THE PAULINE EPISTLES

Greek–English Interlinear with Koine Phonetics

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

ROMANS · 1 CORINTHIANS · 2 CORINTHIANS · GALATIANS · EPHESIANS
PHILIPPIANS · COLOSSIANS · 1 THESSALONIANS · 2 THESSALONIANS
1 TIMOTHY · 2 TIMOTHY · TITUS · PHILEMON

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.

PAUL'S GREEK: Paul's letters span a wide stylistic range — from the elaborate theological argument of Romans (the most rhetorically complex NT document) to the intimate personal appeal of Philemon. The Corinthian letters display vigorous polemical rhetoric; the Prison Epistles (Eph, Phil, Col, Phlm) a more meditative register; the Pastoral Epistles (1–2 Tim, Titus) an administrative and ecclesiastical style.
Paul's characteristic term ἐν Χριστῷ ('in Christ') appears over 80 times across the corpus.

TRANSLATOR'S PREFACE

The Pauline corpus — thirteen letters attributed to the Apostle Paul, arranged in the New Testament roughly by length (longest to shortest) within two clusters, letters to churches and letters to individuals — constitutes the earliest stratum of the New Testament. Several of Paul's letters antedate the earliest Gospel (Mark, c. 65–70 CE) by fifteen to twenty years, making them our oldest surviving Christian documents. The authentic Pauline letters (Romans, 1–2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon) can be dated with relative confidence between approximately 49 CE (Galatians or 1 Thessalonians, depending on chronological reconstruction) and 62 CE. The Deuteropauline letters (Ephesians, Colossians, 2 Thessalonians, and the Pastorals — 1–2 Timothy and Titus) are debated in authorship but were clearly composed within the Pauline tradition and received into the canon as apostolic.

Paul's Greek is the most stylistically varied in the New Testament. Romans is the most rhetorically sustained and structurally elaborate document in the entire corpus — a carefully constructed theological argument progressing from universal human sinfulness (chapters 1–3) through justification by faith (3–5), the death of sin and new life in the Spirit (6–8), the mystery of Israel's place in salvation history (9–11), and an extended paraenetic section on Christian ethics and community life (12–15). The letter's Greek shows the full resources of Hellenistic diatribe style: rhetorical questions, imaginary interlocutors, chains of Scripture citations, and the densest concentration of Greek particles in the NT. Romans 8:38–39, the great doxological climax of the soteriological argument, and Romans 11:33–36, the doxology closing the Israel section, represent Paul's theological rhetoric at its most elevated.

1 Corinthians is the most topically diverse of Paul's letters, addressing a community in acute internal conflict over factions (chapters 1–4), sexual ethics (5–7), food offered to idols (8–10), worship disorders (11–14), and the resurrection (15). Chapter 13 — the 'love chapter' (ἡ ὁδὸς τῆς ἀγάπης, 'the way of love') — is the most memorized passage in all of Paul, and its Greek is deliberate, rhythmically controlled prose rather than spontaneous argumentation. 2 Corinthians, by contrast, is the most autobiographical and emotionally raw of the major letters, particularly chapters 10–13, where Paul defends his apostleship against 'super-apostles' with painful irony and a catalogue of sufferings (11:23–29) unparalleled anywhere in the NT.

Galatians is Paul's most polemical letter — a direct confrontation with teachers who required Gentile believers to submit to Torah circumcision. The letter's opening is startling in its omission of the usual thanksgiving section, replaced immediately with expressions of astonishment (1:6) and the double anathema (1:8–9). The argument proceeds through autobiography, scriptural exegesis of Abraham (chapters 3–4), the allegory of Hagar and Sarah (4:21–31), and the programmatic statement of Christian freedom (5:1). Galatians 2:20 — 'I have been crucified with Christ; I no longer live, but Christ lives in me' — is among the most quoted sentences in all of Paul.

The Prison Epistles (Ephesians, Philippians, Colossians, Philemon) share a setting of captivity, whether authentic Pauline imprisonment or, in the case of Ephesians and Colossians, a deuteropauline composition drawing on Pauline imprisonment tradition. The Christological hymns embedded in these letters are among the most studied passages in the NT: the Christ hymn of Philippians 2:6–11 (possibly pre-Pauline and adapted by Paul), with its paired kenotic descent and exaltation, and the Colossian hymn of 1:15–20, affirming Christ as the image of the invisible God and firstborn of all creation. Ephesians contains the most sustained pneumatology outside Romans 8, including the famous metaphor of the full armor of God (6:10–17).

The Pastoral Epistles (1–2 Timothy and Titus) address church organization, leadership qualifications, and sound doctrine in a register distinct from the undisputed letters. Whether composed by Paul himself in a final phase of ministry, by a Pauline secretary, or by a later disciple writing in Paul's name, they were received by the ancient church as Pauline and were included in the canonical collection. The famous declaration that 'all Scripture is God-breathed' (πᾶσα γραφὴ θεόπνευστος, 2 Timothy 3:16) and Paul's valediction in 2 Timothy 4:7 — 'I have fought the good fight, I have finished the race, I have kept the faith' — are among the most theologically and personally significant passages in the collection.

The primary manuscript witnesses for the Pauline corpus include P46 (Chester Beatty II, c. 200 CE) — the oldest substantial collection of Paul's letters, covering Romans, Hebrews, 1–2 Corinthians, Ephesians, Galatians, Philippians, Colossians, and 1 Thessalonians — as well as Codex Sinaiticus (א), Codex Vaticanus (B), and Codex Alexandrinus (A). The Pastoral Epistles are absent from P46 and from Marcion's second-century Pauline collection (the Apostolikon), a textual datum bearing on questions of authenticity and canonical history. The NA28 text used throughout this interlinear represents the current critical consensus of the Institut für Neutestamentliche Textforschung (Münster).

The phonetic transcription system is identical to that applied throughout this interlinear series. Paul's letters cover a remarkable range of phonetic and rhetorical registers: from the dense, subordinated syntax of Romans'

theological arguments to the staccato imperatives of the paraenetic sections (Romans 12, 1 Thessalonians 5), from the soaring participial chains of Ephesians' doxologies to the simple, direct personal appeals of Philemon. Reading Paul aloud in reconstructed first-century Koine — as his letters were designed to be read, by a lector before the gathered community — restores a sonic dimension absent from silent reading and illuminates the rhythmic structure of passages such as the love chapter (1 Cor 13) and the kenotic hymn (Phil 2:6–11).

THE LETTER TO THE ROMANS

ROMANS 1: PAUL'S GOSPEL AND THE REVELATION OF WRATH

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

[1] Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God —

Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,

PAF-los DŪ-los Khri-STŪ Yi-ī-SŪ, klī-TÒS a-PÓS-to-los a-phō-riz-MÉ-nos eis ev-an-GÉ-li-on the-ŪÍ,

[3] regarding his Son, who as to his earthly life was a descendant of David,

περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα,

pe-RÌ tū yi-ŪÍ af-TŪ tū ge-no-MÉ-nu ek SPÉR-ma-tos Da-VÌD ka-TÀ SÁR-ka,

[4] and who through the Spirit of holiness was appointed the Son of God in power by his resurrection from the dead: Jesus Christ our Lord.

τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,

tū ho-riz-THÉN-tos yi-ŪÍ the-ŪÍ en dy-NÁ-mei ka-TÀ PNÉV-ma ha-gi-ō-SÝ-nīs ek-SÌ a-na-STÁ-se-ōs nek-RŌN, Yi-ī-SŪ Khri-STŪ tū ky-RÍ-u hī-MŌN,

[7] To all in Rome who are loved by God and called to be his holy people: Grace and peace to you from God our Father and from the Lord Jesus Christ.

πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

PÂ-sin tois ŪÍ-sin en HRŌÍ-mī a-ga-pī-TOIS the-ŪÍ, klī-TOIS ha-GÍ-ois: KHÁ-ris hy-MĪN ke ei-RĪÍ-nī a-PÒ the-ŪÍ pat-RÒS hī-MŌN ke ky-RÍ-u Yi-ī-SŪ Khri-STŪ.

[16] For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.

οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον· δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι·

ŪÍ gàr e-pais-KHÝN-o-mai to ev-an-GÉ-li-on: DÝ-na-mis gàr the-ŪÍ É-stin eis sō-tī-RÍ-an pan-TÌ tō pis-TÉF-on-ti, Yi-ū-DÉ-ō te PRŌ-ton ke HÉL-lī-ni:

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17 For in the gospel the righteousness of God is revealed — a righteousness that is by faith from first to last, just as it is written: The righteous will live by faith.

δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

di-kai-o-SÝ-nī gàr the-ŪÍ en af-TŌ a-po-ka-LÝP-te-tai ek PÍS-te-ōs eis PÍS-tin, ka-THŌS GÉG-rap-tai: ho de DÍ-kai-os ek PÍS-te-ōs ZĪÍ-se-tai.

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18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, who suppress the truth by their wickedness,

ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,

a-po-ka-LÝP-te-tai gàr or-GĪÍ the-ŪÍ ap' ū-ra-NŪ e-PÌ PÂ-san a-SÉ-vei-an ke a-di-KÍ-an an-THRŌ-pōn tōn tīn a-LĪÍ-thei-an en a-di-KÍ-a ka-te-KHÓN-tōn,

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20 For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that people are without excuse.

τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθοράται, ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους·

ta gàr a-ÓR-a-ta af-TŪ a-PÒ KTÍ-se-ōs KÓZ-mu tois poi-ĪÍ-ma-sin no-ŪÍ-me-na ka-thō-RÂ-tai, HĪÍ te a-ÏD-i-os af-TŪ DÝ-na-mis ke thei-ÓTĪs, eis to ĪÍ-nai af-TŪS a-na-po-lo-GĪÍ-tus:

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28 Furthermore, just as they did not think it worthwhile to retain the knowledge of God, so God gave them over to a depraved mind, so that they do what ought not to be done.

καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,

ke ka-THŌS ŪK e-do-KÍ-ma-san ton the-ÒN É-khein en e-pi-GNŌÍ-sei, pa-RÉ-dō-ken af-TŪS ho the-ÒS eis a-DÓ-ki-mon NŪÍN, poi-ĪÍN ta mī ka-THĪÍ-kon-ta,

ROMANS 2: GOD'S RIGHTEOUS JUDGMENT

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

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1 You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge another, you are condemning yourself, because you who pass judgment do the same things.

Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

Di-Ò a-na-po-LÓ-gī-tos ĪÍ, ō ÁN-thrō-pe PÂS ho KRÍ-nōn: en HŌÍ gàr KRÍ-neis ton HÉ-te-ron, se-af-TÒN ka-ta-KRÍ-neis: ta gàr af-TÀ PRÁS-seis ho KRÍ-nōn.

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4 Or do you show contempt for the riches of his kindness, forbearance and patience, not realizing that God's kindness is intended to lead you to repentance?

ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει;

ĪÍ tū PLŪÍ-tu tīs khrīs-TÓ-tī-tos af-TŪ ke tīs a-no-KHĪS ke tīs mak-ro-thy-MÍ-as ka-ta-phro-NĪÍS, ag-no-ŌN HÓ-ti to khrīs-TÒN tū the-ŪÍ eis me-TÁ-noi-ÁN se ÁG-ei?

[11] For God does not show favoritism.

οὐ γάρ ἐστιν προσωπολημψία παρὰ τῷ θεῷ.

ŪÍ GÁR É-stin pro-sō-po-lim-psÍ-a pa-RÀ tō the-Ō.

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[28] A person is not a Jew who is one only outwardly, nor is circumcision merely outward and physical.

οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή·

ŪÍ gàr ho en tō pha-ne-RŌ Yi-ū-DÉ-ÓS É-stin, ū-DÈ hī en tō pha-ne-RŌ en sar-KÌ pe-ri-to-MĪÍ:

ROMANS 3: RIGHTEOUSNESS THROUGH FAITH

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

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[10] As it is written: There is no one righteous, not even one;

καθὼς γέγραπται ὅτι οὐκ ἔστιν δίκαιος οὐδὲ εἷς,

ka-THŌS GÉG-rap-tai HÓ-ti ŪK ÉS-tin DÍ-kai-os ū-DÈ HĪÍS,

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[20] Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin.

διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

di-ÓTI ek-SÌ ÉR-gōn NÓ-mu ŪÍ di-kai-ō-THĪÍ-se-tai PÂ-sa SÀRKS e-NŌ-pi-on af-TŪ: di-À gàr NÓ-mu e-PÍG-nō-sis ha-mar-TÍ-as.

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[21] But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify.

νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,

ny-NÌ de khō-RÌS NÓ-mu di-kai-o-SÝ-nī the-ŪÍ pe-pha-NÉ-rō-tai, mar-ty-RŪ-me-nī hy-PÒ tū NÓ-mu ke tōn pro-phī-TŌN,

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[22] This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile,

δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας· οὐ γάρ ἐστιν διαστολή·

di-kai-o-SÝ-nī de the-ŪÍ di-À PÍS-te-ōs Yi-ī-SŪ Khri-STŪ eis PÁN-tas tūs pis-TÉF-on-tas: ŪÍ GÁR É-stin di-as-to-LĪÍ:

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[23] for all have sinned and fall short of the glory of God,

πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,

PÁN-tes gàr HĪÍ-mar-ton ke hys-te-RŪN-tai tīs DÓK-sīs tū the-ŪÍ,

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[24] and all are justified freely by his grace through the redemption that came by Christ Jesus.

δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·

di-kai-ŪÍ-me-noi dō-re-ÀN tī af-TŪ KHÁ-ri-ti di-À tīs a-po-lyt-RŌ-se-ōs tīs en Khri-STŌ Yi-ī-SŪ:

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[25] God presented Christ as a sacrifice of atonement, through the shedding of his blood — to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished —

ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων

HÒN pro-É-the-to ho the-ÒS hi-las-TĪÍ-ri-on di-À tīs PÍS-te-ōs en tō af-TŪ HÉ-ma-ti eis ÉN-deik-sin tīs di-kai-o-SÝ-nīs af-TŪ di-À tīn PÁR-e-sin tōn pro-ge-go-NÓ-tōn ha-mar-tī-MÁ-tōn

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[28] For we maintain that a person is justified by faith apart from the works of the law.

λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.

lo-gi-ZÓ-me-tha gàr di-kai-ŪÍS-thai PÍS-tei ÁN-thrō-pon khō-RÌS ÉR-gōn NÓ-mu.

ROMANS 4: ABRAHAM JUSTIFIED BY FAITH

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

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[3] What does Scripture say? Abraham believed God, and it was credited to him as righteousness.

τί γὰρ ἡ γραφὴ λέγει; ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

TÍ gàr hī gra-PHĪ LÉ-gei? e-PÍS-tef-sen de A-vra-ÀM tō the-Ō, ke e-lo-GÍS-thī af-TŌ eis di-kai-o-SÝ-nīn.

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[5] However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness.

τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην,

tō de mī er-ga-zo-MÉ-nō, pis-TÉF-on-ti de e-PÌ ton di-kai-ŪN-ta ton a-se-BĪÍ, lo-GÍ-ze-tai hī PÍS-tis af-TŪ eis di-kai-o-SÝ-nīn,

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[17] As it is written: I have made you a father of many nations. He is our father in the sight of God, in whom he believed — the God who gives life to the dead and calls into being things that were not.

καθὼς γέγραπται ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε, κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ ζῳοποιοῦντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα·

ka-THŌS GÉG-rap-tai HÓ-ti pa-TÉ-ra pol-LŌN e-THNŌN TÉ-thei-KÁ se, ka-TÉN-an-ti HŪ e-PÍS-tef-sen the-ŪÍ tū zō-o-poi-ŪN-tos tūs nek-RŪS ke ka-LŪN-tos ta mī ÓN-ta hōs ÓN-ta:

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[25] He was delivered over to death for our sins and was raised to life for our justification.

ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

HÒS pa-re-DÓ-thī di-À ta pa-rap-TŌ-ma-ta hī-MŌN ke ī-GÉR-thī di-À tīn di-KÉ-ō-sin hī-MŌN.

ROMANS 5: PEACE AND HOPE THROUGH JUSTIFICATION

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

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[1] Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ,

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

Di-kai-ō-THÉN-tes ŪN ek PÍS-te-ōs ei-RĪÍ-nīn É-kho-men pròs ton the-ÒN di-À tū ky-RÍ-u hī-MŌN Yi-ī-SŪ Khri-STŪ,

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[5] And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us.

