

Over a century ago, Rev. Nicholas J. Stoffel composed his *An Epitome of the New Testament* (Ἐπιτομὴ τῆς Καινῆς Διαθήκης) as a “stepping stone” toward the more fluent reading of the Greek New Testament. While modeling his work on similar Latin epitomes (e.g., the *Epitome Historiae Sacrae*), he remarked at the time that the addition of illustrations and other readers’ aids to his own epitome was then “out of the question” due to time constraints. The present “embellished” edition of the first part (Μέρος Πρῶτον) of Stoffel’s *Epitome* therefore aims to enhance that part of the original work both by adding illustrations and by using *only* Ancient Greek to present and explain the main text. Vocabulary words occurring fewer than 25 times in the Greek New Testament are explained using an illustration, a textual gloss in simple Ancient Greek (using only words that appear in the New Testament 25 times or more), or both. An additional small amount of new, easy-to-read Ancient Greek is also provided in the form of acknowledgments and a preface. The aim—the same aim as Stoffel’s—is to provide learners of Ancient Greek, and particularly of the Greek of the New Testament, with more comprehensible input, helping them to achieve the goal of *truly reading* in Ancient (Koine) Greek.

(As an additional aid to the reader, the book also provides literal English translations of its Ancient Greek contents, in a separate section that may be of use for readers wishing to check their understanding.)



**Ἐπιτομὴ τῆς Καινῆς Διαθήκης**  
(Ἐκδοσὶς Κεκοσμημένη)  
Μέρος Πρῶτον

**An Epitome of the New Testament**  
(Embellished Edition):  
First Part

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Rev. Nicholas Stoffel, C.S.C. (revised by M. F. O.)  
Jason Rogers, Ph.D.



σπουδάζωμεν

Ἐπιτομὴ τῆς  
Καινῆς Διαθήκης  
(Ἐκδοσις Κεκοσμημένη)

Μέρος Πρῶτον

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

τὰ δὲ ἄλλα τῷ  
**Jason Rogers**  
πεποιημένα

Ἐπιτομὴ τῆς Καινῆς Διαθήκης (“Ἐκδοσις Κεκοσμημένη): Μέρος Πρῶτον  
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.

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σπουδάζωμεν

ΕΠΙΤΟΜΗ  
ΤΗΣ  
ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ  
(ΕΚΔΟΣΙΣ ΚΕΚΟΣΜΗΜΕΝΗ).  
ΜΕΡΟΣ ΠΡΩΤΟΝ

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

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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.*

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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 Ἑλληνικήν· τρίτον δὲ τῷ Μιχαήλ (Constantin Mihai), δις σφάλματά τινα εὑρὼν 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, διδόντες πολλὴν παράκλησιν καὶ δὴ καὶ γράφοντες καὶ ἀναγινώσκοντες αὐτοὶ ὀλίγων τῶν ὑπομνημάτων ἐκδόσεις προτέρας· πέμπτον δὲ τῇ γυναικί, Theresa, καὶ τῷ νιῷ, Coleman, ἐφ' οὓς χαίρει ἡ καρδία· τέλος δέ, καὶ μάλιστα, χάριν καὶ δόξα τῷ Θεῷ. Χάριν οὖν ἔχω ὑμῖν!

## Acknowledgments/Thanks

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# 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* ('Ἐπιτομὴ τῆς Καίνῆς 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, but only in very minor ways. In re-typing Stoffel’s text, I occasionally made small orthographic changes: in Stoffel’s original, for instance, 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, interior “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. 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](mailto:admin@spoudazomen.com) or via the [spoudazomen.com](http://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 ( $\mu\eta\gamma\acute{e}vo\tau\!o!$ ), 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!



# Προοίμιον<sup>1</sup>

## ἐπιστολὴ<sup>2</sup> τῷ ἀναγινώσκοντι

Τῷ ἀναγινώσκοντι τὸ βιβλίον τοῦτο χαίρειν.<sup>3</sup>

Χαρᾶ μεγάλη χαῖρω σοι προσφέρων τὸ βιβλίον τοῦτο· ἔσται γάρ, ὡς ἐλπίζω, βιβλίον χρήσιμον<sup>4</sup> τοῖς μανθάνουσι τὴν ἀρχαίαν<sup>5</sup> Ἑλληνικὴν<sup>6</sup> καὶ τοῖς θέλουσιν Ἑλληνιστί<sup>7</sup> τε καὶ εὐτρόχως<sup>8</sup> ἀναγινώσκειν τὰς ἀγίας γραφὰς καὶ ἄλλα τινὰ ἄλλοις συγγραφεῦσι<sup>9</sup> γεγγραμένα. Βοηθήσαι<sup>10</sup> οὖν σοι κατὰ τὴν ἐμὴν ἐλπίδα.



<sup>1</sup> βοηθέω: ὁ ἀνὴρ βοηθεῖ τῇ χήρᾳ οὐ δυναμένῃ ἀναστῆναι (< ἀνίστημι>) ἵνα ἀναστῇ (δίδωσιν οὖν αὐτῇ βοήθειαν (βοήθεια, ἥ))

<sup>2</sup> προοίμιον, τό: τὰ πρῶτα γεγραμμένα τὰ πρὸ τῆς τοῦ βιβλίου ἀρχῆς

<sup>3</sup> ἐπιστολή, ἥ: γραφὴ ἢν πέμπει τις ἄλλῳ τινὶ

<sup>4</sup> ἔπιστολή, ἥ, -ον: τὸ τοῖς μανθάνουσι χρήσιμον βοηθεῖ αὐτοῖς ἵνα μανθάνωσιν

<sup>5</sup> ἀρχαῖος, -α, -ον: πολλῷ πρὸ τοῦ νῦν χρόνου

<sup>6</sup> Ἑλληνικός, -ή, -όν: ἡ Ἑλληνικὴ γλῶσσα ἐστιν ἡ γλῶσσα τοῦ βιβλίου τούτου

<sup>7</sup> Ἑλληνιστί: τῇ Ἑλληνικῇ γλώσσῃ

<sup>8</sup> εὐτρόχως: ὁ εὐτρόχως λαλῶν καλῶς λαλεῖ, τῶν λέξεων ἐκ τοῦ στόματος ῥεούσῶν (< ῥέω: τὸ ἐν ποταμῷ ὕδωρ ῥεῖ)

<sup>9</sup> συγγραφεύς, -έως, ὁ: ὅστις γράφει βιβλίον ἢ ἄλλα τοιαῦτα

<sup>10</sup> βοηθήσαι = ἐλπίζω ὅτι βοηθήσει<sup>i</sup>

**11 ἐπιτομή, ἡ:** ἐπιτομὴ βιβλίου ἀλλου λέγει τὰ τοῦ βιβλίου μεγάλα οὐ πολλαῖς λέξεσιν<sup>16</sup>

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

**13 ύπομνημα, τό:** τὰ μικρότερα γεγραμμένα (ώς αὐτὸ τοῦτο) παρὰ τοῖς μεγάλοις

**14 κοινός, -ή, -όν:** ἡ εἰκὼν τοῦ θεοῦ ἔστι κοινὴ τοῖς ἀνθρώποις, ὅτι ὁ θεὸς ἐποίησε πάντας ἀνθρώπους κατ' εἰκόνα αὐτοῦ

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

**16 λέξις, -εως, ἡ:** τό «λέξις» λέξις ἔστιν· τὸ δὲ βιβλίον ἔχει πολλάς λέξεις 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 φωτί πολλὰ δῆλα

