες φυλάσσοντες τὰ ποίμνια⁷⁷ τῆς νυκτός. Καὶ ἰδοῦ, ὁ ἄγγελος τοῦ Κυρίου ἐφαίνετο αὐτοῖς καὶ εἶπεν· Μη φοβεῖσθε, εὐαγγελίζομαι γὰρ ὑμῖν χαρὰν μεγάλην, ἣ ἔσται παντὶ τῷ λαῷ. Σήμερον γὰρ ἐγεννήθη ὑμῖν ὁ Σωτὴρ, ὃς ἐστὶ Χριστὸς Κύριος, ἐν πόλει Δαβὶδ, καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε⁷⁸ τὸ βρέφος⁷⁹ ἐσπαργανωμένον καὶ κείμενον⁸⁰ ἐν φάτνῃ. Καὶ ἐξαίφνης⁸¹ ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς^{viii} οὐρανόυ⁸² αἰνούντων⁸³ τὸν Θεὸν καὶ λεγόντων· Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ τῆς γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.⁸⁴



viii στρατιά, ἡ: στρατιά οὐράνιος (στρατιά γάρ ἐστὶν ὄχλος ἢ ὄχλος στρατιωτῶν)

11. οἱ ποιμένες παρὰ τῆ φάτνη

Ὡς δὲ οἱ ἄγγελοι ἀπῆλθον εἰς τὸν οὐρανόν, οἱ ποιμένες ἔλεγον πρὸς ἀλλήλους· Ἔλθωμεν εἰς Βηθλεὲμ καὶ ἴδωμεν ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν. Καὶ ἦλθον σπεύσαντες⁸⁵ καὶ εὔρον τήν τε Μαρίαν καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῆ φάτνη. Τότε διεγνώρισαν⁸⁶ τὰ ῥήματα τοῦ ἀγγέλου καὶ ὑπέστρεψαν δοξάζοντες καὶ αἰνοῦντες τὸν Θεόν. Πάντες δέ, οἱ ἀκούσαντες τοῦτο, ἐθαύμασαν. Τῆ δὲ ὀγδόῃ⁸⁷ ἡμέρᾳ τὸ ὄνομα τοῦ παιδίου ἐκλήθη Ἰησοῦς, ὡσπερ προσέταξεν ὁ ἄγγελος πρὸ τῆς γενεᾶς⁸⁸ αὐτοῦ.

12. οἱ μάγοι⁸⁹ σὺν τῷ Ἡρώδῃ ἐν τοῖς Ἱεροσολύμοις

Τοῦ δὲ Ἰησοῦ γεννηθέντος, ἰδοὺ, μάγοι ἀπ' ἀνατολῶν⁹⁰ παρεγένοντο εἰς Ἱεροσόλυμα λέγοντες· Ποῦ ἐστὶν ὁ γεννηθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ τὸν ἀστέρα⁹¹ αὐτοῦ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη⁹² καὶ συγκαλεσάμενος⁹³ τοὺς ἀρχιερεῖς καὶ τοὺς γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο⁹⁴ παρ' αὐτῶν ποῦ ὁ Χριστὸς μέλλει γεννηθῆναι.⁹⁵ Οἱ δὲ εἶπον· Ἐν Βηθλεεὲμ τῆς Ἰουδαίας, οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου. Τότε ὁ

85 **σπεύδω**: ὁ σπεύδων ποιεῖ τί μετὰ σπουδῆς

86 **διαγνώριζω**: διαγνώριζω τί τινι ὅταν γνωρίζω αὐτῷ τὸ πᾶν, λέγων περὶ τοῦ ὅλου

87 **ὀγδοος, -η, -ον**: πρῶτος, δεύτερος, τρίτος, τέταρτος, πέμπτος, ἕκτος, ἕβδομος, ὀγδοος... (< ὀκτώ)

88 **πρὸ τῆς γενεᾶς** = πρὸ τῆς γενέσεως



89 **μάγος, ὁ**

90 **ἀνατολή, ἡ**: ὁ ἐρχόμενος ἀπ' ἀνατολῶν ἔρχεται ἀφ' οὗ ἔρχεται/ἀνίσταται ὁ ἥλιος



91 **ἀστήρ, ὁ**

92 **ἐταράχθη** < ταράσσω

93 **συγκαλέω**: καλῶ ἄλλους ὥστε αὐτοὺς συναχθῆναι

94 **πυνθάνομαι**: μανθάνω τι ἐρωτήσας τε καὶ ζητήσας

95 **γεννηθῆναι** < γεννᾶω

96 **ἐπειδάν** = ὅταν (ἐπεὶ + δὴ + ἄν)

