THE ACTS OF THE APOSTLES

Greek–English Interlinear with Koine Phonetics

NA28 Critical Text · Modern English Translation · Reconstructed First-Century Pronunciation

HOW TO USE THIS EDITION

Each verse is presented in three lines:
LINE 1 — ENGLISH (black): Modern English translation from the NA28 Greek critical text.
LINE 2 — GREEK (blue): NA28 text with original diacritical marks (breathings, accents, iota subscripts).
LINE 3 — PHONETICS (grey italic): Reconstructed first-century Koine Greek pronunciation.

PHONETIC KEY:
Vowels: a = 'father' | e = 'bed' | ē / ī = long 'ee' | o = 'hot' | ō = long 'oh' | ū = 'moon'
Diphthongs: ai = 'aisle' | ei → ī | oi = 'oil' | au → av/af | eu → ev/ef | ou → ū
Consonants: β = 'v' | γ = 'g' | δ = 'th' as in 'then' | θ = 'th' as in 'thin'
φ = 'f' | χ = 'ch' as in German 'Bach' | ψ = 'ps' | ξ = 'ks' | ζ = 'z'
Stress: CAPITALS indicate the stressed syllable.
Breathings: Initial h- = rough breathing; smooth breathing silent in Koine.

ACTS' GREEK: Acts shares Luke's polished Hellenistic prose style. Speeches are composed in elevated rhetoric; narrative sections use vivid historical present and 'we' passages (the so-called travel diary) that suggest eyewitness proximity. The author deploys different registers for different speakers — Jewish, Hellenistic, and Roman audiences each hear a rhetorically calibrated address.

TRANSLATOR'S PREFACE

The Acts of the Apostles is the indispensable companion volume to the Gospel of Luke. Together they constitute a two-part work — Luke-Acts — addressed to the same patron (Theophilus, 1:1; Luke 1:3) by the same author, and comprising roughly one quarter of the entire New Testament by word count. Where the Gospel narrates the ministry, death, and resurrection of Jesus and concludes with the Ascension and the disciples gathered in Jerusalem, Acts opens precisely at that moment and follows the expansion of the movement outward: from Jerusalem to Judea, Samaria, and — in the programmatic phrase of 1:8 — 'to the ends of the earth.' The book ends with Paul under house arrest in Rome, preaching the kingdom of God 'with all boldness and without hindrance'

(28:31) — a conclusion so deliberately open-ended that it has generated centuries of scholarly debate about the author's intention.

The authorship question connects directly to that of the Third Gospel. Ancient tradition identifies the author as Luke the physician, Pauline companion, and the same author as the Gospel. The 'we' passages (16:10–17; 20:5–21:18; 27:1–28:16) — where the narrative shifts from third person to first-person plural — are the most discussed feature of Acts, understood by most scholars as indicating that the author was personally present at those stages of Paul's journeys. The 'we' sections correspond closely to contexts where 'Luke' appears in Paul's letters (Colossians 4:14; Philemon 24; 2 Timothy 4:11), strengthening the traditional identification.

Acts was almost certainly composed after the Gospel of Luke — itself written no earlier than the mid-60s CE — and most critical scholars date Acts to approximately 80–90 CE, with a significant minority favoring the late 60s on the grounds that the book never mentions the outcome of Paul's trial in Rome, the destruction of Jerusalem in 70 CE, or Paul's death. The question of sources is complex: Luke had access to multiple traditions, possibly including an early itinerary source (the 'we' diary), collections of speeches, and local church traditions from Jerusalem, Antioch, Caesarea, and elsewhere.

The Greek of Acts is substantially the same as that of Luke — polished Hellenistic prose with a broad vocabulary and sophisticated rhetorical architecture. The speeches embedded throughout Acts (Peter's Pentecost sermon in chapter 2, Stephen's extended historical recital in chapter 7, Paul's Areopagus address in chapter 17, and his multiple defense speeches in chapters 22–26) are composed in varying registers appropriate to their audiences and settings. The Areopagus speech (17:22–31) is the most classically Hellenistic passage in the NT, engaging Stoic cosmology, quoting Greek poets (Epimenides of Crete and Aratus of Soli in v. 28), and deploying philosophical vocabulary without explicit scriptural citation — a notable adaptation of the gospel for a pagan intellectual audience. By contrast, Stephen's speech (chapter 7) is the most scripturally dense passage in Acts, a sustained midrashic retelling of the Abrahamic, Mosaic, and Davidic covenants that builds relentlessly toward the charge of stiff-necked resistance to the Holy Spirit.

Theologically, Acts is structured by the work of the Holy Spirit. The Spirit is the primary agent of mission throughout: directing Philip to the Ethiopian (8:26–29), preventing Paul from entering Asia and redirecting him to Macedonia (16:6–10), filling communities at Pentecost (2:1–4) and at Caesarea (10:44–46) and at Ephesus (19:1–7), and warning Paul of the suffering that awaits him in Jerusalem (21:11). The Spirit's activity both authenticates the mission and drives its geography: the movement from Jerusalem to Rome is not accidental but providentially directed.

The primary manuscript witnesses are the same Alexandrian manuscripts used throughout this series — Codex Vaticanus (B), Codex Sinaiticus (א), and the relevant papyri. Acts is uniquely complex textually because the so-called Western text (represented principally by Codex Bezae Cantabrigiensis, D, and the Old Latin) is approximately 8–10% longer than the Alexandrian text, with additions, expansions, and variant readings throughout. The NA28 follows the Alexandrian tradition as the more original; variants of note are present in the Western tradition at key points such as 8:37, 15:34, and 28:29. The Antiochian/Byzantine text, underlying the Textus Receptus and the King James Version, generally follows the Alexandrian in Acts more closely than in the Gospels.

The phonetic transcription system is identical to that used in the four Gospel volumes of this interlinear series. Acts' geographical range — from Jerusalem to Rome, with stops at Damascus, Antioch, Cyprus, Pisidian Antioch, Iconium, Lystra, Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus, Caesarea, Malta, and Puteoli — brings a remarkable range of proper nouns into the Greek text, each of which is transcribed phonetically according to the same first-century Koine system documented in the Matthew preface.

CHAPTER 1: THE ASCENSION AND THE CHOOSING OF MATTHIAS

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[1] In my former book, Theophilus, I wrote about all that Jesus began to do and to teach

Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,

Ton MÈN PRŌ-ton LÓ-gon e-poi-ī-SÁ-mīn pe-RÌ PÁN-tōn, ō The-Ó-phi-le, HŌN ÎRK-sa-to ho Yi-ī-SŪS poi-ÎÍN te ke di-DÁS-kein,

---

[2] until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen.

ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο ἀνελήμφθη·

ÁKH-ri HÎS hī-MÉ-ras en-tei-LÁ-me-nos tois a-pos-TÓ-lois di-À PNÉV-ma-tos ha-GÍ-u HŪS ek-se-LÉK-sa-to a-ne-LÎÍM-phthī:

---

[3] After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.

οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσεράκοντα ὀπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.

HOIS ke pa-RÉS-tī-sen he-af-TÒN ZŌN-ta me-TÀ to pa-THÎÍN af-TÒN en pol-LOIS tek-mī-RÍ-ois, di' hī-me-RŌN tes-se-RÁ-kon-ta op-ta-NÓ-me-nos af-TOIS ke LÉ-gōn ta pe-RÌ tīs va-si-LÍ-as tū the-ŪÍ.

---

[4] On one occasion, while he was eating with them, he gave them this command: 'Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about.'

καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου·

ke sy-na-li-ZÓ-me-nos par-ÎN-gei-len af-TOIS a-PÒ Hi-e-ro-so-LÝ-mōn mī khō-RÍ-zes-thai, AL-là pe-ri-MÉ-nein tīn e-pan-ge-LÍ-an tū pat-RÒS HÎN ī-KŪ-sa-TÉ mu:

---

[5] 'For John baptized with water, but in a few days you will be baptized with the Holy Spirit.'

ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.

HÓ-ti Yi-ō-ÁN-nīs MÈN e-VÁP-ti-sen HÝ-da-ti, hy-MÎÍS de en PNÉV-ma-ti vap-tis-THÎÍ-ses-the ha-GÍ-ō ŪÍ me-TÀ pol-LÀS TAŪ-tas hī-MÉ-ras.