ἡ δὲ ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν·

hī de el-PÌS ŪÍ ka-tais-KHÝN-ei, HÓ-ti hī a-GÁ-pī tū the-ŪÍ ek-KÉ-khy-tai en tais kar-DÍ-ais hī-MŌN di-À PNÉV-ma-tos ha-GÍ-u tū do-THÉN-tos hī-MĪN:

[8] But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

sy-NÍS-tī-sin de tīn he-af-TŪ a-GÁ-pīn eis hī-MÂS ho the-ÓS, HÓ-ti É-ti ha-mar-tō-LŌN ÓN-tōn hī-MŌN Khri-STÒS hy-PÈR hī-MŌN a-PÉ-tha-nen.

[12] Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned —

Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον·

Di-À TŪ-to HŌS-per di' he-NÒS an-THRŌ-pu hī ha-mar-TÍ-a eis ton KÓZ-mon eis-ÎL-then ke di-À tīs ha-mar-TÍ-as ho THÁN-a-tos, ke HŪ-tōs eis PÁN-tas an-THRŌP-us ho THÁN-a-tos di-ÎL-then, eph' HŌÍ PÁN-tes HÎÍ-mar-ton:

ROMANS 6: DEAD TO SIN, ALIVE IN CHRIST

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

[1] What shall we say, then? Shall we go on sinning so that grace may increase?

Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

TÍ ŪN e-RŪÍ-men? e-pi-MÉN-ō-men tī ha-mar-TÍ-a, HÍ-na hī KHÁ-ris ple-o-NÁ-sī?

[2] By no means! We are those who have died to sin; how can we live in it any longer?

μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

mī GÉ-noi-to: HOÍ-ti-nes a-pe-THÁN-o-men tī ha-mar-TÍ-a, PŌS É-ti ZÎÍ-so-men en af-TÎ?

[4] We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρός, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

sy-ne-TÁ-phī-men ŪN af-TŌ di-À tū vap-TÍZ-ma-tos eis ton THÁN-a-ton, HÍ-na HŌS-per ī-GÉR-thī Khri-STÒS ek nek-RŌN di-À tīs DÓK-sīs tū pat-RÓS, HŪ-tōs ke hī-MÎÍS en kai-NÓ-tī-ti zō-ÎS pe-ri-pa-TÎÍ-sō-men.

[23] For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

ta gàr op-SŌÍ-ni-a tīs ha-mar-TÍ-as THÁN-a-tos, to de KHÁ-riz-ma tū the-ŪÍ zō-ÎÍ ai-ŌN-ni-os en Khri-STŌ Yi-ī-SŪ tō ky-RÍ-ō hī-MŌN.

ROMANS 7: THE LAW AND SIN

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

[12] So then, the law is holy, and the commandment is holy, righteous and good.

ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.

HŌS-te ho MÈN NÓ-mos HÁ-gi-os ke hī en-to-LÎÍ ha-GÍ-a ke di-KÉ-a ke a-ga-TÎÍ.

[15] I do not understand what I do. For what I want to do I do not do, but what I hate I do.

ὃ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ.
HÒ gàr ka-ter-GÁ-zo-mai ŪÍ gi-NŌS-kō: ŪÍ gàr HÒ THÉ-lō TŪ-to PRÁS-sō, ALL' HÒ mi-SŌ TŪ-to poi-Ō.

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[24] What a wretched man I am! Who will rescue me from this body that is subject to death?
ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;
ta-LÉ-pō-ros e-GŌ ÁN-thrō-pos: TÍS me HRÝS-se-tai ek tū SŌ-ma-tos tū tha-NÁ-tu TŪ-tu?

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[25] Thanks be to God, who delivers me through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in my sinful nature a slave to the law of sin.
χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.
KHÁ-ris de tō the-Ō di-À Yi-ī-SŪ Khri-STŪ tū ky-RÍ-u hī-MŌN. ÁR-a ŪN af-TÒS e-GŌ tō MÈN no-ÌÍ du-LÉF-ō NÓ-mō the-ŪÍ, tī de sar-KÌ NÓ-mō ha-mar-TÍ-as.

ROMANS 8: LIFE THROUGH THE SPIRIT

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

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[1] Therefore, there is now no condemnation for those who are in Christ Jesus,
Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ·
Ū-DÈN ÁR-a NỤN ka-TÁK-ri-ma tois en Khri-STŌ Yi-ī-SŪ:

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[2] because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death.
ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.
ho gàr NÓ-mos tū PNÉV-ma-tos tīs zō-ĪS en Khri-STŌ Yi-ī-SŪ ī-lef-THE-rō-SÉN se a-PÒ tū NÓ-mu tīs ha-mar-TÍ-as ke tū tha-NÁ-tu.

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[14] For those who are led by the Spirit of God are the children of God.
ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσιν.
HÓ-soi gàr PNÉV-ma-ti the-ŪÍ ÁG-on-tai, HŪ-toi yi-OÌ the-ŪÍ ei-SÍN.

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[15] The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, Abba, Father.
οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας ἐν ᾧ κράζομεν· ἀββα ὁ πατήρ.
ŪÍ gàr e-LÁ-ve-te PNÉV-ma du-LĪÍ-as PÁ-lin eis PHÓ-von, AL-là e-LÁ-ve-te PNÉV-ma yi-o-the-SÍ-as en HŌÍ KRÁD-zo-men: AB-ba ho pa-TĪR.

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[18] I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.
λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
lo-GÍ-zo-mai gàr HÓ-ti ŪK ÁK-si-a ta pa-THĪÍ-ma-ta tū NỤN kai-RŪ pròs tīn MÉL-lū-san DÓK-san a-po-ka-lyph-THĪÍ-nai eis hī-MÂS.

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[28] And we know that in all things God works for the good of those who love him, who have been called according to his purpose.
οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.
OÍ-da-men de HÓ-ti tois a-ga-PŌ-sin ton the-ÒN PÁN-ta sy-ner-GĪÍ eis a-ga-THÓN, tois ka-TÀ PRÓ-the-sin klī-TOIS ŪÍ-sin.

[31] What, then, shall we say in response to these things? If God is for us, who can be against us?

Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

TÍ ŪN e-RŪÍ-men pròs TAŪ-ta? EI ho the-ÒS hy-PÈR hī-MŌN, TÍS KATH' hī-MŌN?

[37] No, in all these things we are more than conquerors through him who loved us.

ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

ALL' en TŪ-tois PÂ-sin hy-per-ni-KŌÍ-men di-À tū a-ga-PĪÍ-san-tos hī-MÂS.

[38] For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers,

πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις

PÉP-eis-mai gàr HÓ-ti ŪÍ-te THÁN-a-tos ŪÍ-te zō-ÍÍ ŪÍ-te ÁN-ge-loi ŪÍ-te ar-KHÉÌ ŪÍ-te e-nes-TŌ-ta ŪÍ-te MÉL-lon-ta ŪÍ-te dy-NÁ-meis

[39] neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

ŪÍ-te HÝP-sō-ma ŪÍ-te BÁ-thos ŪÍ-te tis KTÍ-sis he-TÉ-ra dy-NĪÍ-se-tai hī-MÂS khō-RÍ-sai a-PÒ tīs a-GÁ-pīs tū the-ŪÍ tīs en Khri-STŌ Yi-ī-SŪ tō ky-RÍ-ō hī-MŌN.

ROMANS 10: THE WORD OF FAITH AND UNIVERSAL SALVATION

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

[9] If you declare with your mouth, Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved.

ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·

HÓ-ti e-ÀN ho-mo-lo-GĪÍ-sīs en tō STÓ-ma-TÍ su KÝ-ri-on Yi-ī-SŪN, ke pis-TÉF-sīs en tī kar-DÍ-a su HÓ-ti ho the-ÒS af-TÒN ĪÍ-gei-ren ek nek-RŌN, sō-THĪÍ-sī:

[13] for, Everyone who calls on the name of the Lord will be saved.

πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται.

PÂS gàr HÒS ÀN e-pi-ka-LÉ-sī-tai to Ó-no-ma ky-RÍ-u sō-THĪÍ-se-tai.

[17] Consequently, faith comes from hearing the message, and the message is heard through the word about Christ.

ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ.

ÁR-a hī PÍS-tis ek-SÌ a-ko-ĪS, hī de a-ko-ĪÍ di-À HRĪÍ-ma-tos Khri-STŪ.