97 **προσκύνησις, -εως, ἡ**: ὁ ποιεῖ τις προσκυνῶν, πίπτων ἐπὶ τὴν γῆν ἔμπροσθεν ἄλλου τινὸς καὶ διδούς αὐτῷ τιμὴν

98 **προάγω**: ἄγω ἄλλους πορευόμενος πρὸ αὐτῶν

99 **οὗ ἦν τὸ παιδίον** = ὅπου ἦν τὸ παιδίον

100 **ἐχάρησαν** < χαίρω

101 **σφόδρα**: χαίρω σφόδρα = χαίρω πολύ, χαίρω χαρᾶ μεγάλῃ



102 **δωρέομαι**: δίδωμι **δῶρον** (δῶρον, τό)/δωρεάν (δωρεά, ἡ)

103 **χρηματίζω**: ὁ Θεός (ἢ ἄγγελος αὐτοῦ) ἐγνώρισε κατ' ὄναρ τοῖς μάγοις ὅτι τι κακὸν γενήσεται εἰ ἀνακάμψουσι¹⁰⁴ πρὸς Ἡρώδη· οὕτως οὖν ἐχρηματίσθησαν οἱ μάγοι ὑπὸ τοῦ Θεοῦ μὴ ἀνακάμψαι πρὸς Ἡρώδη (καὶ ὁ Ἀδὰμ καὶ ἡ Εὐὰ ἐχρηματίσθησαν ὑπὸ τοῦ Θεοῦ λέγοντος: «Θανάτω ἀποθανεῖσθε ἢ δ' ἂν ἡμέρα φάγητε ἀπὸ τοῦ ξύλου (= τοῦ δένδρου (ξύλον, τό)) τοῦ γινώσκειν καλὸν καὶ πονηρόν)

104 **ἀνακάμπω** = ὑποστρέφω

105 **ἀναχωρέω** = ἀπέρχομαι, ὑπάγω

Ἡρώδης ἔπεμψε τοὺς μάγους εἰς Βηθλεὲμ καὶ εἶπεν· Πορεύεσθε, καὶ ἐπειδάν⁹⁶ εὔρητε τὸ παιδίον, ἀπαγγέλλετέ μοι, ὅπως καὶ ἐγὼ ἐλθὼν προσκυνήσω αὐτῷ.

13. ἡ προσκύνησις⁹⁷ τῶν μάγων

Οἱ δὲ μάγοι ἐπορεύθησαν, καὶ ἰδοῦ, ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν⁹⁸ αὐτοὺς ἄχρι τοῦ καταλύματος, οὗ ἦν τὸ παιδίον.⁹⁹ Ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν¹⁰⁰ σφόδρα.¹⁰¹ Καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας, τῆς μητρὸς αὐτοῦ, καὶ προσκυνήσαντες ἐδώρησαντο¹⁰² αὐτῷ χρυσὸν^{ix} καὶ λίβανον^x καὶ σμύρναν.^{xi} Καὶ χρηματισθέντες¹⁰³ κατ' ὄναρ μὴ ἀνακάμψαι¹⁰⁴ πρὸς Ἡρώδη, δι' ἄλλης ὁδοῦ ἀνεχώρησαν¹⁰⁵ εἰς τὴν χώραν αὐτῶν.

xi σμύρνα, ἡ



x λίβανος, ὁ

ix χρυσός, ὁ

14. ἡ ἐν τῷ ναῶ παραστάσις¹⁰⁶

Τῶν μάγων ἀναχωρησάντων,¹⁰⁵ Ἰωσήφ καὶ Μαρία ἀνήγαγον¹⁰⁷ τὸν Ἰησοῦν εἰς Ἱεροσόλυμα παραστήσαι αὐτὸν τῷ Κυρίῳ. Καὶ ἰδού, ἦν ἐν τῷ ναῶ ἄνθρωπος τις δίκαιος καὶ εὐλαβής,¹⁰⁸ ᾧ τὸ ὄνομα Συμεών, προσδεχόμενος¹⁰⁹ τὴν παράκλησιν τοῦ Ἰσραήλ. Οὗτος ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν, ἐδέξατο τὸ παιδίον Ἰησοῦν εἰς τὰς ἀγκάλας,¹¹¹ εὐλόγησε τὸν Θεὸν καὶ εἶπεν· Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα,⁶³ κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ, ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν¹¹² σου, φῶς εἰς τὴν ἀποκάλυψιν¹¹³ τῶν ἐθνῶν, καὶ δόξαν τοῦ λαοῦ σου Ἰσραήλ.