---

[7] He said to them: 'It is not for you to know the times or dates the Father has set by his own authority.'

εἶπεν δὲ πρὸς αὐτούς· οὐχ ὑμῶν ἐστιν γνῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ·

ÎÍ-pen de pròs af-TŪS: ŪKH hy-MŌN É-stin GNŌÍ-nai KHRÓN-us ÎÍ kai-RŪS HŪS ho pa-TÎÎR É-the-to en tī i-DÍ-a ek-sū-SÍ-a:

---

[8] 'But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.'

ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἔν τε Ἰερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

AL-là LÎÍM-pses-the DÝ-na-min e-pel-THÓN-tos tū ha-GÍ-u PNÉV-ma-tos eph' hy-MÂS, ke É-ses-TÉ mu MÁR-ty-res ÉN te Yi-e-rū-sa-LÎM ke en PÁ-sī tī Yi-ū-DÉ-a ke Sa-ma-RÎÍ-a ke HÉ-ōs es-KHÁ-tu tīs GÎS.

---

[9] After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

καὶ ταῦτα εἰπὼν βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

ke TAŪ-ta ei-PŌN vlep-ÓN-tōn af-TŌN e-PÎÍRth-thī, ke ne-FÉ-lī hy-PÉ-la-ven af-TÒN a-PÒ tōn oph-thal-MŌN af-TŌN.

---

[11] 'Men of Galilee,' they said, 'why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.'

οἱ καὶ εἶπαν· ἄνδρες Γαλιλαῖοι, τί ἑστήκατε βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

HOÌÍ ke ÎÍ-pan: ÁN-dres Ga-li-LÉ-oi, TÍ hes-TÎÍ-ka-te VLÉP-on-tes eis ton ū-ra-NÓN? HŪ-tos ho Yi-ī-SŪS ho a-na-līm-phTHĪS aph' hy-MŌN eis ton ū-ra-NÒN HŪ-tōs e-LÉF-se-tai HÒN TRÓ-pon e-the-Á-sas-the af-TÒN po-rev-Ó-me-non eis ton ū-ra-NÓN.

---

[14] They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.

οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξὶν καὶ Μαριὰμ τῇ μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.

HŪ-toi PÁN-tes ÎÍ-san pros-kar-te-RŪN-tes ho-mo-thy-ma-DÒN tī pros-ev-KHÎÍ SÝN gy-naik-SÌN ke Ma-ri-ÀM tī mī-TRÌÍ tū Yi-ī-SŪ ke tois a-del-PHOIS af-TŪ.

---

[24] Then they prayed, 'Lord, you know everyone's heart. Show us which of these two you have chosen'

καὶ προσευξάμενοι εἶπαν· σὺ κύριε καρδιογνῶστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα

ke pros-evk-SÁ-me-noi ÎÍ-pan: SÝ KÝ-ri-e kar-di-o-GNŌS-ta PÁN-tōn, a-NÁ-deik-son HÒN ek-se-LÉK-sō ek TŪ-tōn tōn DÝ-o HÉ-na

CHAPTER 2: PENTECOST AND PETER'S FIRST SERMON

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[1] When the day of Pentecost came, they were all together in one place.

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

Ke en tō sym-plī-RŪS-thai tīn hī-MÉ-ran tīs pen-tī-ko-STÎS ÎÍ-san PÁN-tes ho-MŪ e-PÌ to af-TÓ.

---

[2] Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.

καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι.

ke e-GÉ-ne-to ÁPH-nō ek tū ū-ra-NŪ ÎÍ-khos HŌS-per phe-ro-MÉ-nīs pno-ÎS vi-AÍ-as ke ep-LÎÍ-rō-sen HÓ-lon ton OÌ-kon HŪ ÎÍ-san ka-THÎ-me-noi.

---

[3] They saw what seemed to be tongues of fire that separated and came to rest on each of them.

καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, καὶ ἐκάθισεν ἐφ' ἕνα ἕκαστον αὐτῶν,

ke ŌPH-thī-san af-TOIS di-a-me-ri-ZÓ-me-nai GLŌS-sai hō-SÎÍ py-RÓS, ke e-KÁ-thi-sen eph' HÉ-na HÉK-as-ton af-TŌN,

---

[4] All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.

ke ep-LÎS-thī-san PÁN-tes PNÉV-ma-tos ha-GÍ-u, ke ÎRK-san-to la-LÊÍN he-TÉ-rais GLŌS-sais ka-THŌS to PNÉV-ma e-DÍ-du a-po-PHTHÉNG-ges-thai af-TOIS.

---

[14] Then Peter stood up with the Eleven, raised his voice and addressed the crowd: 'Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say.'

Σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἕνδεκα ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγξατο αὐτοῖς· ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἰερουσαλὴμ πάντες, τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου.

Sta-THĪS de ho PÉT-ros SÝN tois HÉN-de-ka e-PĪÍ-ren tīn phō-NĪN af-TŪ ke a-peph-THÉNG-ksa-to af-TOIS: ÁN-dres Yi-ū-DÉ-oi ke hoi ka-toi-KŪN-tes Yi-e-rū-sa-LĪM PÁN-tes, TŪ-to hy-MĪN gnōs-TÒN ÉS-tō ke e-nō-TÍ-sas-the ta HRĪÍ-ma-TÁ mu.

---

[23] This man was handed over to you by God's deliberate plan and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.

τοῦτον τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον λαβόντες, διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε·

TŪ-ton tī hō-riz-MÉ-nī vu-LĪÍ ke pro-GNŌÍ-sei tū the-ŪÍ ÉK-do-ton la-VÓN-tes, di-À khi-RÒS a-NÓ-mōn pros-PĪÍK-san-tes a-NĪÍ-la-te:

---

[24] But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.

ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ·

HÒN ho the-ÒS a-NÉS-tī-sen LÝ-sas tas ō-DĪÍ-nas tū tha-NÁ-tu, ka-THÓTI ŪK ĪN dy-na-TÒN kra-TĪÍ-sthai af-TÒN hyp' af-TŪ:

---

[32] God has raised this Jesus to life, and we are all witnesses of it.

τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες.

TŪ-ton ton Yi-ī-SŪN a-NÉS-tī-sen ho the-ÓS, HŪ PÁN-tes hī-MĪÍS ÉZ-men MÁR-ty-res.

---

[38] Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.'

Πέτρος δὲ πρὸς αὐτούς· μετανοήσατε, φησίν, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν, καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος.

PÉT-ros de pròs af-TŪS: me-ta-no-ĪÍ-sa-te, phī-SÍN, ke vap-tis-THĪÍ-tō HÉK-as-tos hy-MŌN e-PÌ tō o-NÓ-ma-ti Yi-ī-SŪ Khri-STŪ eis Á-phe-sin tōn ha-mar-ti-ŌN hy-MŌN, ke LĪÍM-pses-the tīn dō-re-ÀN tū ha-GÍ-u PNÉV-ma-tos.

---

[42] They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.

ĪÍ-san de pros-kar-te-RŪN-tes tī di-da-KHĪÍ tōn a-pos-TÓ-lōn ke tī koi-nō-NÍ-a, tī KLÁ-sei tū ÁR-tu ke tais pros-ev-KHĀÍS.

---

[44] All the believers were together and had everything in common.

πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινά,

PÁN-tes de hoi pis-TÉF-on-tes ĪÍ-san e-PÌ to af-TÒ ke ĪÍ-khon HÁ-pan-ta koi-NÁ,

---

[47] praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σῳζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό.

ai-NŪN-tes ton the-ÒN ke É-khon-tes KHÁ-rin pròs HÓ-lon ton la-ÓN. ho de KÝ-ri-os pro-se-TÍ-thei tūs sōi-zo-MÉ-nus KATH' hī-MÉ-ran e-PÌ to af-TÓ.

CHAPTER 3: THE HEALING AT THE BEAUTIFUL GATE AND PETER'S SECOND SERMON

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[6] Then Peter said, 'Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk.'

εἶπεν δὲ Πέτρος· ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, ὃ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγειρε καὶ περιπάτει.