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

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

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

Τί δέ ἔστι τὸ βιβλίον ὃ νῦν ἀναγινώσκεις; "Εστι μὲν ἐπιτομὴ<sup>11</sup> μερῶν τινων τῆς Καινῆς Διαθήκης. Οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ ἔστι βιβλίον πολλὰς εἰκόνας<sup>12</sup> καὶ πολλὰ ὑπομνήματα<sup>13</sup> ἔχον, ἔνεκεν βοηθείας τοῖς ἀναγινώσκουσιν. Τὰ μὲν γὰρ ὑπομνήματα πάντα γέγραπται τῇ κοινῇ<sup>14</sup> διαλέκτῳ<sup>15</sup> καὶ λέξεσιν<sup>16</sup> εἰκοσάκις πεντάκις<sup>17</sup> ἢ πλεονάκις<sup>18</sup> ἐν τῇ Καινῇ Διαθήκῃ φαίνομέναις· αἱ δὲ εἰκόνες ἐποιήθησαν τῷ ChatGPT, ἐμοῦ (τοῦ γράψαντος τὸ προοίμιον τοῦτο, τοῦ Ἰάσονος) προσέχοντος<sup>ii</sup> ίνα δῆλαι<sup>19</sup> ὕσιν. Πολλάκις<sup>20</sup> δὲ καὶ ὑπὸ τὰς εἰκόνας ἔγραψά τι, θέλων πολλὴν δὴ βοήθειαν δοῦναι μᾶλλον ἢ ὀλίγην· δὲ ἔγραψα ἐπειρασάμην<sup>21</sup> ψράψαι ἀπλαῖς<sup>22</sup> λέξεσιν<sup>16</sup> (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 (ίσως προσέχεις = δυνατόν ἔστιν ὅτι προσέχεις, ἀλλὰ καὶ δυνατόν ἔστιν ὅτι οὐ προσέχεις· ἐγὼ δὲ οὐκ οἶδα)

Προστίθημι<sup>23</sup> τέλος<sup>24</sup> καὶ τόδε,<sup>25</sup> ὅτι οὐκ εἰμὶ ὁ ἀληθινὸς τοῦ βιβλίου τούτου συγγραφεύς. Συνέγραψα<sup>26</sup> μέν γε τοῦτο τὸ προοίμιον καὶ τὰ ἐν τῷ βιβλίῳ ὑπομνήματα καὶ τὰ Ἀγγλιστὶ<sup>27</sup> γεγραμμένα· ἄλλος δέ τις θαυμάσιος,<sup>28</sup> ὀνόματι Nicholas Stoffel, Ἱερεύς (ἢ πρεσβύτερος) τῆς ἐκκλησίας τῆς Ῥώμης (ἥν καλεῖται Καθολική)<sup>29</sup> καὶ διδάσκαλός ποτε τῷ Notre Dame, τὰ ἄλλα συνέγραψεν. Καὶ ὁ μὲν Stoffel συνέγραψε τῆς Καινῆς Διαθήκης ἐπιτομὴν τελείαν,<sup>30</sup> ἐγὼ δὲ μόνον τὸ πρῶτον τῆς ἐπιτομῆς μέρος πρὸς τὸ παρὸν<sup>31</sup> προσφέρω (ἐλπίδα δὲ ἔχων παραστήσειν<sup>32</sup> τὸ λοιπὸν<sup>33</sup> μετὰ χρόνον τινά). Ἀνατίθημι<sup>34</sup> 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.)

<sup>23</sup> προστίθημι: λέγω ἢ τίθημι καὶ ἄλλο τι

<sup>24</sup> τέλος = ἐν τῷ τέλει

<sup>25</sup> τόδε = τοῦτο τὸ ἀκολουθοῦν

<sup>26</sup> συγγράφω: γράφω ὡς συγγραφεύς

<sup>27</sup> Ἀγγλιστί: τῇ Ἀγγλικῇ γλώσσῃ ὁ δὲ Stoffel συνέγραψε βιβλίον Ἑλληνιστί τε καὶ Ἀγγλιστί

<sup>28</sup> θαυμάσιος, -α, -ον: ὁ θαυμάσιος ἐστί τις ἐφ' ᾧ δεῖ ἡμᾶς θαυμάζειν

<sup>29</sup> Καθολικός, -ή, -όν < κατά + ὅλος (καθ' ὅλου)

<sup>30</sup> τέλειος, -α, -ον: ἡ τοῦ Stoffel ἐπιτομή ἐστι τελεία ὅτι ἐστὶν ἐπιτομὴ ὅλης τῆς Καινῆς Διαθήκης, οὐ μόνον μέρους τινός

<sup>31</sup> πρὸς τὸ παρόν: εἰ ποιῶ τι πρὸς τὸ παρόν, νῦν μὲν ποιῶ αὐτό, μετὰ δὲ χρόνον τινὰ οὐ ποιήσω (ἢ δυνατόν ἐστιν ὅτι οὐ ποιήσω)

<sup>32</sup> παραστήσειν < παρίστημι

<sup>33</sup> λοιπός, -ή, -όν: εἰ ἔχων πέντε ἄρτους ἐσθίω δύο, ἔξω τρεῖς λοιποὺς ἄρτους

<sup>34</sup> ἀνατίθημι: εἰ ἀνατίθημι τι ἄλλῳ τινὶ, δίδωμι ἢ προσφέρω τι αὐτῷ ἔνεκεν χάριτος ἢ τιμῆς

<sup>35</sup> ρώννυμι: ὑπάγοντες ἡμεῖς λέγομεν ἄλλοις «ἔρρωσο!», ὡσπερ καὶ ἀσπαζόμενοι λέγομεν «χαῖρε!» λέγοντες γάρ «ἔρρωσο» λέγομεν «καλῶς σοι γένοιτο!»



”Ἐρρωσο,<sup>35</sup>

Jason Rogers



# Μέρος Πρωτον

## ἡ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ γένεσίς<sup>1</sup> τε καὶ νεότης<sup>2</sup>

### 1. Μαρία καὶ Ἰωσήφ

Ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασιλέως τῆς Ἰουδαίας, ἦν ἐν Ναζαρέτ, μικρῇ πόλει τῆς Γαλιλαίας, παρθένος<sup>3</sup> τις ἀγιωτάτη.<sup>4</sup> Αὕτη ἡ παρθένος ἐμνηστεύθη<sup>5</sup> ἀνδρὶ ἀγαθῷ καὶ δικαίῳ, ὃ τὸ ὄνομα Ἰωσήφ,<sup>6</sup> καὶ τὸ ὄνομα τῆς παρθένου ἦν Μαρία. Ἀμφότεροι<sup>7</sup> δὲ ἦσαν ἔξ οίκου τοῦ Δαβίδ.



<sup>1</sup> γένεσις, ἡ: ὅταν τις γεννᾶται, ἔστιν ἡ γένεσις (ἢ ἀρχή) αὐτοῦ

<sup>2</sup> νεότης, -ητος, ἡ: ὁ χρόνος ἐν ᾧ ἀνθρωπος παιδίον ἢ ὅμοιόν τι ἔστιν, οὕπω ἀνὴρ ὅν (ἢ γυνὴ οὗσα)

<sup>3</sup> παρθένος, ἡ: γυνὴ ἄνδρα οὐ γνοῦσα κατὰ σάρκα: οὕπω γὰρ γεγάμηται (< γαμέω) ἡ γυνή

<sup>4</sup> ἀγιωτατος, -η, -ον: ἀγιος πολύ (ἄγιος, ἀγιώτερος, ἀγιωτατος)

<sup>5</sup> μνηστεύω: γυνή τις μεμνηστευμένη (ἢ ἐμνηστευμένη) ἀνδρί τινι οὕπω μὲν γεγάμηται (< γαμέω) αὐτῷ, μέλλει δέ ἐπαγγελίαν γὰρ δέδωκέ τις τῷ ἀνδρὶ ὅτι ἡ γυνὴ γαμηθήσεται αὐτῷ· καὶ δεδομένης τῆς ἐπαγγελίας, μνηστεύεται ἡ γυνή τῷ ἀνδρὶ

<sup>6</sup> ὃ τὸ ὄνομα Ἰωσήφ = τῷ ἀνδρὶ τὸ ὄνομα ἦν Ἰωσήφ

<sup>7</sup> ἀμφότεροι, -αι, -α: οἱ δύο, καὶ ἡ Μαρία καὶ ὁ Ἰωσήφ

**8 δικαιώμα, τό:** ἐντολῇ τι  
ὅμοιον δικαιώμα γάρ ἔστιν δ  
δεῖ ἀνθρώπους ποιεῖν κατὰ  
νόμουν ἵνα δίκαιοι ὥσι κατὰ  
τὸν νόμον