15. ἡ εἰς Αἴγυπτον φυγή¹¹⁴

Καὶ ὅτε ἐποίησαν πάντα ἃ προσέταξεν αὐτοῖς ὁ νόμος, ὁ ἄγγελος τοῦ Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ καὶ λέγει· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ μένε ἐκεῖ ἕως ἂν εἶπω σοι.¹¹⁵ Μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, ἵνα φονεύῃ¹¹⁶ αὐτό. Ἰωσήφ οὖν ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ

106 παραστάσις, -εως, ἡ: οἱ μάγοι ἐποίησαν παραστάσιν δώρων¹⁰² τῷ Ἰησοῦ, παραστήσαντες (< παρίστημι) δῶρα αὐτῷ

107 ἀνάγω: ἄγω ἄνω (↑)

108 εὐλαβής, -ές: εὐλαβής ἐστὶν ὅστις πιστός ἐστι καὶ πολλακίς ἐν τῷ ναῶ ὧν προσκυνεῖ τῷ θεῷ

109 προσδέχομαι: εἰ προσδέχομαι τι, ὃ προσδέχομαι οὐπω πάρεστιν.¹¹⁰ μένω δὲ αὐτὸ ἐν ὑπομονῇ ἐλπίζων ὁρᾶν αὐτό

110 πάρειμι = ἐν τῷ αὐτῷ τόπῳ ἢ χρόνῳ εἰμί



111 ἀγκάλη, ἡ: οὗτος ὁ ἀνὴρ ἀσθενεῖ τῇ ἀγκάλῃ (ἢ τὴν ἀγκάλῃν)

112 σωτήριον, τό: ἡ σωτηρία ἢ τι φέρων αὐτήν

113 ἀποκάλυψις, -εως, ἡ: τὸ φανερωσαί τι οὐπω φανερωθέν, ἢ τὸ γνωρίσαί τι οὐπω γνωρισθέν

114 φυγή, ἡ: ὁ φεύγων φυγὴν ποιεῖ

115 μένε ἐκεῖ ἕως ἂν εἶπω σοι = μὴ ἀπέλθῃς ἐκεῖθεν πρὸ τοῦ μέ σοι εἰπεῖν

116 φονεύω: ἀποκτείνω ἄλλον κατὰ τοῦ νόμου (φονεύς οὖν εἰμι)

117 **τελευτή, ἡ:** τὸ τέλος, ὅτε ὁ θάνατος ἔρχεται, ὅτε τις ἀποθνήσκει

118 **ἀθῶος, -ον:** ὅστις οὐκ ἐποίησεν οὐδὲν κακόν (ὥσπερ βρέφος)

119 **σφαγή, ἡ:** σφαγή γίνεται ὅταν ἄνθρωπός τις πολλοὺς χωρὶς ἐλέους ἀποκτείνῃ (καὶ δὲ γίνεται ὅταν ἄνθρωπός τις θυσίαν ποιῇ)

120 **ἐξαπατάω:** οἱ μάγοι ἐξηπάτησαν τὸν Ἡρώδη ὅτι ἀναχωρήσαντες ἀπ' αὐτοῦ ἐφάνησαν ποιεῖν ὡς ἐκέλευσεν, ἐν δὲ τῷ τέλει οὐχ οὕτως ἐποίησαν (ἐξαπατῶ καὶ τινα ὅταν λέγω τι οὐκ ἀληθὲς ἴν' ἐκεῖνος αὐτῷ πιστεύῃ)

121 **θυμῶ:** ἡ ὀργή μου μεγάλη γίνεται, ὥστε ἔχειν πολλὴν ὀργήν

122 **λίαν** = σφόδρα

123 **ἀναιρέω** = ἀποκτείνω

124 **διετής, -ές:** οἱ ζήσαντες δύο ἔτη διετεῖς εἰσιν

125 **νεώτερος, -α, -ον:** νέος, νεώτερος, νεώτατος (νέος = καινός: ἡ οὖν Καινὴ Διαθήκη ἐστὶν ἡ Νέα Διαθήκη)

126 **περικείμενος, -η, -ον:** ὁ περικείμενός τινι κεῖται περὶ αὐτῷ

127 **παρακληθῆναι** < παρακαλέω

128 **νόστος, ὁ:** ὁ γίνεται ὅταν τις ὑποστρέψῃ εἰς τόπον τινὰ ὅπου ἦν πρὸ τοῦ ὑποστρέψαι

129 **αὔθις** = πάλιν

ἀνεχώρησεν εἰς Αἴγυπτον καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς¹¹⁷ τοῦ Ἡρώδου.