ÍÍ-pen de PÉT-ros: ar-GÝ-ri-on ke khry-SÍ-on ŪKH hy-PÁR-khei moi, HÒ de É-khō TŪ-TÓ SOI DÍ-dō-mi: en tō o-NÓ-ma-ti Yi-ī-SŪ Khri-STŪ tū Na-zō-RÉ-u É-gei-re ke pe-ri-PÁ-tei.

[15] You killed the author of life, but God raised him from the dead. We are witnesses of this.

τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.

ton de ar-khī-GÒN tīs zō-ÍS a-pek-TÍÍ-na-te, HÒN ho the-ÒS ÍÍ-gei-ren ek nek-RŌN, HŪ hī-MÍÍS MÁR-ty-RÉS ÉZ-men.

[19] Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,

μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας,

me-ta-no-ÍÍ-sa-te ŪN ke e-pi-STRÉPS-sa-te eis to ek-sa-leip-THÍÍ-nai hy-MŌN tas ha-mar-TÍ-as,

CHAPTER 4: PETER AND JOHN BEFORE THE SANHEDRIN

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[12] Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.'

καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

ke ŪK ÉS-tin en ÁL-lō ū-de-NÌ hī sō-tī-RÍ-a: ū-DÈ gàr Ó-no-MÁ É-stin HÉ-te-ron hy-PÒ ton ū-ra-NÒN to de-do-MÉ-non en an-THRŌ-pois en HŌÍ DÍÍ sō-THÍÍ-nai hī-MÂS.

[13] When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus.

Θεωροῦντες δὲ τὴν τοῦ Πέτρου καὶ Ἰωάννου παρρησίαν καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσιν καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν,

The-ō-RŪN-tes de tīn tū PÉT-ru ke Yi-ō-ÁN-nu par-rī-SÍ-an ke ka-ta-la-BÓ-me-noi HÓ-ti ÁN-thrō-poi a-GRÁM-ma-TOÍ ei-SÍN ke i-di-Ō-TAI, e-THÁF-ma-zon, e-pe-GÍ-nōs-KÓN te af-TŪS HÓ-ti SÝN tō Yi-ī-SŪ ÍÍ-san,

[19] But Peter and John replied, 'Which is right in God's eyes: to listen to you, or to him? You be the judges!'

ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπαν πρὸς αὐτούς· εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ κρίνατε·

ho de PÉT-ros ke Yi-ō-ÁN-nīs a-po-kri-THÉN-tes ÍÍ-pan pròs af-TŪS: EI DÍ-kai-ÓN É-stin e-NŌ-pi-on tū the-ŪÍ hy-MŌN a-KŪ-ein MÂL-lon ÍÍ tū the-ŪÍ KRÍ-na-te:

[29] Now, Lord, consider their threats and enable your servants to speak your word with great boldness.

καὶ τὰ νῦν, κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου,

ke ta NỤN, KÝ-ri-e, ÉP-i-de e-PÌ tas a-pei-LÀS af-TŌN, ke DÒS tois DŪ-lois su me-TÀ par-rī-SÍ-as PÁ-sīs la-LĒÍN ton LÓ-gon su,

[32] All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had.

Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία, καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά.

tū de PLĪÍ-thus tōn pis-tef-SÁN-tōn ĪN hī kar-DÍ-a ke hī psy-KHĪ MÍ-a, ke ū-DÈ HĪÍS ti tōn hy-par-KHÓN-tōn af-TŌ ÉL-e-gen ÍD-i-on ĪÍ-nai, ALL' ĪN af-TOIS HÁ-pan-ta koi-NÁ.

CHAPTER 5: ANANIAS AND SAPPHIRA; THE APOSTLES BEFORE THE SANHEDRIN

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[3] Then Peter said, 'Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?'

εἶπεν δὲ ὁ Πέτρος· Ἀνανία, διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου;

ĪÍ-pen de ho PÉT-ros: Ha-na-NÍ-a, di-À TÍ ep-LĪÍ-rō-sen ho sa-ta-NÂS tīn kar-DÍ-an su, PSÉV-sas-thaí se to PNÉV-ma to HÁ-gi-on ke nos-phÍ-sas-thai a-PÒ tīs ti-MĪS tū khō-RÍ-u?

---

[29] Peter and the other apostles replied: 'We must obey God rather than human beings!'

ἀποκριθεὶς δὲ Πέτρος καὶ οἱ ἀπόστολοι εἶπαν· πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.

a-po-kri-THĪS de PÉT-ros ke hoi a-PÓS-to-loi ĪÍ-pan: pei-thar-KHĪÍN DĪÍ the-Ō MÂL-lon ĪÍ an-THRŌ-pois.

---

[38] 'Therefore, in the present case I advise you: Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail.'

καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἄφετε αὐτούς· ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται·

ke ta NῩN LÉ-gō hy-MĪN, a-PÓS-tī-te a-PÒ tōn an-THRŌ-pōn TŪ-tōn ke Á-phe-te af-TŪS: HÓ-ti e-ÀN ĪÍ ek-SÌ an-THRŌ-pōn hī vu-LĪÍ HAF-tī ĪÍ to ÉR-gon TŪ-to, ka-ta-ly-THĪÍ-se-tai:

---

[39] But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God.'

εἰ δὲ ἐκ θεοῦ ἐστιν, οὐ δυνήσεσθε καταλῦσαι αὐτούς, μήποτε καὶ θεομάχοι εὑρεθῆτε.

EI de ek the-ŪÍ É-stin, ŪÍ dy-NĪÍ-ses-the ka-ta-LŪÍ-sai af-TŪS, MĪÍ-po-te ke the-o-MÁ-khoi hev-re-THĪÍ-te.

CHAPTER 6: THE SEVEN DEACONS AND THE ARREST OF STEPHEN

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[1] In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.

Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν.

En de tais hī-MÉ-rais TAŪ-tais plī-thy-NÓN-tōn tōn ma-thī-TŌN e-GÉ-ne-to gon-gys-MÒS tōn Hel-lī-nis-TŌN pròs tūs He-VRÉÍ-us HÓ-ti pa-re-the-ō-RŪN-to en tī di-a-ko-NÍ-a tī kath-ī-me-ri-NĪÍ hai KHĪÍ-rai af-TŌN.

---

[3] Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them

ἐπισκέψασθε δέ, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτά, πλήρεις πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης·

e-pi-SKÉPS-sas-the DÉ, a-del-PHOÍ, ÁN-dras ek-SÌ hy-MŌN mar-ty-rū-MÉ-nus hep-TÁ, PLĪ-reis PNÉV-ma-tos ke so-PHÍ-as, HŪS ka-ta-STĪ́-so-men e-PÌ tīs KHRĪ-as TAŪ-tīs:

---

[7] So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.

Καὶ ὁ λόγος τοῦ θεοῦ ηὔξανεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἰερουσαλὴμ σφόδρα, πολύς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

Ke ho LÓ-gos tū the-ŪÍ ĪFK-sa-nen, ke ep-lī-THÝN-e-to ho a-rith-MÒS tōn ma-thī-TŌN en Yi-e-rū-sa-LĪM SPHÓ-dra, po-LÝS te ÓKH-los tōn hi-e-RÉ-ōn hy-PĪ́-ku-on tī PÍS-tei.

CHAPTER 7: STEPHEN'S SPEECH AND MARTYRDOM

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[2] To this he replied: 'Brothers and fathers, listen to me! The God of glory appeared to our father Abraham while he was still in Mesopotamia, before he lived in Harran.'

ὁ δὲ ἔφη· ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν,

ho de É-phī: ÁN-dres a-del-PHOÌ ke pa-TÉ-res, a-KŪ-sa-te. ho the-ÒS tīs DÓK-sīs ŌPH-thī tō pat-RÌ hī-MŌN A-vra-ÀM ÓN-ti en tī Me-so-po-ta-MÍ-a PRÌN ĪÍ ka-toi-KĪ́-sai af-TÒN en Khar-RÁN,

---

[51] 'You stiff-necked people! Your hearts and ears are still uncircumcised. You are just like your ancestors: You always resist the Holy Spirit!'

Σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίαις καὶ τοῖς ὠσίν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς.

Sklī-ro-TRÁ-khī-loi ke a-pe-RÍT-mī-toi kar-DÍ-ais ke tois ō-SÍN, hy-MĪ́S a-eì tō PNÉV-ma-ti tō ha-GÍ-ō an-ti-PÍP-te-te, hōs hoi pa-TÉ-res hy-MŌN ke hy-MĪ́S.