**9 γεραιός, -ά, -όν:** ὁ Ζαχαρίας  
καὶ ἡ Ἐλισάβετ γεραιοὶ ἦσαν  
ὅτι ἥδη πολλὰ ἔτη ἔζησαν,  
οὐκέτι ἐν τῇ νεότητι ὄντες



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

**11 συμφορά, ἥ:** κακόν τι τῶν  
γινομένων, ὁ πάσχει τις

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

**13 ἱερατεύω:** ποιῶ ὁ ποιοῦσιν  
οἱ ἱερεῖς ἐν τῷ ναῷ

**14 ὥφθη (< δράω) αὐτῷ =  
ἔφανη αὐτῷ (εἰδεν ὁ  
Ζαχαρίας τὸν ἄγγελον)**

**15 εἰσακούω:** ἀκούων ὁ αἴτεῖς  
μέλλω ποιῆσαι αὐτό

**16 δέησις, -εως, ἥ** = προσευχή

**17 ἀπιστέω:** οὐ πιστεύω

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

**19 ἔσῃ σιωπῶν** = σιωπήσεις<sup>20</sup>

**20 σιωπάω:** οὐ λαλῶ

**21 μέχρι:** ἕχρι

## 2. Ζαχαρίας καὶ Ἐλισάβετ

Ἐν τῷ αὐτῷ χρόνῳ ἦν ἐν Ἰουδαίᾳ ἴερεύς τις, ὃνόματι Ζαχαρίας, καὶ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ ἦν Ἐλισάβετ. Ἀμφότεροι ἦσαν δίκαιοι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι<sup>8</sup> τοῦ Κυρίου. Ἡσαν ἥδη γεραιοί,<sup>9</sup> ἀλλ' οὐκ ἦν αὐτοῖς τέκνον· Τοῦτο ἐνόμιζον<sup>10</sup> συμφορὰν<sup>11</sup> μεγάλην.<sup>12</sup>

## 3. τὸ τῆς τοῦ ἀγίου Ἰωάννου γενέσεως ἀπαγγέλλειν

Καὶ ἐγένετο, ὅτε ἱεράτευεν<sup>13</sup> ὁ Ζαχαρίας ἐν τῷ ναῷ, ὥφθη αὐτῷ<sup>14</sup> ἄγγελος τοῦ Κυρίου καὶ εἶπε πρὸς αὐτόν· Μὴ φοβοῦ, Ζαχαρία, εἰσηκούσθη<sup>15</sup> ἡ δέησίς<sup>16</sup> σου· ἡ γυνή 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,<sup>17,18</sup> εἶπεν ὁ ἄγγελος πρὸς αὐτόν· Ὅτι οὐκ ἐπίστευσας τοῖς λόγοις μου, ἔσῃ σιωπῶν<sup>19,20</sup> καὶ μὴ λαλήσεις μεχρὶ<sup>21</sup> τῆς ἡμέρας ἣ πάντα ταῦτα γενήσεται.

## 4. τὸ τῆς τοῦ Κυρίου ἡμῶν γενέσεως ἀπαγγέλειν



Καὶ μετὰ ἔξ μηνας<sup>22</sup> ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ πρὸς τὴν παρθένον Μαρίαν εἰς Ναζαρέτ. Καὶ εἰσελθὼν εἶπε πρὸς αὐτήν· Χαῖρε, κεχαριτωμένη·<sup>23</sup> ὁ Κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν,<sup>24</sup> εὗρες γὰρ χάριν παρὰ τῷ Θεῷ· συλλήψῃ<sup>25</sup> ἐν γαστρὶ καὶ τέξῃ<sup>26</sup> υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. Οὗτος ἔσται μέγας καὶ υἱὸς τοῦ Ὑψίστου<sup>27</sup> κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβίδ, τοῦ πατρὸς αὐτοῦ.

## 5. τὸ θαῦμα<sup>28</sup> τῆς Μαρίας – ὁ ἄγγελος ἀπολύει αὐτὴν τῆς μερίμνης<sup>29,30</sup>

Ἡ δὲ Μαρία ταράσσεται<sup>31</sup> καὶ λέγει πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; Ὁ ἄγγελος ἀποκρίνεται αὐτῇ·

<sup>22</sup> μῆν, -ός, ὁ: ἐκ δώδεκα μηνῶν ἐν ἕτος γίνεται

<sup>23</sup> χαριτώ: ὁ Θεὸς χαριτοῖ τινα ὅταν δῷ αὐτῷ χάριν· ὁ λαβὼν καὶ ἔτι τηρῶν τὴν χάριν κεχαριτωμένος ἐστίν

<sup>24</sup> εὐλογημένη σὺ ἐν γυναιξίν = τῶν γυναικῶν σὺ εὶς ἡ μάλιστα εὐλογημένη

<sup>25</sup> συλλαμβάνω: εἰ γυνή τις μέλλει τέκνον γεννῆσαι, τῷ ἀνδρὶ συνελθοῦσα συλλήψῃ(μ)ψεται ἐν γαστρί

<sup>26</sup> τίκτω: μετὰ τὸ γυναῖκα συλλαβεῖν ἐν γαστρί, εἰ πάντα καλῶς ἔχει, μετὰ χρόνον τινὰ τέξεται ἡ γυνή καὶ ἔξει τέκνον



<sup>27</sup> ὕψιστος, -η, -ον: ὁ μέσος ἄνθρωπός ἐστιν ὁ ὕψιστος

<sup>28</sup> θαῦμα, τό: ὁ πάσχει ὁ θαυμάζων

<sup>29</sup> μέριμνα, ἡ: ὁ μὴ ἔχων ὕδωρ πίνειν μήτε ἄρτον ἔσθίειν οὐκ ἐν εἰρήνῃ ζῆι, ἀλλὰ πολλάς μερίμνας ἔχει· λέγει γάρ ἔαυτῷ· «πῶς πίωμαι; πῶς φάγωμαι; πῶς δὴ ζήσω?» οὕτως οὖν λέγει περὶ τῶν πολλῶν μερίμνων αὐτοῦ

<sup>30</sup> ἀπολύει αὐτὴν τῆς μερίμνης = ποιεῖ ὥστε μηκέτι αὐτὴν ἔχειν μέριμναν

<sup>31</sup> ταράσσω: πολλαὶ μέριμναι ταράσσουσι τὴν ψυχήν· καὶ ὁ μὴ συνιείς τι πολλάκις ταράσσεται διὰ τὸ μὴ συνιέναι



<sup>32</sup> ἐπισκιάζω: τὰ δένδρα ἐπισκιάζει τῇ γῇ σκότον γὰρ βάλλει ἐπ’ αὐτήν

<sup>33</sup> ἄγιον κληθήσεται υἱὸς Θεοῦ = ἐν τῷ μέλλοντι καλέσουσιν αὐτὸν ἄλλοι ἄγιον [τέκνον], υἱόν Θεοῦ

<sup>34</sup> συγγενής, -οῦς, ὁ/ἡ: ὁ ἀδελφὸς τοῦ πατρός σου ἐστὶ συγγενῆς σου· καὶ ὁ υἱὸς αὐτοῦ καὶ ὁ πατὴρ αὐτοῦ καὶ πολλοὶ ἄλλοι εἰσὶν οἱ συγγενεῖς σου

<sup>35</sup> λή(μ)ψεται < λαμβάνω

<sup>36</sup> γῆρας, -ως, τό ↔ ἡ νεότης

<sup>37</sup> ἀδύνατος, -η, -ον: ἀ-δύνατος ↔ δυνατός

<sup>38</sup> γένοιτο < γίνομαι

<sup>39</sup> ἐπισκέπτομαι: ὅταν ἐπισκέπτωμαι ἄλλον τινά, πορεύομαι πρὸς αὐτὸν καὶ μένω ἐκεῖ ἕνα σὺν αὐτῷ ὥ καὶ λαλῶ καὶ ἄλλα τοιαῦτα