16. ἡ τῶν ἀθῶων¹¹⁸ σφαγή¹¹⁹

Ἡρώδης ὀρῶν ὅτι ἐξηπατήθη¹²⁰ ὑπὸ τῶν μάγων ἐθυμώθη¹²¹ λίαν¹²² καὶ ἀποστέλλων στρατιώτας ἐκέλευσεν ἀναιρεῖν¹²³ πάντας τοὺς παῖδας διετεῖς¹²⁴ καὶ νεωτέρους,¹²⁵ τοὺς ἐν Βηθλεὲμ καὶ ἐν πάσῃ τῇ περικειμένῃ¹²⁶ χώρᾳ. Τότε ἐπληρώθη τὸ ῥῆμα ὃ ἔλεγεν Ἰερεμίας ὁ προφήτης: Φωνὴ ἐν Ῥαμαῖ ἠκούσθη, κλαυθμὸς^{xii} καὶ ὄδυρμὸς^{xii} πολὺς: Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἠθέλησε παρακληθῆναι,¹²⁷ ὅτι οὐκ εἰσίν.



xii κλαυθμὸς (κλαυθμὸς, ὁ: ὁ γίνεται ὅταν κλαίῃ τις σφόδρα) καὶ ὄδυρμὸς (ὄδυρμὸς, ὁ: κλαυθμὸς πολὺς ὥσπερ γίνεται μετὰ τὸ ἄλλον τινὰ ἀποθανεῖν)

17. ὁ πρὸς Ναζαρέτ νόστος¹²⁸

Τελευτήσαντος δὲ τοῦ Ἡρώδου, ὁ ἄγγελος αὔθις¹²⁹ κατ' ὄναρ ἐφάνη τῷ Ἰωσήφ ἐν

Αἰγύπτῳ καὶ ἐπέταξεν¹³⁰ αὐτῷ ὑποστρέψαι εἰς τὴν πατρίδα¹³¹ λέγων· Παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς τὴν γῆν Ἰσραὴλ· τετελευτήκασι¹³² γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.¹³³ Ὁ δὲ ἐπέισθη¹³⁴ καὶ παραλαβὼν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ ἀπάλιν ὑπέστρεψεν εἰς τὴν γῆν Ἰσραὴλ καὶ κατώκησεν¹³⁵ ἐν Ναζαρέτ. Καὶ οὕτως ἐπληρώθη τὸ ῥῆμα ὃ ἔλεγεν ὁ Κύριος διὰ τοῦ προφήτου, ὅτι Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

18. ὁ παῖς¹³⁶ Ἰησοῦς ἐν τῷ ἱερῷ

Καὶ ὅτε ἐγένετο Ἰησοῦς ἐτῶν δώδεκα, οἱ γονεῖς¹³⁷ ἤγαγον αὐτὸν μεθ' ἑαυτῶν εἰς Ἱεροσόλυμα τῇ ἑορτῇ τοῦ Πάσχα. Ἀναχωρησάντων δὲ αὐτῶν, ὑπέμεινεν¹³⁸ ὁ παῖς Ἰησοῦς ἐν Ἱεροσόλυμα, καὶ οὐκ ἔγνωσαν¹³⁹ οἱ γονεῖς αὐτοῦ. Ὀδυνώμενοι¹⁴⁰ οὖν ἐζήτουν αὐτὸν καὶ μεθ' ἡμέρας τρεῖς εὔρον αὐτὸν ἐν τῷ ἱερῷ παρὰ τοῖς διδασκάλοις, ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. Καὶ εἶπεν ἡ μήτηρ αὐτοῦ· Τέκνον, τί ἐποίησας ἡμῖν οὕτως; Ἰδοὺ, ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο· Τί ἐζητεῖτέ με,¹⁴¹ οὐκ ἤδευτε¹⁴² ὅτι ἐν τοῖς τοῦ

130 **ἐπιτάσσω** = προστάσσω, κελεύω

131 **πατρίς, -ίδος, ἡ**: ἡ γῆ ἢ ἡ χώρα ὅπου οἱ πατέρες κατοικοῦν (< κατοικέω) ἢ ὅπου τις ἐγεννήθη

132 **τετελευτήκασι** < τελευτάω

133 **οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου** = οἱ θέλοντες ἀποκτεῖναι τὸ παιδίον