---

[55] But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God.

ὑπάρχων δὲ πλήρης πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ θεοῦ,

hy-PÁR-khōn de PLĪ-rīs PNÉV-ma-tos ha-GÍ-u a-te-NÍ-sas eis ton ū-ra-NÒN ĪÍ-den DÓK-san the-ŪÍ ke Yi-ī-SŪN hes-TŌ-ta ek dek-si-ŌN tū the-ŪÍ,

---

[59] While they were stoning him, Stephen prayed, 'Lord Jesus, receive my spirit.'

καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα· κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.

ke e-li-tho-VÓ-lun ton STÉ-pha-non e-pi-ka-LŪ-me-non ke LÉ-gon-ta: KÝ-ri-e Yi-ī-SŪ, DÉK-sai to PNÉV-MÁ mu.

---

[60] Then he fell on his knees and cried out, 'Lord, do not hold this sin against them.' When he had said this, he fell asleep.

θεὶς δὲ τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ· κύριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην. καὶ τοῦτο εἰπὼν ἐκοιμήθη.

THĪS de ta GÓ-na-ta ÉK-rak-sen phō-NĪ́ me-GÁ-lī: KÝ-ri-e, mī STĪ́-sīs af-TOIS tīn ha-mar-TÍ-an TAŪ-tīn. ke TŪ-to ei-PŌN e-koi-MĪ́-thī.

CHAPTER 8: PHILIP IN SAMARIA AND THE ETHIOPIAN EUNUCH

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[1] And Saul approved of their killing him. On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.

Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἰεροσολύμοις· πάντες δὲ διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων.

SAF-los de ĪN sy-nef-do-KŌN tī a-nai-RÉ-sei af-TŪ. E-GÉ-ne-to de en e-KĪÍ-nī tī hī-MÉ-ra di-ōg-MÒS MÉ-gas e-PÌ tīn ek-klī-SÍ-an tīn en Hi-e-ro-so-LÝ-mois: PÁN-tes de di-es-PÁR-ī-san ka-TÀ tas KHŌ-ras tīs Yi-ū-DÉ-as ke Sa-ma-RĪÍ-as PLĪN tōn a-pos-TÓ-lōn.

---

[4] Those who had been scattered preached the word wherever they went.

Οἱ μὲν οὖν διασπαρέντες διῆλθον εὐαγγελιζόμενοι τὸν λόγον.

Hoi MÈN ŪN di-as-pa-RÉN-tes di-ĪL-thon ev-an-ge-li-ZÓ-me-noi ton LÓ-gon.

---

[26] Now an angel of the Lord said to Philip, 'Go south to the road — the desert road — that goes down from Jerusalem to Gaza.'

Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων· ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν, αὕτη ἐστὶν ἔρημος.

ÁN-ge-los de ky-RÍ-u e-LÁ-lī-sen pròs PHÍ-lip-pon LÉ-gōn: a-NÁS-tī-thi ke po-RÉF-u ka-TÀ me-sīm-vrí-an e-PÌ tīn ho-DÒN tīn ka-ta-VÉ-nū-san a-PÒ Yi-e-rū-sa-LĪM eis GÁ-zan, HAF-tī É-stin É-rī-mos.

---

[35] Then Philip began with that very passage of Scripture and told him the good news about Jesus.

ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.

a-NOÍ-ksa-s de ho PHÍ-lip-pos to STÓ-ma af-TŪ ke ark-SÁ-me-nos a-PÒ tīs gra-PHĪS TAŪ-tīs ev-ī-an-ge-LÍ-sa-to af-TŌ ton Yi-ī-SŪN.

CHAPTER 9: THE CONVERSION OF SAUL AND PETER'S HEALINGS

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[3] As he neared Damascus on his journey, suddenly a light from heaven flashed around him.

ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, ἐξαίφνης τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ,

en de tō po-RÉF-es-thai e-GÉ-ne-to af-TÒN en-GÍ-zein tī Da-mas-KŌ, ek-SÁIF-nīs te af-TÒN pe-ri-ĪS-trap-sen PHŌS ek tū ū-ra-NŪ,

---

[4] He fell to the ground and heard a voice say to him, 'Saul, Saul, why do you persecute me?'

καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ· Σαοὺλ Σαούλ, τί με διώκεις;

ke pe-SŌN e-PÌ tīn GĪN ĪÍ-ku-sen phō-NĪN LÉ-gū-san af-TŌ: Sa-ŪL Sa-ŪL, TÍ me di-Ō-keis?

---

[5] 'Who are you, Lord?' Saul asked. 'I am Jesus, whom you are persecuting,' he replied.

εἶπεν δέ· τίς εἶ, κύριε; ὁ δέ· ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις·

ĪÍ-pen DÉ: TÍS ĪÍ, KÝ-ri-e? ho DÉ: e-GŌ ĪÍ-mi Yi-ī-SŪS HÒN SÝ di-Ō-keis:

---

[15] But the Lord said to Ananias, 'Go! This man is my chosen instrument to proclaim my name to the Gentiles and their kings and to the people of Israel.'

εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος· πορεύου, ὅτι σκεῦος ἐκλογῆς ἐστίν μοι οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσραήλ·

ÍÍ-pen de pròs af-TÒN ho KÝ-ri-os: po-RÉF-ū, HÓ-ti SKĒÍ-os ek-lo-GĪS É-stín moi HŪ-tos tū vas-TÁ-sai to Ó-no-MÁ mu e-NŌ-pi-on e-THNŌN te ke va-si-LÉ-ōn yi-ŌN te Is-ra-ĪL:

---

[31] Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace and was strengthened. Living in the fear of the Lord and encouraged by the Holy Spirit, it increased in numbers.

Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο.

Hī MÈN ŪN ek-klī-SÍ-a KATH' HÓ-līs tīs Yi-ū-DÉ-as ke Ga-li-LÉ-as ke Sa-ma-RĪÍ-as ÍÍ-khen ei-RĪÍ-nīn oi-ko-do-mū-MÉ-nī ke po-rev-o-MÉ-nī tō PHÓ-vō tū ky-RÍ-u ke tī pa-rak-LĪÍ-sei tū ha-GÍ-u PNÉV-ma-tos e-plī-THÝN-e-to.

CHAPTER 10: CORNELIUS AND THE GENTILES RECEIVE THE SPIRIT

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[15] The voice spoke to him a second time, 'Do not call anything impure that God has made clean.'

καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν· ἃ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοίνου.

ke phō-NĪ PÁ-lin ek dev-TÉ-ru pròs af-TÓN: HÀ ho the-ÒS e-ka-THÁR-i-sen SÝ mī KOÍ-nu.

---

[34] Then Peter began to speak: 'I now realize how true it is that God does not show favoritism'

ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν· ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπολήμπτης ὁ θεός,

a-NOÍ-ksa-s de PÉT-ros to STÓ-ma ÍÍ-pen: ep' a-lī-THĪÍ-as ka-ta-lam-BÁ-no-mai HÓ-ti ŪK ÉS-tin pro-sō-po-LĪÍM-ptīs ho the-ÓS,

---

[36] You know the message God sent to the people of Israel, announcing the good news of peace through Jesus Christ, who is Lord of all.

τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, οὗτός ἐστιν πάντων κύριος·

ton LÓ-gon HÒN a-PÉS-tei-len tois yi-OÌS Is-ra-ĪL ev-an-ge-li-ZÓ-me-nos ei-RĪÍ-nīn di-À Yi-ī-SŪ Khri-STŪ, HŪ-TÓS É-stin PÁN-tōn KÝ-ri-os:

---

[44] While Peter was still speaking these words, the Holy Spirit came on all who heard the message.

Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.

É-ti la-LŪN-tos tū PÉT-ru ta HRĪÍ-ma-ta TAŪ-ta e-PÉ-pe-sen to PNÉV-ma to HÁ-gi-on e-PÌ PÁN-tas tūs a-KŪ-on-tas ton LÓ-gon.

CHAPTER 11: PETER'S REPORT TO JERUSALEM AND THE CHURCH AT ANTIOCH

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[18] When they heard this, they had no further objections and praised God, saying, 'So then, even to Gentiles God has granted repentance that leads to life.'