<sup>40</sup> σπουδή, ἡ: οὗτος πορεύεται μετὰ σπουδῆς

<sup>41</sup> ἀσπασμός, ὁ: ἀσπαζόμενος λέγω, «χαῖρε!»· τὸ δὲ «χαῖρε» ἐστιν ἀσπασμός

Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις τοῦ Ὑψίστου ἐπισκιάσει<sup>32</sup> σοι· διὸ καὶ τὸ τέκνον σου ἄγιον κληθήσεται υἱὸς Θεοῦ.<sup>33</sup> Καὶ ἴδοὺ Ἐλισάβετ, ἡ συγγενής<sup>34</sup> σου, καὶ αὐτὴ λήψεται<sup>35</sup> υἱὸν ἐν τῷ γήρᾳ<sup>36</sup> αὐτῆς, ὅτι οὐδέν ἐστιν ἀδύνατον<sup>37</sup> παρὰ τῷ Θεῷ. Τότε ἡ Μαρία εἶπεν· Ἰδοὺ ἡ δούλη τοῦ Κυρίου, γένοιτο<sup>38</sup> μοι κατὰ τὸ ρῆμά σου. Καὶ ἀπῆλθεν ἀπ’ αὐτῆς ὁ ἄγγελος.

## 6. ἡ Μαρία τὴν Ἐλισάβετ ἐπισκέπτεται<sup>39</sup>



Μετὰ ταῦτα Μαρία ἐπορεύθη μετὰ σπουδῆς<sup>40</sup> πρὸς τὴν συγγενῆ αὐτῆς Ἐλισάβετ καὶ ἡσπάσατο αὐτὴν. Ἡ δὲ Ἐλισάβετ, ὡς ἦκουσε τὸν ἀσπασμὸν<sup>41</sup> τῆς Μαρίας, ἐπλήσθη<sup>i</sup> Πνεύματος Ἅγιου καὶ



<sup>i</sup> πίμπλημι: πίμπλησί τις τὸ ποτήριον ὕδατος

ἀνεφώνησε<sup>42</sup> φωνῇ μεγάλῃ καὶ εἶπεν· Εὐλογημένη σὺ ἐν γυναιξὶ καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας<sup>43</sup> σου. Καὶ εἶπε Μαρία· Μεγαλύνει<sup>44</sup> ἡ ψυχή μου τὸν Κύριον, καὶ ἡγαλλίασε<sup>45</sup> τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί<sup>46</sup> μου· ὅτι ἐπέβλεψεν<sup>47</sup> ἐπὶ τὴν ταπείνωσιν<sup>ii</sup> τῆς δούλης αὐτοῦ· ἵδού γὰρ ἀπὸ τοῦ νῦν μακαρίσουσί<sup>49</sup> με πᾶσαι αἱ γενεαί. Ἐμεινε δὲ Μαρία ἔτι τρεῖς μῆνας σὺν αὐτῇ καὶ ὑπέστρεψεν οἴκαδ<sup>50</sup> εἰς Ναζαρέτ.



<sup>ii</sup> **ταπείνωσις, -εως, ἡ:** βλέπομεν τὴν ταπείνωσιν τοῦ πρώτου ἀνθρώπου· πτωχὸς γὰρ ὡν, οὐκ ἔχει, ὥσπερ ὁ δεύτερος, ἴματια καλὰ καὶ καθαρά, οὐδὲ ἔχει πολλὰ ἄλλα· ἀλλὰ καὶ οὐ μεγαλύνει<sup>44</sup> ἔαυτὸν ὥσπερ ὁ δεύτερος· οὐ γάρ ἔστι μέγας τις

## 7. ἡ τοῦ Ἰωάννου τοῦ βαπτιστοῦ<sup>51</sup> γένεσις

Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος καὶ ἐγέννησεν υἱόν. Οἱ περίοικοι<sup>52</sup> καὶ οἱ συγγενεῖς αὐτῆς ἀκούσαντες συνέχαιρον<sup>53</sup> αὐτῇ καὶ ἔθελον<sup>54</sup> καλεῖν τὸ παιδίον κατὰ τὸ τοῦ πατρὸς ὄνομα Ζαχαρίαν. Ζαχαρίας δὲ ὁ πατήρ ἔγραψεν εἰς πινακίδιον<sup>55</sup> λέγων·

<sup>42</sup> **ἀναφωνέω:** κράζω, αἴρω τὴν φωνήν

<sup>43</sup> **κοιλία, ἡ:** μέρος τοῦ σώματός ἐστιν· πρὸ τοῦ τὴν Μαρίαν τεκεῖν, ὁ Ἰησοῦς ἐν τῇ κοιλίᾳ αὐτῆς ἦν

<sup>44</sup> **μεγαλύνω:** λέγω ἢ λόγιζομαι περὶ τινος ὅτι μέγας ἐστίν, δοξάων αὐτόν

<sup>45</sup> **ἀγαλλιάω:** χαίρω χαρᾶ μεγάλῃ

<sup>46</sup> **σωτήρ, -ῆρος, ὁ:** ὃς σώζει· ὁ οὖν Θεός διὰ τὸ σώζειν καλεῖται Σωτήρ

<sup>47</sup> **ἐπιβλέπω** = ἐπι-βλέπω (πολλάκις<sup>48</sup> μετὰ χάριτος ἢ χαρᾶς)

<sup>48</sup> **πολλάκις:** πάλιν καὶ πάλιν καὶ πάλιν... (< πολλά)

<sup>49</sup> **μακαρίζω:** λέγω ἢ νομίζω ὅτι τις εὐλογημένος ἐστίν

<sup>50</sup> **οἴκαδ'** = οἴκαδε = πρὸς τὴν οἰκίαν

<sup>51</sup> **βαπτιστής, ὁ:** ὁ βαπτιστής βαπτίζει

<sup>52</sup> **περίοικος, ὁ:** ὅστις ἔγγυς ἢ περὶ τῆς οἰκίας κατοικεῖ

<sup>53</sup> **συγχαίρω** = συν-χαίρω, χαίρω σὺν ἄλλῳ ἢ ἄλλοις

<sup>54</sup> **ἔθελον** = ἤθελον (< θέλω)



<sup>55</sup> πινακίδιον, τό

<sup>56</sup> παραχρῆμα = εὐθύς/  
εὐθέως

<sup>57</sup> ἀνεῳχθῇ < ἀνοίγω

<sup>58</sup> ἀνεῳχθῇ ἡ γλῶσσα αὐτοῦ  
= ἐδυνήθη λαλεῖν

<sup>59</sup> πλησθείς < πίμπλημι

<sup>60</sup> εὐλογητός, -ή, -όν =  
εὐλογημένος, μακάριος

<sup>61</sup> Εὐλογητὸς Κύριος =  
Ἐυλογητὸς ἔστω/εἴη (< εἰμί)  
Κύριος

<sup>62</sup> λύτρωσις, -εως, ἡ: εἰ  
δίδωμι τι δεσπότῃ<sup>63</sup> τινὶ ἵνα  
ἀπολύῃ ὁ δεσπότης δοῦλον,  
καὶ ὁ δοῦλος οὐκέτι ἔχει  
δεσπότην οὐδένα, ποιῶ  
λύτρωσιν τῷ δούλῳ

<sup>63</sup> δεσπότης, ὁ: ὁ δοῦλον  
ἔχων

<sup>64</sup> ἔξηγέομαι: εἰ οὕπω συνίης  
τι κάγω λέγω τι ἄλλο ὥστε σε  
συνιέναι, ἔξηγοῦμαι σοι αὐτό

<sup>65</sup> ἐφάνη < φαίνω

<sup>66</sup> φοβηθῆς < φοβέω

<sup>67</sup> ἐκ Πνεύματός ἐστιν Ἅγιον  
= ἐκ Πνεύματος Ἅγιον ἐστίν

<sup>68</sup> ὕπνος, ὁ: οὗτος μὲν ἐν  
ὕπνῳ ὅν κατ' ὄναρ βλέπει  
ἄγγελον· πολλοὶ δὲ ἄλλοι  
οὐδὲν ἐν ὕπνῳ βλέπουσιν  
(οὐδὲν γὰρ ὄναρ ἔχουσιν ἢ οὐ  
μνημονεύουσιν αὐτοῦ)