134 **ἐπέισθη** < πείθω

135 **κατώκησεν** < κατοικέω

136 **παῖς, ὁ**: παιδίον ἢ τις ὀλίγον τι πρεσβύτερος (οὐπῶ ἀνὴρ ὢν): ὁ οὖν Ἰησοῦς ἐτῶν δώδεκα ὢν ἔτι παῖς ἦν

137 **γονεῖς, ὁ**: πατήρ τε καὶ μήτηρ εἰσὶ γονεῖς

138 **ὑπομένω**: ὁ Ἰησοῦς ὑπέμεινεν, τοῦτ' ἔστιν, ἔμεινεν οὐκ ἀναχωρήσας σὺν τοῖς γονεῦσιν¹³⁷

139 **ἔγνωσαν** < γινώσκω

140 **ὀδυνάω** = ταράσσομαι σφόδρα

141 **τί ἐποίησας ἡμῖν οὕτως . . . Τί ἐζητεῖτέ με;** = διὰ τί ἐποίησας ἡμῖν οὕτως . . . Διὰ τί ἐζητεῖτέ με;

142 **ἤδευτε** < οἶδα (νῦν μὲν οἶδα, τότε δὲ οὐκ ἤδειν)

¹⁴³ ἐν τοῖς τοῦ πατρός μου
δεῖ εἶναί με = δεῖ με ποιεῖν
ἅτινα ὁ πατήρ θέλει με ποιεῖν

¹⁴⁴ ἦν ὑποτασσόμενος =
ὑπετάσσετο



¹⁴⁵ **προκόπτω**: ὁ ἀνὴρ οὗτος
προέκοψε ἰσχύϊ¹⁴⁶

¹⁴⁶ **ἰσχύς, -ύος, ἦ**: ἡ δύναμις
ἦν ἔχει ὁ ἰσχυρός

¹⁴⁷ **ἡλικία, ἦ**: προκόπτει¹⁴⁵
ἡλικία ὅστις πρῶτον μὲν ἐστὶ
βρέφος, δεύτερον δέ ἐστι
παιδίον, τρίτον δέ ἐστι παῖς...

πατρός μου δεῖ εἶναί με;¹⁴³ Καὶ τότε ἦλθε μετ'
αὐτῶν εἰς Ναζαρέτ καὶ ἦν ὑποτασσόμενος¹⁴⁴
αὐτοῖς, καὶ προέκοπτε¹⁴⁵ σοφία καὶ ἡλικία¹⁴⁷
καὶ χάριτι παρὰ Θεῷ καὶ παρὰ τοῖς
ἀνθρώποις.

Τὸ τοῦ Πρώτου Μέρους Τέλος

Translations

Preface

Letter to the Reader

(An Intentionally Hyper-Literal English Translation)

To the one reading this book, greetings!

I rejoice with great joy offering this book to you; for it will be, I hope, a book useful for those learning Ancient Greek and for those wishing to read fluently, in Greek, the Holy Scriptures and certain other things written by other authors. May it help you just as I hope [lit. “in accordance with my hope”]!

But what is the book that you are now reading? It is indeed an epitome of certain parts of the New Testament. It isn't only that, however, but it is also a book having many images and notes for the sake of aid to those reading [it]. For the notes, on the one hand, have all been written in Koine Greek [lit. “in the Koine dialect”] and with words appearing 25 times or more in the New Testament; the images, on the other hand, were made with ChatGPT, while I (the one writing this preface, Jason) kept watch [lit. “paid attention, attended carefully”] in order that they might be clear [illustrations]. I often also wrote something beneath the images, wishing to give *more* help rather than a little; and I tried to write what I wrote in simple words (or simple statements). So, I say again, may it help you!

Finally, I also add this: that I am not the true author of this book. I did indeed at least write the preface, the notes in the book, and the things written in English; but a certain other person, a marvel by the name of Nicholas Stoffel, a priest (or presbyter) of the Church of Rome (which is called Catholic) and at one time a teacher at Notre Dame, authored the other things. And while Stoffel authored a *complete* epitome of the New Testament, I only, for the present time, offer the epitome's first part (while having hope that I will present the

remainder after some time). So, I dedicate with thanks the small bits written by me to Stoffel, the true author. (If you wish, you can find his whole book by searching for “Επιτομή τῆς Καινῆς Διαθήκης.”)

Goodbye!/Be well!

Jason

First Part

The Birth and Infancy of Our Lord Jesus Christ (An Intentionally Hyper-Literal English Translation)

1. Mary and Joseph

In the days of Herod, the king of Judea, there was in Nazareth, a small city of Galilee, a certain most holy virgin. This virgin was betrothed to a good and just man whose name was Joseph, and the name of the virgin was Mary. And both were of the house of David.