ἀκούσαντες δὲ ταῦτα ἡσύχασαν καὶ ἐδόξασαν τὸν θεὸν λέγοντες· ἄρα καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

a-KŪ-san-tes de TAŪ-ta ī-SÝ-kha-san ke e-DÓK-sa-san ton the-ÒN LÉ-gon-tes: ÁR-a ke tois ÉTH-ne-sin ho the-ÒS tīn me-TÁ-noi-an eis zō-ĪN É-dō-ken.

---

[26] and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch.

καὶ εὑρὼν ἤγαγεν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

ke hev-RŌN ĪÍ-ga-gen eis An-ti-Ó-khi-an. e-GÉ-ne-to de af-TOIS ke e-ni-af-TÒN HÓ-lon sy-nakth-THĪÍ-nai en tī ek-klī-SÍ-a ke di-DÁK-sai ÓKH-lon hi-ka-NÓN, khrī-ma-TÍ-sai te PRŌ-tōs en An-ti-o-KHĪÍ-a tūs ma-thī-TÀS Khris-tia-NŪS.

CHAPTER 12: THE EXECUTION OF JAMES AND PETER'S MIRACULOUS ESCAPE

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[1] It was about this time that King Herod arrested some who belonged to the church, intending to persecute them.

Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.

Kat' e-KĪÍ-non de ton kai-RÒN e-PÉ-va-len Hī-RŌ-dīs ho va-si-LÈFS tas KHĪÍ-ras ka-KŌÍ-sai TI-nas tōn a-PÒ tīs ek-klī-SÍ-as.

---

[7] Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. 'Quick, get up!' he said, and the chains fell off Peter's wrists.

καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν λέγων· ἀνάστα ἐν τάχει. καὶ ἐξέπεσαν αὐτοῦ αἱ ἁλύσεις ἐκ τῶν χειρῶν.

ke i-DŪ ÁN-ge-los ky-RÍ-u e-PÉS-tī ke PHŌS ÉL-amp-sen en tō oi-KĪÍ-ma-ti: pa-TÁK-sas de tīn plev-RÀN tū PÉT-ru ĪÍ-gei-ren af-TÒN LÉ-gōn: a-NÁS-ta en TÁ-khei. ke ek-SÉ-pe-san af-TŪ hai ha-LÝ-seis ek tōn khi-RŌN.

---

[24] But the word of God continued to spread and flourish.

Ὁ δὲ λόγος τοῦ θεοῦ ηὔξανεν καὶ ἐπληθύνετο.

ho de LÓ-gos tū the-ŪÍ ĪFK-sa-nen ke e-plī-THÝN-e-to.

CHAPTER 13: THE FIRST MISSIONARY JOURNEY — PAUL'S SERMON AT PISIDIAN ANTIOCH

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[2] While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.'

λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον· ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.

lei-tur-GŪN-tōn de af-TŌN tō ky-RÍ-ō ke nīs-tef-ÓN-tōn ĪÍ-pen to PNÉV-ma to HÁ-gi-on: a-pho-RÍ-sa-te DĪÍ moi ton Bar-NÁ-van ke SAF-lon eis to ÉR-gon HÒ pros-KÉK-lī-mai af-TŪS.

---

[38] Therefore, my friends, I want you to know that through Jesus the forgiveness of sins is proclaimed to you.

γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται,

gnōs-TÒN ŪN ÉS-tō hy-MĪN, ÁN-dres a-del-PHOÍ, HÓ-ti di-À TŪ-tu hy-MĪN Á-phe-sis ha-mar-ti-ŌN ka-tan-GÉL-le-tai,

---

[46] Then Paul and Barnabas answered them boldly: 'We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles.'

παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπαν· ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ· ἐπειδὴ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη.

par-rī-si-a-SÁ-me-noí te ho PAF-los ke ho Bar-NÁ-vas ĪÍ-pan: hy-MĪN ĪN a-nan-KĀÍ-on PRŌ-ton la-lī-THĪÍ-nai ton LÓ-gon tū the-ŪÍ: e-pei-DĪÍ a-pō-THĪÍS-the af-TÒN ke ŪK ak-SÍ-us KRÍ-ne-te he-af-TŪS tīs ai-ō-NÍ-u zō-ĪS, i-DŪ stre-PHÓ-me-tha eis ta ÉTH-nī.

---

[47] For this is what the Lord has commanded us: I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.'

οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος· τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

HŪ-tōs gàr en-TÉ-tal-tai hī-MĪN ho KÝ-ri-os: TÉ-thei-KÁ se eis PHŌS e-THNŌN tū ĪÍ-NAÍ se eis sō-tī-RÍ-an HÉ-ōs es-KHÁ-tu tīs GĪS.

CHAPTER 14: ICONIUM, LYSTRA, DERBE, AND THE RETURN TO ANTIOCH

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[15] 'Friends, why are you doing this? We too are only human, like you. We are bringing you good news, telling you to turn from these worthless things to the living God, who made the heavens and the earth and the sea and everything in them.'

καὶ λέγοντες· ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς·

ke LÉ-gon-tes: ÁN-dres, TÍ TAŪ-ta poi-ĪÍ-te? ke hī-MĪÍS ho-moi-o-pa-THĪÍS ÉZ-men hy-MĪN ÁN-thrō-poi, ev-an-ge-li-ZÓ-me-noi hy-MÂS a-PÒ TŪ-tōn tōn ma-TÉ-ōn e-pi-STRÉF-ein e-PÌ the-ÒN ZŌN-ta, HÒS e-POÍ-ī-sen ton ū-ra-NÒN ke tīn GĪN ke tīn THÁL-as-san ke PÁN-ta ta en af-TOIS:

---

[22] strengthening the disciples and encouraging them to remain true to the faith. 'We must go through many hardships to enter the kingdom of God,' they said.

ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

e-pi-stī-RÍ-zon-tes tas psy-KHÀS tōn ma-thī-TŌN, pa-ra-ka-LŪN-tes em-MÉ-nein tī PÍS-tei ke HÓ-ti di-À pol-LŌN THLÍP-se-ōn DĪÍ hī-MÂS eis-el-THĪÍN eis tīn va-si-LÍ-an tū the-ŪÍ.

CHAPTER 15: THE JERUSALEM COUNCIL

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[1] Certain people came down from Judea to Antioch and were teaching the believers: 'Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.'

Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς ὅτι ἐὰν μὴ περιτμηθῆτε τῷ ἔθει τῷ Μωϋσέως, οὐ δύνασθε σωθῆναι.

Ke TI-nes ka-tel-THÓN-tes a-PÒ tīs Yi-ū-DÉ-as e-DÍ-das-kon tūs a-del-PHŪS HÓ-ti e-ÀN mī pe-rit-mī-THĪÍ-te tō É-thei tō Mō-ü-SÉ-ōs, ŪÍ DÝ-nas-the sō-THĪÍ-nai.

[8] God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us.

καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς δοὺς τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν,

ke ho kar-di-o-GNŌS-tīs the-ÒS e-mar-TÝ-rī-sen af-TOIS DŪS to PNÉV-ma to HÁ-gi-on ka-THŌS ke hī-MĪN,

[10] Now then, why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear?

νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;

NỤN ŪN TÍ pei-RÁ-ze-te ton the-ÓN, e-pi-THĪÍ-nai zy-GÒN e-PÌ ton TRÁ-khī-lon tōn ma-thī-TŌN HÒN ŪÍ-te hoi pa-TÉ-res hī-MŌN ŪÍ-te hī-MĪÍS is-KHÝS-sa-men vas-TÁ-sai?

[11] No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.'

ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύομεν σωθῆναι καθ' ὃν τρόπον κἀκεῖνοι.

AL-là di-À tīs KHÁ-ri-tos tū ky-RÍ-u Yi-ī-SŪ pis-TÉF-o-men sō-THĪÍ-nai KATH' HÒN TRÓ-pon ka-KĪÍ-noi.

[28] It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements:

ἔδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τούτων τῶν ἐπάναγκες·

É-dok-sen gàr tō PNÉV-ma-ti tō ha-GÍ-ō ke hī-MĪN mī-DÈN PLÉ-on e-pi-TÍ-thes-thai hy-MĪN BÁR-os PLĪN TŪ-tōn tōn e-PÁ-nan-kes:

CHAPTER 16: THE MACEDONIAN CALL AND THE PHILIPPIAN JAILER

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[6] Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia.

Διῆλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ·

Di-ĪL-thon de tīn Phry-GÍ-an ke Ga-la-ti-KĪN KHŌ-ran, kō-ly-THÉN-tes hy-PÒ tū ha-GÍ-u PNÉV-ma-tos la-LĪÍ-sai ton LÓ-gon en tī A-SÍ-a:

[9] During the night Paul had a vision of a man of Macedonia standing and begging him, 'Come over to Macedonia and help us.'

καὶ ὅραμα διὰ νυκτὸς τῷ Παύλῳ ὤφθη· ἀνήρ τις Μακεδὼν ἦν ἑστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων· διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν.

ke HÓ-ra-ma di-À nyk-TÒS tō PAF-lō ŌPH-thī: a-NĪR tis Ma-ke-DŌN ĪN hes-TŌS ke pa-ra-ka-LŌN af-TÒN ke LÉ-gōn: di-a-VÀS eis Ma-ke-do-NÍ-an bo-ĪÍ-thī-son hī-MĪN.

[25] About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them.

Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σιλᾶς προσευχόμενοι ὕμνουν τὸν θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι·

ka-TÀ de to me-so-NÝK-ti-on PAF-los ke Si-LÂS pros-ev-KHÓ-me-noi HÝM-nun ton the-ÓN, e-pī-kro-ŌN-to de af-TŌN hoi DÉZ-mi-oi:

[30] He then brought them out and asked, 'Sirs, what must I do to be saved?'

καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη· κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;

ke pro-a-ga-GŌN af-TŪS ÉK-sō É-phī: KÝ-ri-oi, TÍ me DĪÍ poi-ĪÍN HÍ-na sō-THŌ?

[31] They replied, 'Believe in the Lord Jesus, and you will be saved — you and your household.'

οἱ δὲ εἶπαν· πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.

hoi de ĪÍ-pan: PÍS-tef-son e-PÌ ton KÝ-ri-on Yi-ī-SŪN, ke sō-THĪÍ-sī SÝ ke ho OÌ-KÓS su.

CHAPTER 17: THESSALONICA, BEREA, AND PAUL'S SPEECH ON THE AREOPAGUS

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[2] As was his custom, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures,

κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν,

ka-TÀ de to ei-ō-THÒS tō PAF-lō eis-ĪL-then pròs af-TŪS ke e-PÌ SÁB-ba-ta TRÍ-a di-e-LEK-sa-to af-TOIS a-PÒ tōn gra-PHŌN,

[11] Now the Berean Jews were of more noble character than those in Thessalonica, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.

οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως.

HŪ-toi de ĪÍ-san ev-ge-NÉS-te-roi tōn en Thes-sa-lo-NÍ-kī, HOÍ-ti-nes e-DÉK-san-to ton LÓ-gon me-TÀ PÁ-sīs pro-thy-MÍ-as, KATH' hī-MÉ-ran a-na-KRÍ-non-tes tas gra-PHÀS EI É-khoi TAŪ-ta HŪ-tōs.

[22] Paul then stood up in the meeting of the Areopagus and said: 'People of Athens! I see that in every way you are very religious.'

Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη· ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ·

Sta-THĪS de ho PAF-los en MÉ-sō tū A-RĪÍ-u PÁ-gu É-phī: ÁN-dres A-thī-NÉ-oi, ka-TÀ PÁN-ta hōs dei-si-dai-mo-NES-te-rus hy-MÂS the-ō-RŌ:

[24] The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands.

ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ,

ho the-ÒS ho poi-ĪÍ-sas ton KÓZ-mon ke PÁN-ta ta en af-TŌ, HŪ-tos ū-ra-NŪ ke GĪS hy-PÁR-khōn KÝ-ri-os ŪK en khei-ro-poi-ĪÍ-tois na-OÌS ka-toi-KĪÍ,

[27] God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us.

ζητεῖν τὸν θεόν, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, καί γε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα.

zī-TĪÍN ton the-ÓN, EI ÁR-a ge psī-la-PHĪÍ-sei-an af-TÒN ke HÉF-roi-en, KAÍ ge ŪÍ mak-RÀN a-PÒ he-NÒS he-KÁS-tu hī-MŌN hy-PÁR-khon-ta.

[28] 'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς καί τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν· τοῦ γὰρ καὶ γένος ἐσμέν.

en af-TŌ gàr ZŌÍ-men ke ki-NŪÍ-me-tha ke EZ-mén, hōs KAÍ TI-nes tōn KATH' hy-MÂS poi-ī-TŌN ei-RĪÍ-ka-sin: tū gàr ke GÉ-nos EZ-mén.

[30] In the past God overlooked such ignorance, but now he commands all people everywhere to repent.

τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πάντας πανταχοῦ μετανοεῖν,

tūs MÈN ŪN KHRÓN-us tīs ag-NÓI-as hy-pe-ri-DŌN ho the-ÒS ta NỤN pa-ran-GÉL-lei tois an-THRŌ-pois PÁN-tas pan-ta-KHŪÍ me-ta-no-ĪÍN,

CHAPTER 18: CORINTH, APOLLOS, AND THE THIRD JOURNEY BEGINS

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[9] One night the Lord spoke to Paul in a vision: 'Do not be afraid; keep on speaking, do not be silent.'

Εἶπεν δὲ ὁ κύριος ἐν νυκτὶ δι' ὁράματος τῷ Παύλῳ· μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς,

ĪÍ-pen de ho KÝ-ri-os en nyk-TÌ di' ho-RÁ-ma-tos tō PAF-lō: mī pho-BŪ, AL-là LÁ-lei ke mī si-ō-PĪÍ-sīs,

[24] Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures.

Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς.

Yi-ū-DÉ-os DÉ tis A-pol-LŌS o-NÓ-ma-ti, A-lek-san-DRÈFS tō GÉ-nei, a-NĪĪR LÓ-gi-os, ka-TĪN-tī-sen eis É-phe-son, dy-na-TÒS ŌN en tais gra-PHĀÍS.

CHAPTER 19: EPHESUS — THE DISCIPLES OF JOHN, THE RIOT OF THE SILVERSMITHS

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[2] and asked them, 'Did you receive the Holy Spirit when you believed?' They answered, 'No, we have not even heard that there is a Holy Spirit.'

εἶπέν τε πρὸς αὐτούς· εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ πρὸς αὐτόν· ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν ἠκούσαμεν.

ĪÍ-PÉN te pròs af-TŪS: EI PNÉV-ma HÁ-gi-on e-LÁ-ve-te pis-TÉF-san-tes? hoi de pròs af-TÓN: ALL' ū-DÈ EI PNÉV-ma HÁ-gi-ÓN É-stin ī-KŪ-sa-men.

[20] In this way the word of the Lord spread widely and grew in power.

Οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος ηὔξανεν καὶ ἴσχυεν.

HŪ-tōs ka-TÀ KRÁ-tos tū ky-RÍ-u ho LÓ-gos ĪFK-sa-nen ke ÍS-khy-en.

[27] There is danger not only that our trade will lose its good name, but also that the temple of the great goddess Artemis will be discredited; and the goddess herself, who is worshiped throughout the province of Asia and the world, will be robbed of her divine majesty.'

οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐθὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

ŪÍ MÓ-non de TŪ-to kin-dy-NÉF-ei hī-MĪN to MÉ-ros eis a-pe-leg-MÒN el-THĪÍN, AL-là ke to tīs me-GÁ-līs the-ÂS Ar-TÉ-mi-dos hie-RÒN eis ū-THÈN lo-gis-THĪÍ-nai, MÉL-lein te ke ka-thai-RĪÍ-sthai tīs me-ga-lei-ÓTĪ-tos af-TĪS HĪN HÓ-lī hī A-SÍ-a ke hī oi-kū-MÉ-nī SÉ-ve-tai.

CHAPTER 20: THE FAREWELL TO THE EPHESIAN ELDERS

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[7] On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.

Ἐν δὲ τῇ μιᾷ τῶν σαββάτων συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέν τε τὸν λόγον μέχρι μεσονυκτίου.