<sup>69</sup> προστάσσω (αὐτῷ) =  
κελεύω (αὐτόν)

Ίωάννης ἐστὶ τὸ ὄνομα αὐτοῦ· καὶ  
παραχρῆμα<sup>56</sup> ἀνεῳχθῇ<sup>57</sup> ἡ γλῶσσα αὐτοῦ,<sup>58</sup>  
καὶ ἐλάλει εὐλογῶν τὸν Θεόν. Καὶ  
πλησθεὶς<sup>59</sup> Πνεύματος Ἅγιου ἐπροφήτευσε  
λέγων· Εὐλογητὸς<sup>60</sup> Κύριος,<sup>61</sup> ὁ Θεὸς τοῦ  
Ἰσραὴλ, ὅτι ἐπεσκέψατο, καὶ ἐποίησε  
λύτρωσιν<sup>62</sup> τῷ λαῷ αὐτοῦ.

## 8. ὁ ἄγγελος ἐξηγεῖται<sup>64</sup> τῷ Ἰωσὴφ τὰ μυστήρια τοῦ Θεοῦ

“Οτε ἡ Μαρία πάλιν ἤλθεν εἰς Ναζαρέτ, ὁ  
ἄγγελος τοῦ Κυρίου κατ’ ὄναρ<sup>iii</sup> ἐφάνη<sup>65</sup> τῷ



iii κατ’ ὄναρ ἄγγελος ἐφάνη

Ίωσὴφ λέγων· Ἱωσὴφ, υἱὸς Δαβίδ, μὴ  
φοβηθῆς<sup>66</sup> παραλαβεῖν Μαρίαν, τὴν γυναῖκά  
σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός  
ἐστιν Ἅγιον.<sup>67</sup> Γεννήσει δὲ νιόν, καὶ καλέσεις  
τὸ ὄνομα αὐτοῦ Ἰησοῦν· οὗτος γὰρ σώσει  
τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν.  
Ἐγερθεὶς δὲ ὁ Ἱωσὴφ ἀπὸ τοῦ ὕπνου,<sup>68</sup>  
ἐποίησεν ὡς προσέταξεν<sup>69</sup> αὐτῷ ὁ ἄγγελος  
τοῦ Κυρίου καὶ παρέλαβε τὴν Μαρίαν πρὸς  
ἔαυτόν.

## 9. ἡ γένεσις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

Ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθε δόγμα<sup>70</sup> παρὰ Καίσαρος Αὐγούστου, τοῦ πρώτου τῶν Ρωμαίων αὐτοκράτορος,<sup>71</sup> ἀπογράφεσθαι<sup>72</sup> πάντας τοὺς πολίτας,<sup>73</sup> ἔκαστον ἐν τῇ ἴδιᾳ πόλει. Ὁ Ἰωσὴφ οὗν, ὅτι ἦν ἐξ οἴκου καὶ πατριᾶς<sup>74</sup> Δαβίδ, ἐπορεύετο συν Μαρίᾳ ἐκ τῆς πόλεως Ναζαρὲτ εἰς τὴν πόλιν τοῦ Δαβίδ, ἥ ἐκαλεῖτο Βηθλεέμ. Ἐκεῖ ἡ Μαρία ἐγέννησεν υἱὸν καὶ σπαργανώσασα<sup>75</sup> αὐτὸν ἀνέκλινεν<sup>v</sup> ἐν φάτνῃ,<sup>vi</sup> διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.<sup>vii</sup>



<sup>70</sup> δόγμα, τό: ὃ ἀπαγγέλλει ὁ Καῖσαρ κελεύων μετ' ἔξουσίας

<sup>71</sup> αὐτοκράτωρ, -ορος, ὁ: ὅμοιόν τι βασιλεῖ ἄρχει γὰρ τῆς χώρας, ἔχων πάσαν τὴν ἔξουσίαν καὶ δύναμιν



<sup>72</sup> ἀπογράφω: οὗτοι οἱ ἀνθρώποι ἀπογράφονται· διδόσι γὰρ τοῖς ἄρχοντις τὰ ἔαυτῶν ὀνόματα ἵνα οἱ ἄρχοντες αὐτὰ γράψαντες γνῶσι πόσοι πολῖται<sup>73</sup> ὑπάρχουσιν ἐν ταῖς χώραις

<sup>73</sup> πολίτης, ὁ: ὁ γεννηθεὶς ἐν χώρᾳ τινὶ ἔστι πολίτης τῆς χώρας (ὁ οὗν ἀπόστολος Παῦλος ἔστι πολίτης τῆς Ρώμης)

<sup>74</sup> πατριά, ἡ: ὁ Ἰωσὴφ ἦν ἐκ πατριᾶς Δαβίδ ὅτι ὁ Δαβίδ ἐστιν ἐν τοῖς πατράσιν (< πατήρ) αὐτοῦ

<sup>75</sup> σπαργανώ: ἡ Μαρία ἐσπαργάνωσε τὸν υἱόν, τοῦτ' ἔστιν, ἐνέδυσεν αὐτὸν σπαργάνω<sup>iv</sup>



vii κατάλυμα, τό

<sup>v</sup> ἀνακλίνω: ἀνέκλιναν οὗτοι τὸν ἐσπαργανωμένον υἱὸν ἐν φάτνῃ

iv σπάργανον, τό

vi φάτνη, ἡ



76 ποιμήν, -μένος, ὁ

77 ποίμνιον, τό: ὁ φυλάσσει ὁ ποιμήν

78 εύρήσετε < εύρίσκω



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

80 κείμαι: τῆς μητρὸς ἀνακλινάσης αὐτὸν ἐν φάτνῃ, νῦν κεῖται τὸ βρέφος ἐν τῇ φάτνῃ

81 ἔξαίφνης = εὐθύς/εὐθέως

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

83 αἰνέω: λέγω τι ἄλλω τινὶ δοξάζων αὐτόν ἢ λέγων ὅτι καλός ἐστιν ἢ καλῶς ποιεῖ

84 εὔδοκία, ἥ: ἄνθρωπος εὔδοκίας βοηθεῖ ἄλλοις (εἰ δυνατόν), θέλων αὐτοὺς καλῶς ἔχειν

## 10. οἱ ποιμένες ἐν τῷ ἀγρῷ

Ἐν τῇ αὐτῇ χώρᾳ ἦσαν ποιμένες φυλάσσοντες τὰ ποίμνια<sup>77</sup> τῆς νυκτός. Καὶ ἴδού, ὁ ἄγγελος τοῦ Κυρίου ἐφαίνετο αὐτοῖς καὶ εἶπεν· Μη φοβεῖσθε, εὐαγγελίζομαι γὰρ ὑμῖν χαρὰν μεγάλην, ἡ ἔσται παντὶ τῷ λαῷ. Σήμερον γὰρ ἐγεννήθη ὑμῖν ὁ Σωτήρ, ὃς ἔστι Χριστὸς Κύριος, ἐν πόλει Δαβίδ, καὶ τοῦτο ὑμῖν τὸ σημεῖον· εύρήσετε<sup>78</sup> τὸ βρέφος<sup>79</sup> ἐσπαργανωμένον καὶ κείμενον<sup>80</sup> ἐν φάτνῃ. Καὶ ἔξαίφνης<sup>81</sup> ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς<sup>viii</sup> οὐρανίου<sup>82</sup> αἰνούντων<sup>83</sup> τὸν Θεὸν καὶ λεγόντων· Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ τῆς γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.<sup>84</sup>



<sup>viii</sup> στρατιά, ἥ: στρατιὰ οὐράνιος (στρατιὰ γάρ ἐστιν ὅχλος ἢ ὅχλος στρατιωτῶν)