2. Zacharias and Elizabeth

At the same time, there was in Judea a certain priest named Zacharias, and the name of his wife was Elizabeth. Both were just in the sight of God, walking in all the commandments and ordinances of the Lord. They were already old, but they did not have a child; they were thinking that this was a great misfortune.

3. The Annunciation of the Birth of St. John

And it happened, when Zacharias was serving as a priest in the temple, an angel of the Lord appeared to him and said to him, “Do not be afraid, Zacharias, your entreaty was heard. Your wife Elizabeth will beget a son to you, and you will call his name John. He will be great in the sight of God and he will turn many of the sons of Israel back to the Lord their God. But when Zacharias did not believe, the angel said to him, “Because you did not believe my words, you will be silent, and you will not speak until the day on which all these things will occur.”

4. The Annunciation of the Birth of Our Lord

And after six months, the angel Gabriel was sent by God into Nazareth to the virgin, Mary. And having gone in, he said to her, “Hail, Graced One; the Lord is with you. Blessed are you among women, for you have found favor with God; you will conceive in your womb and will bear a son, and you will call his name Jesus. He will be great, and will be called the son of the Most High; and the Lord God will give to him the throne of David, his father.

5. The Astonishment of Mary. — The Angel Relieves Her Anxiety

But Mary was [lit. “is”] troubled and said [lit. “says”] to the angel, “How will this be, since I do not know man?” The angel answered [lit. “answers”] to her, “The Holy Spirit will will come upon you, and the power of the Most High will overshadow you; because of this also your child will be called holy, Son of God. And behold, Elizabeth, your kinswoman, also will herself conceive/receive a son in her old age, because nothing is impossible before God.” Then Mary said, “Behold the handmaiden of the Lord, may it be to me according to your word.” And the angel went away from her.

6. Mary visits Elizabeth

After these things, Mary went with haste to her kinswoman Elizabeth and greeted her. And Elizabeth, when she heard the greeting of Mary, was filled with the Holy Spirit and cried out in a loud voice and said, “Blessed are you among women and blessed is the fruit of your womb.” And Mary said, “My soul magnifies the Lord, and my spirit rejoices in God my savior; for he looked upon the lowliness of his handmaiden; for behold, from this moment all generations will deem me blessed.” And Mary stayed three months more with her and turned back homeward to Nazareth.

7. The Birth of John the Baptist

And the time was fulfilled for Elizabeth, and she bore a son. When her neighbors and her relatives heard [this], they were rejoicing with her and were wishing to call the child in accordance with the name of his father, Zacharias. But his father Zacharias wrote on a tablet, saying, “John is his name”; and immediately his tongue was loosened [lit. “was opened”] and he was speaking, praising God. And having been filled with the Holy Spirit, he prophesied, saying, “Blessed is the Lord, the God of Israel, because he visited and redeemed [lit. “made redemption/ransoming for”] his people.”

8. The Angel explains to Joseph the Mysteries of God

When Mary came again into Nazareth, the angel of the Lord appeared in a dream to Joseph, saying, “Joseph, son of David, do not be afraid to take to yourself Mary, your wife; for that which is begotten in her [lit. “the in-her-begotten”] is from the Holy Spirit. She will beget a son, and you will call his name Jesus; for he will save his people from their sins.” And when Joseph arose from sleep, he did as the angel of the Lord commanded him and took Mary to himself for his own.

9. The Nativity of Our Lord Jesus Christ

In those days a decree went out from Caesar Augustus, the first emperor of the Romans, that all the citizens be registered, each in his own city. Therefore Joseph, because he was of the house and lineage of David, was going with Mary from the city of Nazareth to the city of David, which was called Bethlehem. There Mary begat a son and, having wrapped him in swaddling-clothes, laid him in a manger, because there was not a place for them in the inn [or “guest room”].

10. The Shepherds in the Field

In the same region there were shepherds guarding the flocks by night. And behold, the angel of the Lord was appearing to them and said, “Do not be afraid,

for I bring good news to you of great joy, which will be for all the people. For today the Savior was begotten for you, who is Christ the Lord, in the city of David, and this is the sign for you: you will find the baby wrapped in swaddling-clothes and lying in a manger.” And immediately there was with the angel a multitude of [the] heavenly host [of angels] praising God and saying, “Glory to God in the highest, and peace on the earth among men of good will.”