En de tī mi-Â tōn sab-BÁ-tōn sy-nīg-MÉ-nōn hī-MŌN KLÁ-sai ÁR-ton, ho PAF-los di-e-LÉ-ge-to af-TOIS, MÉL-lōn ek-si-É-nai tī e-PAF-ri-on, pa-RÉ-tei-NÉN te ton LÓ-gon MÉ-khri me-so-nyk-TÍ-u.

---

[24] However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me — the task of testifying to the good news of God's grace.

ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ ὡς τελειῶσαι τὸν δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ.

ALL' ū-de-NÒS LÓ-gu poi-ŪÍ-mai tīn psy-KHĪN ti-MÍ-an e-maf-TŌ hōs te-lei-ŌÍ-sai ton DRÓ-mon mu ke tīn di-a-ko-NÍ-an HĪN É-la-von pa-RÀ tū ky-RÍ-u Yi-ī-SŪ, di-a-mar-TÝ-ras-thai to ev-an-GÉ-li-on tīs KHÁ-ri-tos tū the-ŪÍ.

---

[28] Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.

pro-SÉ-khe-te he-af-TOIS ke pan-TÌ tō poim-NÍ-ō, en HŌÍ hy-MÂS to PNÉV-ma to HÁ-gi-on É-the-to e-pi-SKÓ-pus, poi-MÉ-nein tīn ek-klī-SÍ-an tū the-ŪÍ, HĪN pe-ri-e-poi-ĪÍ-sa-to di-À tū HÉ-ma-tos tū i-DÍ-u.

---

[32] Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified.

καὶ τὰ νῦν παρατίθεμαι ὑμᾶς τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.

ke ta NỤN pa-ra-TÍ-the-mai hy-MÂS tō the-Ō ke tō LÓ-gō tīs KHÁ-ri-tos af-TŪ tō dy-na-MÉ-nō oi-ko-do-MĪÍ-sai ke DŪÍ-nai tīn klī-ro-no-MÍ-an en tois hī-gi-az-MÉ-nois PÂ-sin.

---

[35] In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: It is more blessed to give than to receive.'

πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν· μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν.

PÁN-ta hy-PÉ-deik-sa hy-MĪN HÓ-ti HŪ-tōs ko-pi-ŌN-tas DĪÍ an-ti-lam-BÁ-nes-thai tōn as-the-NŪN-tōn, mnī-mo-NÉF-ein te tōn LÓ-gōn tū ky-RÍ-u Yi-ī-SŪ HÓ-ti af-TÒS ĪÍ-pen: ma-KÁ-ri-ÓN É-stin MÂL-lon di-DÓ-nai ĪÍ lam-BÁ-nein.

CHAPTER 21: PAUL'S JOURNEY TO JERUSALEM AND HIS ARREST

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[13] Then Paul answered, 'Why are you weeping and breaking my heart? I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus.'

τότε ἀπεκρίθη ὁ Παῦλος· τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς Ἰερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.

TÓ-te a-pe-KRÍ-thī ho PAF-los: TÍ poi-ĪÍ-te KLÉ-on-tes ke syn-THRÝP-ton-TÉS mu tīn kar-DÍ-an? e-GŌ gàr ŪÍ MÓ-non de-THĪÍ-nai AL-là ke a-po-tha-NĪÍN eis Yi-e-rū-sa-LĪM he-TOÍ-mōs É-khō hy-PÈR tū o-NÓ-ma-tos tū ky-RÍ-u Yi-ī-SŪ.

[14] When he would not be dissuaded, we gave up and said, 'The Lord's will be done.'

μὴ πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες· τοῦ κυρίου τὸ θέλημα γινέσθω.

mī pei-tho-MÉ-nu de af-TŪ ī-sy-KHÁ-sa-men ei-PÓN-tes: tū ky-RÍ-u to THÉ-lī-ma gi-NÉS-thō.

CHAPTER 22: PAUL'S DEFENSE BEFORE THE CROWD

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[14] Then he said: The God of our ancestors has chosen you to know his will and to see the Righteous One and to hear words from his mouth.

ὁ δὲ εἶπεν· ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ,

ho de ĪÍ-pen: ho the-ÒS tōn pa-TÉ-rōn hī-MŌN pro-e-khei-RÍ-sa-TÓ se GNŌÍ-nai to THÉ-lī-ma af-TŪ ke i-DĪÍN ton DÍ-kai-on ke a-KŪÍ-sai phō-NĪN ek tū STÓ-ma-tos af-TŪ,

[16] And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name.'

καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.

ke NỤN TÍ MÉL-leis? a-na-STÀS VÁP-ti-sai ke a-PÓ-lū-sai tas ha-mar-TÍ-as su e-pi-ka-le-SÁ-me-nos to Ó-no-ma af-TŪ.

CHAPTER 23: PAUL BEFORE THE SANHEDRIN AND THE PLOT TO KILL HIM

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] Paul looked straight at the Sanhedrin and said, 'My brothers, I have fulfilled my duty to God in all good conscience to this day.'

ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν· ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας.

a-te-NÍ-sas de ho PAF-los tō sy-ned-RÍ-ō ĪÍ-pen: ÁN-dres a-del-PHOÍ, e-GŌ PÁ-sī sy-nei-DĪÍ-sei a-ga-THĪÍ pe-po-LÍ-tef-mai tō the-Ō ÁKH-ri TAŪ-tīs tīs hī-MÉ-ras.

[11] The following night the Lord stood near Paul and said, 'Take courage! As you have testified about me in Jerusalem, so you must also testify in Rome.'

Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν· θάρσει· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἰερουσαλήμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

Tī de e-pi-ŪÍ-sī nyk-TÌ e-pi-STÀS af-TŌ ho KÝ-ri-os ĪÍ-pen: THÁR-sei: hōs gàr di-e-mar-TÝ-rō ta pe-RÌ e-MŪ eis Yi-e-rū-sa-LĪM, HŪ-tō se DĪÍ ke eis HRŌÍ-mīn mar-ty-RĪÍ-sai.

CHAPTER 24: PAUL BEFORE FELIX

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[14] However, I admit that I worship the God of our ancestors as a follower of the Way, which they call a sect. I believe everything that is in accordance with the Law and that is written in the Prophets,

ὁμολογῶ δὲ τοῦτό σοι ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτως λατρεύω τῷ πατρῴῳ θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις γεγραμμένοις,

ho-mo-lo-GŌ de TŪ-TÓ SOI HÓ-ti ka-TÀ tīn ho-DÒN HĪN LÉ-gū-sin HAÍ-re-sin, HŪ-tōs la-TRÉF-ō tō pat-RŌ-ō the-Ō, pis-TÉF-ōn PÂ-si tois ka-TÀ ton NÓ-mon ke tois en tois pro-PHĪÍ-tais ge-gram-MÉ-nois,

---

[25] As Paul talked about righteousness, self-control and the judgment to come, Felix was afraid and said, 'That's enough for now! You may leave. When I find it convenient, I will send for you.'

διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη· τὸ νῦν ἔχον πορεύου, καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε·

di-a-le-go-MÉ-nu de af-TŪ pe-RÌ di-kai-o-SÝ-nīs ke en-kra-TĪÍ-as ke tū KRÍ-ma-tos tū MÉL-lon-tos ÉS-es-thai, ÉM-pho-vos ge-NÓ-me-nos ho PHĪÍ-lik-s a-pe-KRÍ-thī: to NỤN É-khon po-RÉF-ū, kai-RÒN de me-ta-la-VŌN me-ta-ka-LÉ-so-MÉ se:

CHAPTER 25: PAUL BEFORE FESTUS AND AGRIPPA

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[8] Then Paul made his defense: 'I have done nothing wrong against the Jewish law or against the temple or against Caesar.'

τοῦ Παύλου ἀπολογουμένου ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι ἥμαρτον.

tū PAF-lu a-po-lo-GŪ-me-nu HÓ-ti ŪÍ-te eis ton NÓ-mon tōn Yi-ū-DÉ-ōn ŪÍ-te eis to hie-RÒN ŪÍ-te eis KÉ-sa-RÁ ti HĪÍ-mar-ton.

---

[11] If, however, I am guilty of doing anything deserving death, I do not refuse to die. But if the charges brought against me by these Jews are not true, no one has the right to hand me over to them. I appeal to Caesar!'

εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσίν μου, οὐδείς με δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι.

EI MÈN ŪN a-di-KŌ ke ÁK-si-on tha-NÁ-tu PÉP-ra-KHÁI ti, ŪÍ pa-rai-TŪÍ-mai to a-po-tha-NĪÍN: EI de ū-DÉN É-stin HŌN HŪ-toi ka-tī-go-RŪÍ-SÍN mu, ū-DĪÍS me DÝ-na-tai af-TOIS kha-RÍ-sas-thai: KÉ-sa-ra e-pi-ka-LŪÍ-mai.

CHAPTER 26: PAUL'S DEFENSE BEFORE AGRIPPA

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[18] to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'

ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλῆρον ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.

a-NOÌ-ksai oph-thal-MŪS af-TŌN, tū e-pi-STRÉPS-ai a-PÒ SKÓ-tus eis PHŌS ke tīs ek-sū-SÍ-as tū sa-ta-NÂ e-PÌ ton the-ÓN, tū la-VĪÍN af-TŪS Á-phe-sin ha-mar-ti-ŌN ke KLĪÍ-ron en tois hī-gi-az-MÉ-nois PÍS-tei tī eis e-MÉ.

---

[22] But God has helped me to this very day; so I stand here and testify to small and great alike. I am saying nothing beyond what the prophets and Moses said would happen —

ἐπικουρίας οὖν τυχὼν τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἕστηκα μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς·

e-pi-kū-RÍ-as ŪN ty-KHŌN tīs a-PÒ tū the-ŪÍ ÁKH-ri tīs hī-MÉ-ras TAŪ-tīs HÉS-tī-ka mar-ty-RÓ-me-nos mik-RŌ te ke me-GÁ-lō, ū-DÈN ek-TÒS LÉ-gōn HŌN te hoi pro-PHĪÍ-tai e-LÁ-lī-san mel-LÓN-tōn GÍ-nes-thai ke Mō-ü-SĪS:

---

[28] Then Agrippa said to Paul, 'Do you think that in such a short time you can persuade me to be a Christian?'

ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον· ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι.

ho de A-GRÍP-pas pròs ton PAF-lon: en o-LÍ-gō me PÏÍ-theis Khris-tia-NÒN poi-ÏÍ-sai.

---

[29] Paul replied, 'Short time or long — I pray to God that not only you but all who are listening to me today may become what I am, except for these chains.'

ὁ δὲ Παῦλος· εὐξαίμην ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὁποῖος καὶ ἐγώ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων.

ho de PAF-los: evk-SÉÍI-mīn ÀN tō the-Ō ke en o-LÍ-gō ke en me-GÁ-lō ŪÍ MÓ-non SÈ AL-là ke PÁN-tas tūs a-KŪ-on-TÁS mu SÏÍ-me-ron ge-NÉS-thai toi-ŪÍ-tus ho-POÏOS ke e-GŌ ÏÍ-mi, pa-rek-TÒS tōn dez-MŌN TŪ-tōn.

CHAPTER 27: THE VOYAGE TO ROME AND THE SHIPWRECK

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[22] But now I urge you to keep up your courage, because not one of you will be lost; only the ship will be destroyed.

καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ πλοίου.

ke ta NỤN pa-rai-NŌ hy-MÂS ev-thy-MÏÍN: a-po-vo-LÏÍ gàr psy-KHÏÍS ū-de-MÍ-a ÉS-tai ek-SÌ hy-MŌN PLĪN tū PLŌ-ï-u.

---

[23] Last night an angel of the God to whom I belong and whom I serve stood beside me

παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ τοῦ θεοῦ οὗ εἰμι ᾧ καὶ λατρεύω ἄγγελος

pa-RÉS-tī GÁR moi TAŪ-tī tī nyk-TÌ tū the-ŪÍ HŪ ÏÍ-mi HŌÍ ke la-TRÉF-ō ÁN-ge-los

---

[25] So keep up your courage, men, for I have faith in God that it will happen just as he told me.

διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι.

di-Ò ev-thy-MÏÍTE, ÁN-dres: pis-TÉF-ō gàr tō the-Ō HÓ-ti HŪ-tōs ÉS-tai KATH' HÒN TRÓ-pon le-LÁ-lī-TÉ moi.

CHAPTER 28: MALTA, ROME, AND THE GOSPEL TO THE GENTILES

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

---

[1] Once safely on shore, we found out that the island was called Malta.

Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελίτη ἡ νῆσος καλεῖται.

Ke di-a-sō-THÉN-tes TÓ-te e-PÉG-nō-men HÓ-ti Me-LÍ-tī hī NÏÍ-sos ka-LÏÍ-tai.

---

[3] Paul gathered a pile of brushwood and, as he put it on the fire, a viper, driven out by the heat, fastened itself on his hand.

συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι πλῆθος καὶ ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα ἀπὸ τῆς θέρμης ἐξελθοῦσα καθῆψεν τῆς χειρὸς αὐτοῦ.

sys-TRÉPS-san-tos de tū PAF-lu phry-GÁ-nōn ti PLĪÍ-thos ke e-pi-THÉN-tos e-PÌ tīn py-RÁN, É-khid-na a-PÒ tīs THÉR-mīs ek-sel-THŪÍ-sa ka-THĪÍP-sen tīs khi-RÒS af-TŪ.

---

[15] The brothers and sisters there had heard that we were coming, and they traveled as far as the Forum of Appius and the Three Taverns to meet us. At the sight of these people Paul thanked God and was encouraged.

κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου φόρου καὶ Τριῶν ταβερνῶν, οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ ἔλαβεν θάρσος.

ka-KĪ-then hoi a-del-PHOÌ a-KŪ-san-tes ta pe-RÌ hī-MŌN ĪL-than eis a-PÁN-tī-sin hī-MĪN ÁKH-ri Ap-PÍ-u PHÓ-ru ke Tri-ŌN ta-ver-NŌN, HŪS i-DŌN ho PAF-los ev-kha-ris-TĪ́-sas tō the-Ō É-la-ven THÁR-sos.

---

[23] They arranged to meet Paul on a certain day, and came in even larger numbers to the place where he was staying. He witnessed to them from morning till evening, explaining about the kingdom of God, and from the Law of Moses and from the Prophets he tried to persuade them about Jesus.

Ταξάμενοι δὲ αὐτῷ ἡμέραν ἦλθον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ ἀπό τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν ἀπὸ πρωῒ ἕως ἑσπέρας.

Tak-SÁ-me-noi de af-TŌ hī-MÉ-ran ĪL-thon pròs af-TÒN eis tīn kse-NÍ-an PLĪ-o-nes, HOIS ek-se-TÍ-the-to di-a-mar-ty-RÓ-me-nos tīn va-si-LÍ-an tū the-ŪÍ PĪ́-thōn te af-TŪS pe-RÌ tū Yi-ī-SŪ a-PÓ te tū NÓ-mu Mō-ü-SÉ-ōs ke tōn pro-phī-TŌN a-PÒ prō-Ì HÉ-ōs hes-PÉ-ras.

---

[28] 'Therefore I want you to know that God's salvation has been sent to the Gentiles, and they will listen!'

γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.

gnōs-TÒN ŪN ÉS-tō hy-MĪN HÓ-ti tois ÉTH-ne-sin a-pes-TÁ-lī TŪ-to to sō-TĪ́-ri-on tū the-ŪÍ: af-TOÌ ke a-KŪÍ-son-tai.

---

[30] For two whole years Paul stayed there in his own rented house and welcomed all who came to see him.

Ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν,

E-NÉ-mei-nen de di-e-TÍ-an HÓ-līn en i-DÍ-ō mis-THŌÍ-ma-ti ke a-pe-DÉ-khe-to PÁN-tas tūs eis-po-rev-o-MÉ-nus pròs af-TÓN,

---

[31] He proclaimed the kingdom of God and taught about the Lord Jesus Christ — with all boldness and without hindrance!

κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

kī-RÝS-sōn tīn va-si-LÍ-an tū the-ŪÍ ke di-DÁS-kōn ta pe-RÌ tū ky-RÍ-u Yi-ī-SŪ Khri-STŪ me-TÀ PÁ-sīs par-rī-SÍ-as a-kō-LÝ-tōs.