## 11. οἱ ποιμένες παρὰ τῇ φάτνῃ

‘Ως δὲ οἱ ἄγγελοι ἀπῆλθον εἰς τὸν οὐρανόν, οἱ ποιμένες ἔλεγον πρὸς ἄλλήλους· Ὅτι Ελθωμέν εἰς Βηθλεὲμ καὶ ἴδωμεν δὸς ὁ Κύριος ἐγνώρισεν ἡμῖν. Καὶ ἥλθον σπεύσαντες<sup>85</sup> καὶ εὗρον τὴν τε Μαρίαν καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. Τότε διεγνώρισαν<sup>86</sup> τὰ ρήματα τοῦ ἀγγέλου καὶ ὑπέστρεψαν δοξάζοντες καὶ αἰνοῦντες τὸν Θεόν. Πάντες δέ, οἱ ἀκούσαντες τοῦτο, ἐθαύμασαν. Τῇ δὲ ὀγδόῃ<sup>87</sup> ἡμέρᾳ τὸ ὄνομα τοῦ παιδίου ἐκλήθη Ἰησοῦς, ὥσπερ προσέταξεν ὁ ἄγγελος πρὸ τῆς γενεᾶς<sup>88</sup> αὐτοῦ.

## 12. οἱ μάγοι<sup>89</sup> σὺν τῷ Ἡρώδῃ ἐν τοῖς Ἱεροσολύμοις

Τοῦ δὲ Ἰησοῦ γεννηθέντος, ἵδού, μάγοι ἀπ’ ἀνατολῶν<sup>90</sup> παρεγένοντο εἰς Ἱεροσόλυμα λέγοντες· Ποῦ ἐστιν ὁ γεννηθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ τὸν ἀστέρα<sup>91</sup> αὐτοῦ καὶ ἥλθομεν προσκυνῆσαι αὐτῷ. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη<sup>92</sup> καὶ συγκαλεσάμενος<sup>93</sup> τοὺς ἀρχιερεῖς καὶ τοὺς γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο<sup>94</sup> παρ’ αὐτῶν ποῦ ὁ Χριστὸς μέλλει γεννηθῆναι.<sup>95</sup> Οἱ δὲ εἶπον· Ἐν Βηθλεὲμ τῆς Ἰουδαίας, οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου. Τότε ὁ

<sup>85</sup> **σπεύδω:** ὁ σπεύδων ποιεῖ τι μετὰ σπουδῆς

<sup>86</sup> **διαγνωρίζω:** διαγνωρίζω τί τινι δταν γνωρίζω αὐτῷ τὸ πᾶν, λέγων περὶ τοῦ δλου

<sup>87</sup> **ὄγδοος, -η, -ον:** πρῶτος, δεύτερος, τρίτος, τέταρτος, πέμπτος, ἕκτος, ἔβδομος, ὅγδοος... (< ὀκτώ)

<sup>88</sup> **πρὸ τῆς γενεᾶς** = πρὸ τῆς γενέσεως



<sup>89</sup> **μάγος, ὁ**

<sup>90</sup> **ἀνατολή, ἥ:** ὁ ἐρχόμενος ἀπ’ ἀνατολῶν ἔρχεται ἀφ’ οὗ ἔρχεται/ἀνίσταται ὁ ἥλιος



<sup>91</sup> **ἀστήρ, ὁ**

<sup>92</sup> **ἐταράχθη** < ταράσσω

<sup>93</sup> **συγκαλέω:** καλῶ ἄλλους ὥστε αὐτοὺς συναχθῆναι

<sup>94</sup> **πυνθάνομαι:** μανθάνω τι ἐρωτήσας τε καὶ ζητήσας

<sup>95</sup> **γεννηθῆναι** < γεννάω

<sup>96</sup> ἐπειδάν = ὅταν (ἐπεί + δή + ἂν)

<sup>97</sup> προσκύνησις, -εως, ḥ: ὁ ποιεῖ τις προσκυνῶν, πίπτων ἐπὶ τὴν γῆν ἔμπροσθεν ἄλλου τινὸς καὶ διδοὺς αὐτῷ τιμήν

<sup>98</sup> προάγω: ἄγω ἄλλους πορευόμενος πρὸ αὐτῶν

<sup>99</sup> οὗ ἦν τὸ παιδίον = ὅπου ἦν τὸ παιδίον

<sup>100</sup> ἔχαρησαν < χαίρω

<sup>101</sup> σφόδρα: χαίρω σφόδρα = χαίρω πολύ, χαίρω χαρᾶ μεγάλῃ



<sup>102</sup> δωρέομαι: δίδωμι δῶρον (δῶρον, τό)/δωρεάν (δωρεά, ḥ)

<sup>103</sup> χρηματίζω: ὁ Θεός (ἢ ἄγγελος αὐτοῦ) ἐγνώρισε κατ' ὄναρ τοῖς μάγοις ὅτι τι κακὸν γενήσεται εἰ ἀνακάμψουσι<sup>104</sup> πρὸς Ἡρώδην· οὕτως οὖν ἔχρηματίσθησαν οἱ μάγοι ὑπὸ τοῦ Θεοῦ μὴ ἀνακάμψαι πρὸς Ἡρώδην (καὶ ὁ Ἀδάμ καὶ ἡ Εἶνα ἔχρηματίσθησαν ὑπὸ τοῦ Θεοῦ λέγοντος «Θανάτῳ ἀποθανεῖσθε ἢ δ' ἀνήμερᾳ φάγητε ἀπὸ τοῦ ξύλου (= τοῦ δένδρου (ξύλον, τό)) τοῦ γινώσκειν καλὸν καὶ πονηρόν»)

<sup>104</sup> ἀνακάμπτω = ὑποστρέψω

<sup>105</sup> ἀναχωρέω = ἀπέρχομαι, ὑπάγω

Ἡρώδης ἔπειμψε τοὺς μάγους εἰς Βηθλεὲμ καὶ εἶπεν· Πορεύεσθε, καὶ ἐπειδὰν<sup>96</sup> εὗρητε τὸ παιδίον, ἀπαγγέλλετέ μοι, ὅπως καὶ ἐγὼ ἐλθῶν προσκυνήσω αὐτῷ.

### 13. ἡ προσκύνησις<sup>97</sup> τῶν μάγων

Οἱ δὲ μάγοι ἐπορεύθησαν, καὶ ἴδού, ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προηγεν<sup>98</sup> αὐτοὺς ἄχρι τοῦ καταλύματος, οὗ ἦν τὸ παιδίον.<sup>99</sup> Ἰδόντες δὲ τὸν ἀστέρα ἔχαρησαν<sup>100</sup> σφόδρα.<sup>101</sup> Καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας, τῆς μητρὸς αὐτοῦ, καὶ προσκυνήσαντες ἐδωρήσαντο<sup>102</sup> αὐτῷ χρυσὸν<sup>ix</sup> καὶ λίβανον<sup>x</sup> καὶ σμύρναν.<sup>xi</sup> Καὶ χρηματισθέντες<sup>103</sup> κατ' ὄναρ μὴ ἀνακάμψαι<sup>104</sup> πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν<sup>105</sup> εἰς τὴν χώραν αὐτῶν.



## 14. ἡ ἐν τῷ ναῷ παράστασις<sup>106</sup>

Τῶν μάγων ἀναχωρησάντων,<sup>105</sup> Ἰωσὴφ καὶ Μαρία ἀνήγαγον<sup>107</sup> τὸν Ἰησοῦν εἰς Ἱεροσόλυμα παραστῆσαι αὐτὸν τῷ Κυρίῳ. Καὶ ἴδού, ἦν ἐν τῷ ναῷ ἄνθρωπός τις δίκαιος καὶ εὐλαβῆς,<sup>108</sup> ὃ τὸ ὄνομα Συμεών, προσδεχόμενος<sup>109</sup> τὴν παράκλησιν τοῦ Ἰσραήλ. Οὗτος ἤλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν, ἐδέξατο τὸ παιδίον Ἰησοῦν εἰς τὰς ἀγκάλας,<sup>111</sup> εὐλόγησε τὸν Θεὸν καὶ εἶπεν· Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα,<sup>63</sup> κατὰ τὸ ρῆμά σου, ἐν εἰρήνῃ, ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν<sup>112</sup> σου, φῶς εἰς τὴν ἀποκάλυψιν<sup>113</sup> τῶν ἐθνῶν, καὶ δόξαν τοῦ λαοῦ σου Ἰσραήλ.