11. The Shepherds at the Crib

And as the angels went away into heaven, the shepherds were saying to one another, “Let us go to Bethlehem and see what the Lord revealed to us.” And having hurried, they came and found both Mary and Joseph and the baby lying in the manger. Then they made known the words of the angel and returned glorifying and praising God. And all those having heard this were amazed. On the eighth day, the name of the child was called Jesus, just as the angel [had] commanded before his birth.

12. The Magi with Herod at Jerusalem

And after Jesus was born [lit. “And Jesus having been born”], behold, magi from the east arrived in Jerusalem saying, “Where is the born king of the Jews? For we saw his star and we came to prostrate before him.” But Herod the King, having heard [this], was troubled, and, having called together the chief priests and the scribes of the people, he was inquiring of them where the Christ is to be born. And they said, “In Bethlehem of Judea, for thus it stands written by the prophet.” Then Herod sent the magi into Bethlehem and said, “Go, and whenever you find the child, report [it] to me, so that I also, coming, may prostrate before him.”

13. The Adoration of the Magi

And the magi journeyed, and behold, the star which they saw in the east was leading them forth up to the inn, where the child was. And having seen the star they rejoiced exceedingly. And having come into the house, they saw the child

with Mary, his mother, and, after prostrating, they gifted to him gold and frankincense and myrrh. And having been warned in a dream not to return to Herod, they departed to their land by another route.

14. The Presentation in the Temple

After the magi had departed, Joseph and Mary led Jesus up into Jerusalem, to present him to the Lord. And behold, there was in the temple a certain just and devout man whose name was Simeon, [who was] awaiting the consolation of Israel. He came into the temple in the spirit, received the child Jesus into his arms, praised the Lord, and said, “Now you are releasing your servant in peace, Master, according to your word, because my eyes have seen [lit. “saw”] your salvation, a light unto the revelation of the nations [or “Gentiles”] and glory of your people Israel.”

15. The Flight into Egypt

And when they had done [lit. “did”] all that the law commanded them, the angel of the Lord appeared [lit. “appears”] in a dream to Joseph and said [lit. “says”], “When you have risen, take the child and his mother and flee into Egypt, and remain there until I should speak to you. For Herod intends to seek the child in order to murder him.” So Joseph, having risen, took the child and his mother by night and departed into Egypt, and he was there until the death of Herod.

16. The Massacre of the Innocents

Herod, seeing that he was deceived by the magi, was greatly enraged, and, sending soldiers, he commanded [them] to put to death all the children of two years and younger, those in Bethlehem and in all the surrounding [lit. “lying-about”] region. Then was fulfilled the word which Jeremiah the prophet was speaking: “A voice was heard in Rama, wailing and much lamentation; Rachel weeping over her children, and she did not wish to be comforted, because they are not.”

17. The Return to Nazareth

And when Herod had died [lit. “And Herod having died”], the angel again appeared in a dream to Joseph in Egypt and ordered him to return to his fatherland, saying, “Take the child and his mother, and journey into the land of Israel, for those seeking the child’s life have died.” He obeyed and, taking the child and his mother, returned again to the land of Israel, and resided in Nazareth. And thus was fulfilled the word which the Lord was speaking through the prophet, “Out of Egypt I called my son.”

18. The Child Jesus in the Temple

And when Jesus was twelve years old [lit. “of twelve years”], his parents led him with themselves into Jerusalem on [or “for”] the festival of Passover. But when they had departed, the child Jesus remained in Jerusalem, and his parents did not know [it]. So, being anguished, they were seeking him and, after three days, found him in the temple with the teachers, listening to them and questioning [or “interrogating”] them. And his mother said, “Child, why did you do thus to us? Look, your father and I, being anguished, were seeking you.” But Jesus answered, “Why were you seeking me? Did you not know that I must be [lit. “it is necessary for me to be”] about my father’s business [or “in my father’s house”; lit. “in/among the-of-my-father”]?”