ROMANS 11: THE REMNANT OF ISRAEL AND THE DOXOLOGY

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

[33] Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!

Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

Ō BÁ-thos PLŪÍ-tu ke so-PHÍ-as ke GNŌÍ-se-ōs the-ŪÍ: hōs a-nek-se-RÁFF-nī-ta ta KRÍ-ma-ta af-TŪ ke a-nek-sikh-NÍ-as-toi hai ho-DOÌ af-TŪ.

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[36] For from him and through him and for him are all things. To him be the glory forever! Amen.

ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

HÓ-ti ek-SÀF-tū ke di' af-TŪ ke eis af-TÒN ta PÁN-ta: af-TŌ hī DÓK-sa eis tūs ai-ŌN-as: a-MĪN.

ROMANS 12: LIVING SACRIFICES AND TRANSFORMING YOUR MIND

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

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[1] Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God — this is your true and proper worship.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν·

Pa-ra-ka-LŌ ŪN hy-MÂS, a-del-PHOÍ, di-À tōn oik-tir-MŌN tū the-ŪÍ, pa-ra-STĪÍ-sai ta SŌ-ma-ta hy-MŌN thy-SÍ-an ZŌÍ-san ha-GÍ-an ev-ÁR-es-ton tō the-Ō, tīn lo-gi-KĪN la-TRĪÍ-an hy-MŌN:

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[2] Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing and perfect will.

καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

ke mī sys-khī-ma-TÍ-zes-the tō ai-ŌN-i TŪ-tō, AL-là me-ta-mor-PHŪÍS-the tī a-na-kai-NŌ-sei tū no-ÒS eis to do-ki-MÁD-zein hy-MÂS TÍ to THÉ-lī-ma tū the-ŪÍ, to a-ga-THÒN ke ev-ÁR-es-ton ke TÉL-ei-on.

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[9] Love must be sincere. Hate what is evil; cling to what is good.

ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ·

hī a-GÁ-pī a-ny-PÓK-ri-tos. a-pos-ty-GŪN-tes to po-nī-RÓN, kol-LŌÍ-me-noi tō a-ga-THŌ:

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[21] Do not be overcome by evil, but overcome evil with good.

μὴ νικῶ ὑπὸ τοῦ κακοῦ ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

mī ni-KŌ hy-PÒ tū ka-KŪ AL-là NÍ-ka en tō a-ga-THŌ to ka-KÓN.

ROMANS 13: SUBMISSION TO GOVERNING AUTHORITIES AND THE LAW OF LOVE

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

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[8] Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law.

Μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν.

Mī-de-NÌ mī-DÈN o-PHĪÍL-e-te EI mī to al-LĪÍ-lus a-ga-PÂN: ho gàr a-ga-PŌN ton HÉ-te-ron NÓ-mon pep-LĪÍ-rō-ken.

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[10] Love does no harm to a neighbor. Therefore love is the fulfillment of the law.

ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

hī a-GÁ-pī tō plī-SÍ-on ka-KÒN ŪK er-GÁ-ze-tai: PLĪ-rō-ma ŪN NÓ-mu hī a-GÁ-pī.

ROMANS 15: THE STRONG AND WEAK; PAUL'S MISSION

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

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[13] May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.

ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

ho de the-ÒS tīs el-PÍ-dos plī-RŌÍ-sai hy-MÂS PÁ-sīs kha-RÂS ke ei-RĪÍ-nīs en tō pis-TÉF-ein, eis to pe-ris-SÉF-ein hy-MÂS en tī el-PÍ-di en dy-NÁ-mei PNÉV-ma-tos ha-GÍ-u.

THE LETTER TO THE 1 CORINTHIANS

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1 CORINTHIANS 1: THE WISDOM OF GOD AND THE FOOLISHNESS OF THE CROSS

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

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[1] Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,

Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφός,

PAF-los klī-TÒS a-PÓS-to-los Khri-STŪ Yi-ī-SŪ di-À the-LĪÍ-ma-tos the-ŪÍ ke Sōs-THÉN-īs ho a-del-PHÓS,

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[18] For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σῳζομένοις ἡμῖν δύναμις θεοῦ ἐστιν.

ho LÓ-gos gàr ho tū stav-RŪ tois MÈN a-pol-ly-MÉ-nois mō-RÍ-a É-stin, tois de sōi-zo-MÉ-nois hī-MĪN DÝ-na-mis the-ŪÍ É-stin.

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[21] For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.

ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.

e-pei-DĪÍ gàr en tī so-PHÍ-a tū the-ŪÍ ŪK ÉG-nō ho KÓZ-mos di-À tīs so-PHÍ-as ton the-ÓN, ev-DÓ-kī-sen ho the-ÒS di-À tīs mō-RÍ-as tū kī-RÝG-ma-tos SŌÍ-sai tūs pis-TÉF-on-tas.

[23] but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles,

ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν,

hī-MĪÍS de kī-RÝS-so-men Khri-STÒN es-tav-rō-MÉ-non, Yi-ū-DÉ-ois MÈN SKÁN-da-lon, ÉTH-ne-sin de mō-RÍ-an,

[30] It is because of him that you are in Christ Jesus, who has become for us wisdom from God — that is, our righteousness, holiness and redemption.

ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις,

ek-SÀF-tū de hy-MĪÍS É-ste en Khri-STŌ Yi-ī-SŪ, HÒS e-ge-NĪÍ-thī so-PHÍ-a hī-MĪN a-PÒ the-ŪÍ, di-kai-o-SÝ-nī te ke ha-gi-az-MÒS ke a-po-LÝT-rō-sis,

1 CORINTHIANS 2: THE SPIRIT OF GOD AND SPIRITUAL WISDOM

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

[1] And so it was with me, brothers and sisters. When I came to you, I did not come with eloquence or human wisdom as I proclaimed to you the testimony about God.

Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ.

Ka-GŌ el-THŌN pròs hy-MÂS, a-del-PHOÍ, ĪL-thon ŪÍ KATH' hy-pe-ro-KHĪN LÓ-gu ĪÍ so-PHÍ-as ka-tan-GÉL-lōn hy-MĪN to mys-TĪÍ-ri-on tū the-ŪÍ.

[9] However, as it is written: What no eye has seen, what no ear has heard, and what no human mind has conceived — the things God has prepared for those who love him —

ἀλλὰ καθὼς γέγραπται· ἃ ὀφθαλμὸς οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

AL-là ka-THŌS GÉG-rap-tai: HÀ oph-thal-MÒS ŪK ĪÍ-den ke ŪS ŪK ĪÍ-ku-sen ke e-PÌ kar-DÍ-an an-THRŌ-pu ŪK a-NÉ-vī, HÀ hī-TOÍ-ma-sen ho the-ÒS tois a-ga-PŌ-sin af-TÓN.

[12] What we have received is not the spirit of the world, but the Spirit who is from God, so that we may understand what God has freely given us.

ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαριοθέντα ἡμῖν·

hī-MĪÍS de ŪÍ to PNÉV-ma tū KÓZ-mu e-LÁ-vo-men AL-là to PNÉV-ma to ek tū the-ŪÍ, HÍ-na ei-DŌÍ-men ta hy-PÒ tū the-ŪÍ kha-ri-o-THÉN-ta hī-MĪN:

1 CORINTHIANS 3: DIVISIONS AND GOD'S BUILDING

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

[11] For no one can lay any foundation other than the one already laid, which is Jesus Christ.

θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός.

the-MÉL-i-on gàr ÁL-lon ū-DĪÍS DÝ-na-tai THĪÍ-nai pa-RÀ ton KĪÍ-me-non, HÓS É-stin Yi-ī-SŪS Khri-STÓS.

[16] Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst?

Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;

ŪK OÍ-da-te HÓ-ti na-ÒS the-ŪÍ É-ste ke to PNÉV-ma tū the-ŪÍ oi-KĪÍ en hy-MĪN?

1 CORINTHIANS 6: THE BODY AS TEMPLE

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

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[19] Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own;

ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ; καὶ οὐκ ἐστὲ ἑαυτῶν,

Ḯ ŪK OÍ-da-te HÓ-ti to SŌ-ma hy-MŌN na-ÒS tū en hy-MĪN ha-GÍ-u PNÉV-ma-TÓS É-stin, HŪ É-khe-te a-PÒ the-ŪÍ? ke ŪK É-ste he-af-TŌN,

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[20] you were bought at a price. Therefore honor God with your bodies.

ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

ī-go-RÁS-thī-te gàr ti-MĪS: dok-SÁ-sa-te DḮ́ ton the-ÒN en tō SŌ-ma-ti hy-MŌN.

1 CORINTHIANS 10: WARNINGS FROM ISRAEL'S HISTORY

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

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[13] No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it.

πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

pei-raz-MÒS hy-MÂS ŪK EÍ-lī-phen EI mī an-THRŌP-pi-nos: pis-TÒS de ho the-ÓS, HÒS ŪK e-Á-sei hy-MÂS pei-ras-THĪ́-nai hy-PÈR HÒ DÝ-nas-the, AL-là poi-ĪÍ-sei SÝN tō pei-raz-MŌ ke tīn ÉK-va-sin tū DÝ-nas-thai hy-pe-nenk-KĪ́N.

1 CORINTHIANS 12: SPIRITUAL GIFTS AND THE BODY OF CHRIST

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

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[4] There are different kinds of gifts, but the same Spirit distributes them.

Διαιρέσεις δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα·

Di-ai-RÉ-seis de kha-riz-MÁ-tōn ei-SÍN, to de af-TÒ PNÉV-ma:

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[12] Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ.

Καθάπερ γὰρ τὸ σῶμα ἕν ἐστιν καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἕν ἐστιν σῶμα, οὕτως καὶ ὁ Χριστός·

Ka-THÁP-er gàr to SŌ-ma HÈN É-stin ke MÉ-lī pol-LÀ É-khei, PÁN-ta de ta MÉ-lī tū SŌ-ma-tos pol-LÀ ÓN-ta HÈN É-stin SŌ-ma, HŪ-tōs ke ho Khri-STÓS:

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[27] Now you are the body of Christ, and each one of you is a part of it.

Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

Hy-MĪ́S DÉ É-ste SŌ-ma Khri-STŪ ke MÉ-lī ek MÉ-rus.

1 CORINTHIANS 13: THE WAY OF LOVE

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

[1] If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal.

Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον.

E-ÀN tais GLŌS-sais tōn an-THRŌ-pōn la-LŌ ke tōn an-GÉ-lōn, a-GÁ-pīn de mī É-khō, GÉ-go-na khal-KÒS ī-KHŌN ĪÍ KÝM-ba-lon a-la-LÁ-zon.

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[4] Love is patient, love is kind. It does not envy, it does not boast, it is not proud.

ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ, ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται,

hī a-GÁ-pī mak-ro-thy-MĪÍ, khrīs-TÉF-e-tai hī a-GÁ-pī, ŪÍ zī-LOÌ, hī a-GÁ-pī ŪÍ per-pe-RÉF-e-tai, ŪÍ phy-si-ŪÍ-tai,

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[5] it does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,

ŪK as-khī-mo-NĪÍS, ŪÍ zī-TĪÍ ta he-af-TĪS, ŪÍ par-ok-SÝN-e-tai, ŪÍ lo-GÍ-ze-tai to ka-KÓN,

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[6] Love does not delight in evil but rejoices with the truth.

οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ·

ŪÍ KHÉÍR-ei e-PÌ tī a-di-KÍ-a, syng-KHÉÍR-ei de tī a-lī-THĪÍ-a:

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[7] It always protects, always trusts, always hopes, always perseveres.

πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

PÁN-ta STÉ-gei, PÁN-ta pis-TÉF-ei, PÁN-ta el-PÍ-zei, PÁN-ta hy-po-MÉ-nei.

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[8] Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away.

ἡ ἀγάπη οὐδέποτε πίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται.

hī a-GÁ-pī ū-DÉ-po-te PÍP-tei. ĪÍ-te de pro-phī-TĪÍ-ai, ka-tar-gī-THĪÍ-son-tai: ĪÍ-te GLŌS-sai, PAF-son-tai: ĪÍ-te GNŌÍ-sis, ka-tar-gī-THĪÍ-se-tai.

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[13] And now these three remain: faith, hope and love. But the greatest of these is love.

νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

ny-NÌ de MÉ-nei PÍS-tis, el-PÍS, a-GÁ-pī, ta TRÍ-a TAŪ-ta: MĪÍ-zōn de TŪ-tōn hī a-GÁ-pī.

1 CORINTHIANS 15: THE RESURRECTION OF CHRIST AND THE DEAD

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

[3] For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures,

παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς,

pa-RÉ-dō-ka gàr hy-MĪN en PRŌ-tois, HÒ ke pa-RÉ-la-von, HÓ-ti Khri-STÒS a-PÉ-tha-nen hy-PÈR tōn ha-mar-ti-ŌN hī-MŌN ka-TÀ tas gra-PHÁS,

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[4] that he was buried, that he was raised on the third day according to the Scriptures,

καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς,

ke HÓ-ti e-TÁ-phī, ke HÓ-ti e-GÍÍ-ger-tai tī hī-MÉ-ra tī TRÍ-tī ka-TÀ tas gra-PHÁS,

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[20] But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep.

νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων.

ny-NÌ de Khri-STÒS e-GÍÍ-ger-tai ek nek-RŌN, a-par-KHÍÍ tōn ke-koi-mī-MÉ-nōn.

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[55] Where, O death, is your victory? Where, O death, is your sting?

ποῦ σου, θάνατε, τὸ νῖκος; ποῦ σου, θάνατε, τὸ κέντρον;

PŪ su, THÁN-a-te, to NÍÍ-kos? PŪ su, THÁN-a-te, to KÉN-tron?

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[57] But thanks be to God! He gives us the victory through our Lord Jesus Christ.

τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

tō de the-Ō KHÁ-ris tō di-DÓN-ti hī-MÍN to NÍÍ-kos di-À tū ky-RÍ-u hī-MŌN Yi-ī-SŪ Khri-STŪ.

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[58] Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.

ὥστε, ἀδελφοί μου ἀγαπητοί, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

HŌS-te, a-del-PHOÍ mu a-ga-pī-TOÍ, he-DRÍÍ-oi GÍ-nes-the, a-me-ta-KÍ-nī-toi, pe-ris-SÉF-on-tes en tō ÉR-gō tū ky-RÍ-u PÁN-to-te, ei-DÓ-tes HÓ-ti ho KÓP-os hy-MŌN ŪK ÉS-tin ke-NÒS en ky-RÍ-ō.

THE LETTER TO THE 2 CORINTHIANS

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2 CORINTHIANS 3: MINISTERS OF THE NEW COVENANT

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

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[17] Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία.

ho de KÝ-ri-os to PNÉV-MÁ É-stin: HŪ de to PNÉV-ma ky-RÍ-u, e-lef-the-RÍ-a.

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[18] And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.

hī-MĪÍS de PÁN-tes a-na-ke-ka-lym-MÉ-nō pro-SŌ-pō tīn DÓK-san ky-RÍ-u ka-top-tri-ZÓ-me-noi tīn af-TĪN ei-KÓ-na me-ta-mor-PHŪÍ-me-tha a-PÒ DÓK-sīs eis DÓK-san, ka-THÁP-er a-PÒ ky-RÍ-u PNÉV-ma-tos.

2 CORINTHIANS 4: TREASURE IN CLAY JARS

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

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[7] But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.

ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν·

É-kho-men de ton thī-sav-RÒN TŪ-ton en os-tra-KÍ-nois SKÉF-e-sin, HÍ-na hī hy-per-vo-LĪÍ tīs dy-NÁ-me-ōs ÍÍ tū the-ŪÍ ke mī ek-SÌ hī-MŌN:

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[17] For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all.

τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν,

to gàr pa-rav-TÍ-ka e-la-PHRÒN tīs THLÍP-se-ōs KATH' hy-per-vo-LĪN eis hy-per-vo-LĪN ai-ŌN-ni-on BÁR-os DÓK-sīs ka-ter-GÁ-ze-tai hī-MĪN,

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[18] So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal.

μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

mī sko-PŪN-tōn hī-MŌN ta vlep-ÓM-e-na AL-là ta mī vlep-ÓM-e-na: ta gàr vlep-ÓM-e-na PRÓS-kai-ra, ta de mī vlep-ÓM-e-na ai-ŌN-ni-a.

2 CORINTHIANS 5: THE MINISTRY OF RECONCILIATION

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

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[17] Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!

ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινά·

HŌS-te EÍ tis en Khri-STŌ, kai-NĪÍ KTÍ-sis: ta ar-KHÉÍ-a pa-RĪÍL-then, i-DŪ GÉ-go-nen kai-NÁ:

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[18] All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation:

τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς,

ta de PÁN-ta ek tū the-ŪÍ tū ka-tal-LÁK-san-tos hī-MÂS he-af-TŌ di-À Khri-STŪ ke DÓN-tos hī-MĪN tīn di-a-ko-NÍ-an tīs ka-tal-la-GĪS,

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[21] God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ.

ton mī GNÓN-ta ha-mar-TÍ-an hy-PÈR hī-MŌN ha-mar-TÍ-an e-POÍ-ī-sen, HÍ-na hī-MĪÍS ge-NŌÍ-me-tha di-kai-o-SÝ-nī the-ŪÍ en af-TŌ.

2 CORINTHIANS 12: PAUL'S THORN IN THE FLESH

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

[9] But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.

καὶ εἴρηκέν μοι· ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται. ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

ke ĪÍ-rī-KÉN moi: ar-KĪÍ SOI hī KHÁ-ris mu: hī gàr DÝ-na-mis en as-the-NĪÍA te-LŪÍT-tai. HĪÍ-dis-ta ŪN MÂL-lon kav-KĪÍ-so-mai en tais as-the-NĪÍI-ais mu, HÍ-na e-pi-skī-NŌÍ-sī ep' e-MÈ hī DÝ-na-mis tū Khri-STŪ.

[10] That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

di-Ò ev-do-KŌ en as-the-NĪÍI-ais, en HÝV-re-sin, en a-NÁN-kais, en di-ōg-MOIS ke ste-no-khō-RÍ-ais, hy-PÈR Khri-STŪ: HÓ-tan gàr as-the-NŌ, TÓ-te dy-na-TÓS ĪÍ-mi.

THE LETTER TO THE GALATIANS

GALATIANS 1: THE ONE TRUE GOSPEL

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

[1] Paul, an apostle — sent not from men nor by a man, but by Jesus Christ and God the Father, who raised him from the dead —

Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

PAF-los a-PÓS-to-los, ŪK ap' an-THRŌP-ōn ū-DÈ di' an-THRŌP-u AL-là di-À Yi-ī-SŪ Khri-STŪ ke the-ŪÍ pat-RÒS tū e-GĪÍ-ran-tos af-TÒN ek nek-RŌN,

[6] I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel —

Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον,

Thav-MÁZ-ō HÓ-ti HŪ-tōs ta-KHÉŌS me-ta-TÍ-thes-the a-PÒ tū ka-LÉ-san-tos hy-MÂS en KHÁ-ri-ti Khri-STŪ eis HÉ-te-ron ev-an-GÉ-li-on,

[8] But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse!

ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.

AL-là ke e-ÀN hī-MĪÍS ĪÍ ÁN-ge-los ek-SÌ ū-ra-NŪ ev-an-ge-LÍ-zī-tai hy-MĪN par' HÒ ev-ī-an-ge-li-SÁ-me-tha hy-MĪN, a-NÁ-the-ma ÉS-tō.

GALATIANS 2: JUSTIFICATION BY FAITH ALONE

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

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16 know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified.

εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ.

ei-DÓ-tes de HÓ-ti ŪÍ di-kai-ŪÍ-tai ÁN-thrō-pos ek-SÌ ÉR-gōn NÓ-mu e-ÀN mī di-À PÍS-te-ōs Yi-ī-SŪ Khri-STŪ, ke hī-MĪÍS eis Khri-STÒN Yi-ī-SŪN e-pis-TÉF-sa-men, HÍ-na di-kai-ō-THŌÍ-men ek PÍS-te-ōs Khri-STŪ ke ŪK ek-SÌ ÉR-gōn NÓ-mu, HÓ-ti ek-SÌ ÉR-gōn NÓ-mu ŪÍ di-kai-ō-THĪÍ-se-tai PÂ-sa SÀRKS.

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20 I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

Khri-STŌ sy-nes-TAF-rō-mai: ZŌ de ū-KÉ-ti e-GŌ, ZĪÍ de en e-MOÌ Khri-STÓS: HÒ de NŲN ZŌ en sar-KÍ, en PÍS-tei ZŌ tī tū yi-ŪÍ tū the-ŪÍ tū a-ga-PĪÍ-san-TÓS me ke pa-ra-DÓN-tos he-af-TÒN hy-PÈR e-MŪ.

GALATIANS 3: FAITH OR WORKS OF THE LAW

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

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13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: Cursed is everyone who is hung on a pole.

Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται· ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου,

Khri-STÒS hī-MÂS ek-sī-GÓR-a-sen ek tīs ka-TÁR-as tū NÓ-mu ge-NÓ-me-nos hy-PÈR hī-MŌN ka-TÁR-a, HÓ-ti GÉG-rap-tai: e-pi-ka-TÁR-a-tos PÂS ho kre-MÁM-e-nos e-PÌ KSÝ-lu,

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

πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.

PÁN-tes gàr yi-OÌ the-ŪÍ É-ste di-À tīs PÍS-te-ōs en Khri-STŌ Yi-ī-SŪ.

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27 for all of you who were baptized into Christ have clothed yourselves with Christ.

ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε·

HÓ-soi gàr eis Khri-STÒN e-vap-TÍS-thī-te, Khri-STÒN e-ne-DÝ-sas-the:

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

οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ.

ŪK ÉN-i Yi-ū-DÉ-os ū-DÈ HÉL-līn, ŪK ÉN-i DŪ-los ū-DÈ e-LÉF-the-ros, ŪK ÉN-i ÁR-sen ke THĪÍ-ly: PÁN-tes gàr hy-MĪÍS HĪÍS É-ste en Khri-STŌ Yi-ī-SŪ.

GALATIANS 4: SONS AND DAUGHTERS OF GOD

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

[4] But when the set time had fully come, God sent his Son, born of a woman, born under the law,

ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον,

HÓ-te de ĪL-then to PLĪ-rō-ma tū KHRÓN-u, ek-sa-PÉS-tei-len ho the-ÒS ton yi-ÒN af-TŪ, ge-NÓ-me-non ek gy-nai-KÓS, ge-NÓ-me-non hy-PÒ NÓ-mon,

[5] to redeem those under the law, that we might receive adoption to sonship.

ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν.

HÍ-na tūs hy-PÒ NÓ-mon ek-sa-go-RÁ-sī, HÍ-na tīn yi-o-the-SÍ-an a-po-LÁ-vō-men.

[6] Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, Abba, Father.

ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον· ἀββα ὁ πατήρ.

HÓ-ti DÉ É-ste yi-OÌ, ek-sa-PÉS-tei-len ho the-ÒS to PNÉV-ma tū yi-ŪÍ af-TŪ eis tas kar-DÍ-as hī-MŌN, KRÂZ-zon: AB-ba ho pa-TĪR.

GALATIANS 5: FREEDOM IN CHRIST AND THE FRUIT OF THE SPIRIT

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

[1] It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

Tī e-lef-the-RÍ-a hī-MÂS Khri-STÒS ī-lef-THE-rō-sen: STĪÍ-ke-te ŪN ke mī PÁ-lin zy-GŌ du-LĪÍ-as e-NÉ-khes-the.

[13] You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love.

ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

hy-MĪÍS gàr ep' e-lef-the-RÍ-a ek-LĪÍ-thī-te, a-del-PHOÍ: MÓ-non mī tīn e-lef-the-RÍ-an eis a-phor-MĪN tī sar-KÍ, AL-là di-À tīs a-GÁ-pīs du-LÉF-e-te al-LĪÍ-lois.

[22] But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness,

ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη χαρὰ εἰρήνη, μακροθυμία χρηστότης ἀγαθωσύνη, πίστις

ho de kar-PÒS tū PNÉV-ma-TÓS É-stin a-GÁ-pī kha-RÀ ei-RĪÍ-nī, mak-ro-thy-MÍ-a khrīs-TÓ-tīs a-ga-thō-SÝ-nī, PÍS-tis

[23] gentleness and self-control. Against such things there is no law.

πραΰτης ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

pra-ÝT-tīs en-KRÁ-tei-a: ka-TÀ tōn toi-ŪÍ-tōn ŪK ÉS-tin NÓ-mos.

GALATIANS 6: DOING GOOD TO ALL

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

[7] Do not be deceived: God cannot be mocked. A man reaps what he sows.

μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει·

mī pla-NÂS-the, the-ÒS ŪÍ myk-tī-RÍ-ze-tai: HÒ gàr e-ÀN SPĪÍ-rī ÁN-thrō-pos, TŪ-to ke the-RÍ-sei:

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14 May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται κἀγὼ κόσμῳ.

e-MOÌ de mī GÉ-noi-to kav-KHÂS-thai EI mī en tō stav-RŌ tū ky-RÍ-u hī-MŌN Yi-ī-SŪ Khri-STŪ, di' HŪ e-MOÌ KÓZ-mos es-TAF-rō-tai ka-GŌ KÓZ-mō.

THE LETTER TO THE EPHESIANS

EPHESIANS 1: SPIRITUAL BLESSINGS IN CHRIST

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

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1 Paul, an apostle of Christ Jesus by the will of God, To God's holy people in Ephesus, the faithful in Christ Jesus:

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ·

PAF-los a-PÓS-to-los Khri-STŪ Yi-ī-SŪ di-À the-LĪÍ-ma-tos the-ŪÍ tois ha-GÍ-ois tois ŪÍ-sin en E-FÉ-sō ke pis-TOIS en Khri-STŌ Yi-ī-SŪ:

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3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,

Ev-lo-gī-TÒS ho the-ÒS ke pa-TĪR tū ky-RÍ-u hī-MŌN Yi-ī-SŪ Khri-STŪ, ho ev-lo-GĪÍ-sas hī-MÂS en PÁ-sī ev-lo-GÍ-a pnev-ma-ti-KĪÍ en tois e-pur-a-NÍ-ois en Khri-STŌ,

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4 For he chose us in him before the creation of the world to be holy and blameless in his sight.

καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,

ka-THŌS ek-se-LÉK-sa-to hī-MÂS en af-TŌ prò ka-ta-vo-LĪS KÓZ-mu ĪÍ-nai hī-MÂS ha-GÍ-us ke a-MŌ-mus ka-te-NŌ-pi-on af-TŪ en a-GÁ-pī,

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7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace

ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ

en HŌÍ É-kho-men tīn a-po-LÝT-rō-sin di-À tū HÉ-ma-tos af-TŪ, tīn Á-phe-sin tōn pa-rap-tō-MÁ-tōn, ka-TÀ to PLŪÍ-tos tīs KHÁ-ri-tos af-TŪ

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[13] And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit,

ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,

en HŌÍ ke hy-MÍÍS, a-KŪ-san-tes ton LÓ-gon tīs a-lī-THĪÍ-as, to ev-an-GÉ-li-on tīs sō-tī-RÍ-as hy-MŌN, en HŌÍ ke pis-TÉF-san-tes e-sphra-GÍS-thī-te tō PNÉV-ma-ti tīs e-pan-ge-LÍ-as tō ha-GÍ-ō,

EPHESIANS 2: MADE ALIVE IN CHRIST; ONE IN CHRIST JESUS

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

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[1] As for you, you were dead in your transgressions and sins,

Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν,

Ke hy-MÂS ÓN-tas nek-RŪS tois pa-rap-TŌ-ma-sin ke tais ha-mar-TÍ-ais hy-MŌN,

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[4] But because of his great love for us, God, who is rich in mercy,

ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς,

ho de the-ÒS PLŪÍ-si-os ŌN en e-LÉ-ei, di-À tīn pol-LĪN a-GÁ-pīn af-TŪ HĪN ī-GÁ-pī-sen hī-MÂS,

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[8] For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God —

τῇ γὰρ χάριτί ἐστε σεσῳσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον·

tī gàr KHÁ-ri-TÍ É-ste se-sōis-MÉ-noi di-À PÍS-te-ōs: ke TŪ-to ŪK ek-SÌ hy-MŌN, the-ŪÍ to DŌÍ-ron:

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[9] not by works, so that no one can boast.

οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται.

ŪK ek-SÌ ÉR-gōn, HÍ-na mī tis kav-KHĪÍ-sī-tai.

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[10] For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

af-TŪ GÁR ÉZ-men POÍ-ī-ma, ktis-THÉN-tes en Khri-STŌ Yi-ī-SŪ e-PÌ ÉR-gois a-ga-THOIS HOIS pro-ī-TOÍ-ma-sen ho the-ÓS, HÍ-na en af-TOIS pe-ri-pa-TĪÍ-sō-men.

EPHESIANS 3: PAUL'S PRAYER FOR THE EPHESIANS

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

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[14] For this reason I kneel before the Father,

Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα,

TŪ-tu KHÁ-rin KÁMP-tō ta GÓ-na-TÁ mu pròs ton pa-TÉ-ra,

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[16] I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being,

ἵνα δῷ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,

HÍ-na DŌÍ hy-MĪN ka-TÀ to PLŪÍ-tos tīs DÓK-sīs af-TŪ dy-NÁ-mei kra-tai-ō-THĪÍ-nai di-À tū PNÉV-ma-tos af-TŪ eis ton ÉS-ō ÁN-thrō-pon,

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[17] so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love,

κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι,

ka-toi-KĪÍ-sai ton Khri-STÒN di-À tīs PÍS-te-ōs en tais kar-DÍ-ais hy-MŌN, en a-GÁ-pī er-ri-zō-MÉ-noi ke te-the-me-li-ō-MÉ-noi,

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[20] Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us,

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,

Tō de dy-na-MÉ-nō hy-PÈR PÁN-ta poi-ĪÍ-sai hy-per-ek-pe-ris-SŪ HŌN ai-TŪÍ-me-tha ĪÍ no-ŪÍ-men ka-TÀ tīn DÝ-na-min tīn e-ner-gū-MÉ-nīn en hī-MĪN,

EPHESIANS 4: UNITY AND MATURITY IN THE BODY OF CHRIST

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

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[4] There is one body and one Spirit, just as you were called to one hope when you were called;

ἓν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·

HÈN SŌ-ma ke HÈN PNÉV-ma, ka-THŌS ke ek-LĪÍ-thī-te en mi-Â el-PÍ-di tīs KLĪÍ-se-ōs hy-MŌN:

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[5] one Lord, one faith, one baptism;

εἷς κύριος, μία πίστις, ἓν βάπτισμα·

HĪÍS KÝ-ri-os, MÍ-a PÍS-tis, HÈN VÁP-tiz-ma:

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[6] one God and Father of all, who is over all and through all and in all.

εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.

HĪÍS the-ÒS ke pa-TĪR PÁN-tōn, ho e-PÌ PÁN-tōn ke di-À PÁN-tōn ke en PÂ-sin.

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[32] Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ἡμῖν.

GÍ-nes-the de eis al-LĪÍ-lus khrīs-TOÍ, ÉFS-plankh-noi, kha-ri-ZÓ-me-noi he-af-TOIS, ka-THŌS ke ho the-ÒS en Khri-STŌ e-kha-RÍ-sa-to hī-MĪN.

EPHESIANS 5: WALKING IN THE LIGHT

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

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[18] Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit,

καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,

ke mī me-THÝS-kes-the OÍ-nō, en HŌÍ É-stin a-sō-TÍ-a, AL-là plī-RŪÍ-sthe en PNÉV-ma-ti,

EPHESIANS 6: THE ARMOR OF GOD

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

[10] Finally, be strong in the Lord and in his mighty power.

Τοῦ λοιποῦ ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.

Tū loi-PŪ en-dy-na-MŪÍ-sthe en ky-RÍ-ō ke en tō KRÁ-tei tīs is-KHÝOS af-TŪ.

[11] Put on the full armor of God, so that you can take your stand against the devil's schemes.

ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου.

en-DÝ-sas-the tīn pa-nop-LÍ-an tū the-ŪÍ pròs to DÝ-nas-thai hy-MÂS STĪÍ-nai pròs tas me-tho-DĪÍ-as tū di-a-VÓ-lu.

[17] Take the helmet of salvation and the sword of the Spirit, which is the word of God.

καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα θεοῦ,

ke tīn pe-ri-ke-pha-LÉ-an tū sō-tī-RÍ-u DÉK-sas-the, ke tīn MÁ-khai-ran tū PNÉV-ma-tos, HÓ É-stin HRĪÍ-ma the-ŪÍ,

THE LETTER TO THE PHILIPPIANS

PHILIPPIANS 1: PAUL'S PRAYER AND JOY IN SUFFERING

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

[6] being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.