## 15. ἡ εἰς Αἴγυπτον φυγή<sup>114</sup>

Καὶ ὅτε ἐποίησαν πάντα ἀ προσέταξεν αὐτοῖς ὁ νόμος, ὁ ἄγγελος τοῦ Κυρίου φαίνεται κατ’ ὄναρ τῷ Ἰωσὴφ καὶ λέγει· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ μένε ἐκεῖ ἔως ἂν εἴπω σοι.<sup>115</sup> Μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, ἵνα φονεύῃ<sup>116</sup> αὐτό. Ἰωσὴφ οὖν ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ

<sup>106</sup> παράστασις, -εως, ἡ: οἱ μάγοι ἐποίησαν παράστασιν δώρων<sup>102</sup> τῷ Ἰησοῦ, παριστάντες (< παρίστημι) δῶρα αὐτῷ

<sup>107</sup> ἀνάγω: ἄγω ἄνω (↑)

<sup>108</sup> εὐλαβῆς, -ές: ἐνλαβῆς ἔστιν ὅστις πιστός ἔστι καὶ πολλάκις ἐν τῷ ναῷ ὥν προσκυνεῖ τῷ θεῷ

<sup>109</sup> προσδέχομαι: εἰ προσδέχομαι τι, δὲ προσδέχομαι οὕπω πάρεστιν<sup>110</sup> μένω δὲ αὐτὸν ἐν ὑπομονῇ ἐλπίζων ὅραν αὐτό

<sup>110</sup> πάρειμι = ἐν τῷ αὐτῷ τόπῳ ἢ χρόνῳ εἰμί



<sup>111</sup> ἀγκάλη, ἡ: οὗτος ὁ ἀνὴρ ἀσθενεῖ τῇ ἀγκάλῃ (ἢ τῇ ἀγκάλῃ)

<sup>112</sup> σωτήριον, τό: ἡ σωτηρία ἢ τι φέρων αὐτήν

<sup>113</sup> ἀποκάλυψις, -εως, ἡ: τὸ φανερῶσαί τι οὕπω φανερωθέν, ἢ τὸ γνωρίσαί τι οὕπω γνωρισθέν

<sup>114</sup> φυγή, ἡ: ὁ φεύγων φυγὴν ποιεῖ

<sup>115</sup> μένε ἐκεῖ ἔως ἂν εἴπω σοι = μὴ ἀπέλθης ἐκεῖθεν πρὸ τοῦ μέσοι εἰπεῖν

<sup>116</sup> φονεύω: ἀποκτείνω ἄλλον κατὰ τοῦ νόμου (φονεὺς οὖν εἰμι)

<sup>117</sup> τελευτή, ἡ: τὸ τέλος, ὅτε  
ὅ θάνατος ἔρχεται, ὅτε τις  
ἀποθνήσκει

<sup>118</sup> ἀθώος, -ον: ὅστις οὐκ  
ἐποίησεν οὐδὲν κακόν (ῶσπερ  
βρέφος)

<sup>119</sup> σφαγή, ἡ: σφαγὴ γίνεται  
ὅταν ἄνθρωπός τις πολλοὺς  
χωρὶς ἐλέους ἀποκτείνῃ (καὶ  
δε γίνεται ὅταν ἄνθρωπός τις  
θυσίαν ποιῇ)

<sup>120</sup> ἔξαπατάω: οἱ μάγοι  
ἔξηπάτησαν τὸν Ἡρώδην ὅτι  
ἄναχωρήσαντες ἀπ' αὐτοῦ  
ἐφάνησαν ποιεῖν ὡς  
ἐκέλευσεν, ἐν δε τῷ τέλει οὐχ  
οὕτως ἐποίησαν (ἔξαπατῶ καὶ  
τινα ὅταν λέγω τι οὐκ ἀληθὲς  
ἴν' ἔκεινος αὐτῷ πιστεύῃ)

<sup>121</sup> θυμόω: ἡ ὄργη μου  
μεγάλη γίνεται, ὥστε ἔχειν  
πολλὴν ὄργην

<sup>122</sup> λίαν = σφόδρα

<sup>123</sup> ἀναιρέω = ἀποκτείνω

<sup>124</sup> διετής, -ές: οἱ ζήσαντες  
δύο ἔτη διετεῖς εἰσιν

<sup>125</sup> νεώτερος, -α, -ον: νέος,  
νεώτερος, νεώτατος (νέος =  
καινός ἡ οὖν Καινὴ Διαθήκη  
ἐστὶν ἡ Νέα Διαθήκη)

<sup>126</sup> περικείμενος, -η, -ον: ὁ  
περικείμενός τινι κείται περὶ  
αὐτῷ

<sup>127</sup> παρακληθῆναι <  
παρακαλέω

<sup>128</sup> νόστος, ὁ: ὃ γίνεται ὅταν  
τις ὑποστρέψῃ εἰς τόπον τινὰ  
ὅπου ἦν πρὸ τοῦ ὑποστρέψαι

<sup>129</sup> αῦθις = πάλιν

ἀνεχώρησεν εἰς Αἴγυπτον καὶ ἦν ἐκεῖ ἔως  
τῆς τελευτῆς<sup>117</sup> τοῦ Ἡρώδου.

## 16. ἡ τῶν ἀθώων σφαγή<sup>118</sup> σφαγή<sup>119</sup>

'Ἡρώδης ὁρῶν ὅτι ἔξηπατήθη<sup>120</sup> ὑπὸ τῶν  
μάγων ἐθυμώθη<sup>121</sup> λίαν<sup>122</sup> καὶ ἀποστέλλων  
στρατιώτας ἐκέλευσεν ἀναιρεῖν<sup>123</sup> πάντας  
τοὺς παῖδας διετεῖς<sup>124</sup> καὶ νεωτέρους,<sup>125</sup> τοὺς  
ἐν Βηθλεὲμ καὶ ἐν πάσῃ τῇ περικειμένῃ<sup>126</sup>  
χώρᾳ. Τότε ἐπληρώθη τὸ ρῆμα ὃ ἔλεγεν  
Ἰερεμίας ὁ προφήτης· Φωνὴ ἐν 'Ραμᾶ  
ἡκούσθη, κλαυθμὸς<sup>xii</sup> καὶ ὀδυρμὸς<sup>xii</sup> πολύς·  
'Ραχὴλ κλαίοντα τὰ τέκνα αὐτῆς, καὶ οὐκ  
ήθέλησε παρακληθῆναι,<sup>127</sup> ὅτι οὐκ εἰσίν.



xii κλαυθμός (κλαυθμός, ὁ: ὃ γίνεται ὅταν κλαίῃ τις σφόδρα)  
καὶ ὀδυρμός (ὀδυρμός, ὁ: κλαυθμὸς πολὺς ὕσπερ γίνεται  
μετὰ τὸ ἄλλον τινὰ ἀποθανεῖν)

## 17. ὁ πρὸς Ναζαρὲτ νόστος<sup>128</sup>

Τελευτήσαντος δὲ τοῦ Ἡρώδου, ὁ ἄγγελος  
αῦθις<sup>129</sup> κατ' ὄναρ ἐφάνη τῷ Ἰωσὴφ ἐν

Αἰγύπτῳ καὶ ἐπέταξεν<sup>130</sup> αὐτῷ ὑποστρέψαι εἰς τὴν πατρίδα<sup>131</sup> λέγων· Παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς τὴν γῆν Ἰσραὴλ· τετελευτήκασι<sup>132</sup> γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.<sup>133</sup> Ὁ δὲ ἐπείσθη<sup>134</sup> καὶ παραλαβὼν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ πάλιν ὑπέστρεψεν εἰς τὴν γῆν Ἰσραὴλ καὶ κατώκησεν<sup>135</sup> ἐν Ναζαρέτ. Καὶ οὕτως ἐπληρώθη τὸ ῥῆμα ὃ ἔλεγεν ὁ Κύριος διὰ τοῦ προφήτου, ὅτι Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