The End of the First Part

Λεξικόν

ἀγαλλιάω 5	ἀστήρ, ὁ 9	εἰκῶν, -όνος, ἡ vi
Ἄγγλιστί vii	αὔθις 12	εἴσακούω 2
ἀγιώτατος, -τάτη, -τατον 1	αὐτοκράτωρ, ὁ 7	Ἑλληνικός, -ή, -όν v
ἀγκάλη, ἡ 11	βαπτιστής, ὁ 5	Ἑλληνιστί v
ἀδύνατος, -η, -ον 4	βοήθεια, ἡ v	ἐξαίφνης 8
ἄθῳος, -ον 12	βοηθέω v	ἐξαπατάω 12
αἰνέω 8	βρέφος, τό 8	ἐξηγέομαι 6
ἄμφοτεροι, -αι, -α 1	γενεά, ἡ 9	ἐπιβλέπω 5
ἀνάγω 11	γένεσις, ἡ 1	ἐπισκέπτομαι 4
ἀναιρέω 12	γεραῖός, -ά, -όν 2	ἐπισκιάζω 4
ἀνακάμπτω 10	γῆρας, -ως, τό 4	ἐπιστολή v
ἀνακλίνω 7	γονεύς, ὁ 13	ἐπιτάσσω 13
ἀνατίθημι vii	δέησις, -εως, ἡ 2	ἐπιτομή, ἡ vi
ἀνατολή, ἡ 9	δεσπότης, ὁ 6	εὐδοκία, ἡ 8
ἀναφωνέω 5	διαγνωρίζω 9	εὐλαβής, -ές 11
ἀναχωρέω 10	διάλεκτος, ἡ vi	εὐλογητός, -ή, -όν 6
ἀπογράφω 7	δῆλος, -η, -ον vi	εὐτρόχως v
ἀπιστέω 2	διετής, -ές 12	ἡλικία, ἡ 14
ἀπλοῦς, -ῆ, -οῦν vi	δικαίωμα, τό 2	θαῦμα, τό 3
ἀποκάλυψις, -εως, ἡ 11	δόγμα, τό 7	θαυμάσιος, -α, -ον vii
ἀρχαῖος, -α, -ον v	δωρέομαι 10	θυμῶ 12
ἀσπασμός, ὁ 4	εἰκοσάκις vi	ἱερατεύω 2

ἰσχύς, -ύος, ἡ 14	οἴκαδε 5	προστίθημι vii
ἴσως vi	ὄναρ, τό 6	πυνθάνομαι 9
Καθολικός, -ή, -όν vii	οὐράνιος, -ον 8	ῥέω v
κατάλυμα, τό 7	παῖς, ὁ 13	ῥώννυμι vii
κείμαι 8	παράστασις, ἡ 11	σιωπάω 2
κλαυθμός, ὁ 12	παραχρῆμα 6	σμύρνα, ἡ 10
κοιλία, ἡ 5	παρθένος, ἡ 1	σπάργανα, τά 7
κοινός, -ή, -όν vi	πατριά, ἡ 7	σπαργανόω 7
λέξις, -εως, ἡ vi	πατρίς, -ίδος, ἡ 13	σπεύδω 9
λίβανος, ὁ 10	πειράομαι vi	σπουδή, ἡ 4
λοιπός, -ή, -όν vii	πεντάκις vi	στρατιά, ἡ 8
λύτρωσις, -εως, ἡ 6	περικείμενος, -η, -ον 12	συγγενής, ὁ/ἡ 4
μάγος, ὁ 9	περίοικος, ὁ 5	συγγραφεύς, -έως, ὁ v
μακαρίζω 5	πίμπλημι 4	συγγράφω vii
μεγαλύνω 5	πινακίδιον, τό 6	συγκαλέω 9
μέριμνα, ἡ 3	πλεονάκις vi	συχαίρω 5
μέχρι 2	ποιμῆν, -μένος, ὁ 8	συλλαμβάνω 3
μήν, -ός, ὁ 3	ποιμνιον, τό 8	συμφορά, ἡ 2
μνηστεύω 1	πολίτης, ὁ 7	σφαγή, ἡ 12
νεότης, -ητος, ἡ 1	πολλάκις vi, 5	σφόδρα 10
νεώτερος, -α, -ον 12	προάγω 10	σωτήρ, -ῆρος, ὁ 5
νομίζω 2	προκόπτω 14	σωτήριον, τό 11
νόστος, ὁ 12	προοίμιον, τό v	ταπείνωσις, -εως, ἡ 5
ξύλον, τό 10	προσδέχομαι 11	ταράσσω 3
ὄγδοος, -η, -ον 9	προσέχω vi	τέλειος, -α, -ον vii
ὄδυσμός, ὁ 12	προσκύνησις, -εως, ἡ 10	τελευταίη, ἡ 12
ὀδυνάω 13	προστάσσω 6	τίκτω 3

ύπνος, ό 6

ύπομένω 13

ύπόμνημα, τό vi

ύψιστος, -ίστη, -ιστον 3

φάτνη, ή 7

φονεύς, -έως, ό 11

φονεύω 11

φυγή, ή 11

χαριτώ 3

χρηματίζω 10

χρήσιμος, -η, -ον v

χρυσός, ό 10