## 18. ὁ παῖς<sup>136</sup> Ἰησοῦς ἐν τῷ ἱερῷ

Καὶ ὅτε ἐγένετο Ἰησοῦς ἐτῶν δώδεκα, οἱ γονεῖς<sup>137</sup> ἥγαγον αὐτὸν μεθ' ἑαυτῶν εἰς Ἱεροσόλυμα τῇ ἑορτῇ τοῦ Πάσχα. Ἀναχωρησάντων δὲ αὐτῶν, ὑπέμεινεν<sup>138</sup> ὁ παῖς Ἰησοῦς ἐν Ἱεροσόλυμα, καὶ οὐκ ἔγνωσαν<sup>139</sup> οἱ γονεῖς αὐτοῦ. Ὁδυνώμενοι<sup>140</sup> οὖν ἐζήτουν αὐτὸν καὶ μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ παρὰ τοῖς διδασκάλοις, ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. Καὶ εἶπεν ἡ μήτηρ αὐτοῦ· Τέκνον, τί ἐποίησας ἡμῖν οὕτως; Ἰδού, ὁ πατήρ σου κάγω ὀδυνώμενοι ἐζητοῦμέν σε. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο· Τί ἐζητεῖτε με;<sup>141</sup> Οὐκ ἥδειτε<sup>142</sup> ὅτι ἐν τοῖς τοῦ

<sup>130</sup> ἐπιτάσσω = προστάσσω, κελεύω

<sup>131</sup> πατρίς, -ίδος, ἡ· ἡ γῆ ἡ ἡ χώρα ὅπου οἱ πατέρες κατώκουν (< κατοικέω) ἡ ὅπου τις ἐγεννήθη

<sup>132</sup> τετελευτήκασι < τελευτάω

<sup>133</sup> οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου = οἱ θέλοντες ἀποκτεῖναι τὸ παιδίον

<sup>134</sup> ἐπείσθη < πείθω

<sup>135</sup> κατώκησεν < κατοικέω

<sup>136</sup> παῖς, ὁ: παιδίον ἡ τις ὀλίγον τι πρεσβύτερος (οὕπω ἀνὴρ ὄν)· ὁ οὖν Ἰησοῦς ἐτῶν δώδεκα ὄντι παῖς ἦν

<sup>137</sup> γονεύς, ὁ: πατήρ τε καὶ μήτηρ εἰσὶ γονεῖς

<sup>138</sup> ὑπομένω: ὁ Ἰησοῦς ὑπέμεινεν, τοῦτ' ἔστιν, ἔμεινεν οὐκ ἀναχωρήσας σὺν τοῖς γονεῦσιν<sup>137</sup>

<sup>139</sup> ἔγνωσαν < γινώσκω

<sup>140</sup> ὀδυνάω = ταράσσομαι σφόδρα

<sup>141</sup> τί ἐποίησας ἡμῖν οὕτως . . . Τί ἐζητεῖτε με; = διὰ τί ἐποίησας ἡμῖν οὕτως . . . Διὰ τί ἐζητεῖτε με;

<sup>142</sup> ἥδειτε < οἶδα (νῦν μὲν οἶδα, τότε δὲ οὐκ ἥδειν)

<sup>143</sup> ἐν τοῖς τοῦ πατρός μου  
δεῖ εἶναι με = δεῖ με ποιεῖν  
ἄτινα ὁ πατὴρ θέλει με ποιεῖν

<sup>144</sup> ἦν ὑποτασσόμενος =  
ὑπετάσσετο



<sup>145</sup> προκόπτω: ὁ ἀνὴρ οὗτος  
προέκοψε ἰσχύ<sup>146</sup>

<sup>146</sup> ἰσχύς, -ύος, ἡ: ἡ δύναμις  
ἥν ἔχει ὁ ἰσχυρός

<sup>147</sup> ἡλικία, ἡ: προκόπτει<sup>145</sup>  
ἡλικίᾳ ὅστις πρῶτον μέν ἔστι  
βρέφος, δεύτερον δέ ἔστι  
παιδίον, τρίτον δέ ἔστι παῖς...

πατρός μου δεῖ εἶναι με;<sup>143</sup> Καὶ τότ’ ἤλθε μετ’  
αὐτῶν εἰς Ναζαρὲτ καὶ ἦν ὑποτασσόμενος<sup>144</sup>  
αὐτοῖς, καὶ προέκοπτε<sup>145</sup> σοφίᾳ καὶ ἡλικίᾳ<sup>147</sup>  
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 to do this 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 the small bits written by me to Stoffel, the true author. (If you wish, you can find his whole book by searching for “Ἐπιτομὴ τῆς Κατινῆς 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 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	εἰκών, -όνος, ἡ vi
Ἄγγλιστί vii	αῦθις 12	εἰσακούω 2
ἀγιώτατος, -τάτη, -τατον 1	αὐτοκράτωρ, ὁ 7	Ἐλληνικός, -ή, -όν v
ἀγκάλη, ἡ 11	βαπτιστής, ὁ 5	Ἐλληνιστί v
ἀδύνατος, -η, -ον 4	βοήθεια, ἡ v	ἐξαίφνης 8
ἀθῷος, -ον 12	βοηθέω v	ἐξαπατάω 12
αἰνέω 8	βρέφος, τό 8	ἐξηγέομαι 6
ἀμφότεροι, -αι, -α 1	γενεά, ἡ 9	ἐπιβλέπω 5
ἀνάγω 11	γένεσις, ἡ 1	ἐπισκέπτομαι 4
ἀναιρέω 12	γεραιός, -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	εύδοκία, ἡ 8
ἀναφωνέω 5	διαγνωρίζω 9	εὐλαβής, -ές 11
ἀναχωρέω 10	διάλεκτος, ἡ vi	εύλογητός, -ή, -όν 6
ἀπογράφω 7	δῆλος, -η, -ον vi	εύτροχως 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	θυμός 12
ἀσπασμός, ὁ 4	εἰκοσάκις vi	ἱερατεύω 2

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ἰσχύς, -ύος, ἡ 14	οἴκαδε 5	προστίθημι vii
ἴσως vi	ὅναρ, τό 6	πυνθάνομαι 9
Καθολικός, -ή, -όν vii	οὐράνιος, -ον 8	ρέω v
κατάλυμα, τό 7	παῖς, ὁ 13	ρώννυμι vii
κείμαι 8	παράστασις, ἡ 11	σιωπάω 2
κλαυθμός, ὁ 12	παραχρῆμα 6	σμύρνα, ἡ 10
κοιλία, ἡ 5	παρθένος, ἡ 1	σπάργανον, τό 7
κοινός, -ή, -όν vi	πατριά, ἡ 7	σπαργανό 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 ν
μακαρίζω 5	πίμπλημι 4	συγγράφω vii
μεγαλύνω 5	πινακίδιον, τό 6	συγκαλέω 9
μέριμνα, ἡ 3	πλεονάκις vi	συγχαίρω 5
μέχρι 2	ποιμήν, -μένος, ὁ 8	συλλαμβάνω 3
μήν, -ός, ὁ 3	ποίμνιον, 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
όδυρμός, ὁ 12	προσκύνησις, -εως, ἡ 10	τελευτή, ἡ 12
όδυνάω 13	προστάσσω 6	τίκτω 3

ύπνος, ὁ 6

ύπομενω 13

ύπόμνημα, τό vi

ύψιστος, -ίστη, -ιστον 3

φάτνη, ἡ 7

φονεύς, -έως, ὁ 11

φονεύω 11

φυγή, ἡ 11

χαριτόω 3

χρηματίζω 10

χρήσιμος, -η, -ον v

χρυσός, ὁ 10