πεποιθὼς αὐτὸ τοῦτο ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ·

pe-poi-THŌS af-TÒ TŪ-to HÓ-ti ho e-nar-KSÁ-me-nos en hy-MĪN ÉR-gon a-ga-THÒN e-pi-te-LÉ-sei ÁKH-ri hī-MÉ-ras Khri-STŪ Yi-ī-SŪ:

[21] For to me, to live is Christ and to die is gain.

ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος.

e-MOÌ gàr to ZĪN Khri-STÒS ke to a-po-tha-NĪÍN KÉR-dos.

PHILIPPIANS 2: THE MIND OF CHRIST; THE HYMN TO CHRIST

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

[5] In your relationships with one another, have the same mindset as Christ Jesus:

Τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

TŪ-to phro-NĪÍTE en hy-MĪN HÒ ke en Khri-STŌ Yi-ī-SŪ,

[6] Who, being in very nature God, did not consider equality with God something to be used to his own advantage;

ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ,

HÒS en mor-PHĪÍ the-ŪÍ hy-PÁR-khōn ŪKH har-pag-MÒN hī-GĪÍ-sa-to to ĪÍ-nai Í-sa the-Ō,

[7] rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.

ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος·

AL-là he-af-TÒN e-KÉ-nō-sen mor-PHĪN DŪ-lu la-VŌN, en ho-moi-ŌÍ-ma-ti an-THRŌP-ōn ge-NÓ-me-nos:

[8] And being found in appearance as a man, he humbled himself by becoming obedient to death — even death on a cross!

καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

ke SKHĪÍ-ma-ti hev-re-THĪS hōs ÁN-thrō-pos e-ta-PĪÍ-nō-sen he-af-TÒN ge-NÓ-me-nos hy-PĪÍ-ko-os MÉKh-ri tha-NÁ-tu, tha-NÁ-tu de stav-RŪ.

[9] Therefore God exalted him to the highest place and gave him the name that is above every name,

διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα,

di-Ò ke ho the-ÒS af-TÒN hy-per-ÝP-sō-sen ke e-kha-RÍ-sa-to af-TŌ to Ó-no-ma to hy-PÈR PÂN Ó-no-ma,

[10] that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων,

HÍ-na en tō o-NÓ-ma-ti Yi-ī-SŪ PÂN GÓ-ny KÁMP-sī e-pur-a-NÍ-ōn ke e-pi-GĪÍ-ōn ke ka-takh-tho-NÍ-ōn,

[11] and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρός.

ke PÂ-sa GLŌS-sa ek-so-mo-lo-GĪÍ-sī-tai HÓ-ti KÝ-ri-os Yi-ī-SŪS Khri-STÒS eis DÓK-san the-ŪÍ pat-RÓS.

PHILIPPIANS 3: KNOWING CHRIST; PRESSING TOWARD THE GOAL

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

[8] What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ

ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα, ἵνα Χριστὸν κερδήσω

AL-là me-NŪN-ge ke hī-GŪÍ-mai PÁN-ta zī-MÍ-an ĪÍ-nai di-À to hy-pe-RÉK-hon tīs GNŌÍ-se-ōs Khri-STŪ Yi-ī-SŪ tū ky-RÍ-u mu, di' HÒN ta PÁN-ta e-zī-mi-Ō-THĪN, ke hī-GŪÍ-mai SKÝ-va-la, HÍ-na Khri-STÒN ker-DĪÍ-sō

[10] I want to know Christ — yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death,

τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,

tū GNŌÍ-nai af-TÒN ke tīn DÝ-na-min tīs a-na-STÁ-se-ōs af-TŪ ke koi-nō-NÍ-an pa-thī-MÁ-tōn af-TŪ, sym-mor-phi-ZÓ-me-nos tō tha-NÁ-tō af-TŪ,

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[13] Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead,

ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι· ἓν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,

a-del-PHOÍ, e-GŌ e-maf-TÒN ŪÍ lo-GÍ-zo-mai ka-tei-lī-PHÉ-nai: HÈN DÉ, ta MÈN o-PÍ-sō e-pi-lan-tha-NÓ-me-nos tois de ÉM-pros-then e-pek-tei-NÓ-me-nos,

PHILIPPIANS 4: PEACE AND CONTENTMENT

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

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[4] Rejoice in the Lord always. I will say it again: Rejoice!

Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.

KHÉÍR-e-te en ky-RÍ-ō PÁN-to-te: PÁ-lin e-RŌ, KHÉÍR-e-te.

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[6] Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God.

μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν θεόν.

mī-DÈN me-rim-NÂ-te, ALL' en pan-TÌ tī pros-ev-KHĪÍ ke tī de-ĪÍ-sei me-TÀ ev-kha-ris-TÍ-as ta ai-TĪÍ-ma-ta hy-MŌN gnō-ri-ZÉS-thō pròs ton the-ÓN.

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[7] And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

ke hī ei-RĪÍ-nī tū the-ŪÍ hī hy-pe-RÉ-khū-sa PÁN-ta NŪÍN phrūr-RĪÍ-sei tas kar-DÍ-as hy-MŌN ke ta no-ĪÍ-ma-ta hy-MŌN en Khri-STŌ Yi-ī-SŪ.

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[8] Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable — if anything is excellent or praiseworthy — think about such things.

τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἁγνά, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε·

to loi-PÓN, a-del-PHOÍ, HÓ-sa É-stin a-lī-THĪÍ, HÓ-sa sem-NÁ, HÓ-sa DÍ-kai-a, HÓ-sa hag-NÁ, HÓ-sa pros-phi-LĪÍ, HÓ-sa ÉF-phī-ma, EÍ tis a-re-TĪÍ ke EÍ tis ÉP-ai-nos, TAŪ-ta lo-GÍ-zes-the:

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[11] I am not saying this because I am in need, for I have learned to be content whatever the circumstances.

οὐχ ὅτι ἐπιθυμῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

ŪKH HÓ-ti e-pi-thy-MŌ to DÓ-ma, AL-là e-pi-zī-TŌ ton kar-PÒN ton ple-o-NÁ-zon-ta eis LÓ-gon hy-MŌN.

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[13] I can do all this through him who gives me strength.

πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.

PÁN-ta is-KHÝŌ en tō en-dy-na-MŪN-TÍ me.

THE LETTER TO THE COLOSSIANS

COLOSSIANS 1: THE SUPREMACY OF CHRIST; THE HYMN

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

[15] The Son is the image of the invisible God, the firstborn over all creation.

ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,

HÓS É-stin ei-KŌN tū the-ŪÍ tū a-o-RÁ-tu, prō-TÓ-to-kos PÁ-sīs KTÍ-se-ōs,

[16] For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him.

ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·

HÓ-ti en af-TŌ ek-TÍS-thī ta PÁN-ta en tois ū-ra-NOIS ke e-PÌ tīs GĪS, ta ho-ra-TÀ ke ta a-ó-ra-ta, ĪÍ-te THRÓN-oi ĪÍ-te ky-ri-ÓTĪ-tes ĪÍ-te ar-KHAÌ ĪÍ-te ek-sū-SÍ-ai: ta PÁN-ta di' af-TŪ ke eis af-TÒN ÉK-tis-tai:

[17] He is before all things, and in him all things hold together.

καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν,

ke af-TÓS É-stin prò PÁN-tōn ke ta PÁN-ta en af-TŌ sy-NÉS-tī-ken,

[18] And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων,

ke af-TÓS É-stin hī ke-pha-LĪÍ tū SŌ-ma-tos tīs ek-klī-SÍ-as: HÓS É-stin ar-KHĪÍ, prō-TÓ-to-kos ek tōn nek-RŌN, HÍ-na GÉ-nī-tai en PÂ-sin af-TÒS prō-TÉF-ōn,

[27] To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅ ἐστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης·

HOIS ī-THÉ-lī-sen ho the-ÒS gnō-RÍ-sai TÍ to PLŪÍ-tos tīs DÓK-sīs tū mys-tī-RÍ-u TŪ-tu en tois ÉTH-ne-sin, HÓ É-stin Khri-STÒS en hy-MĪN, hī el-PÌS tīs DÓK-sīs:

COLOSSIANS 2: FULLNESS IN CHRIST; FREEDOM FROM REGULATIONS

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

[9] For in Christ all the fullness of the Deity lives in bodily form,

ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,

HÓ-ti en af-TŌ ka-toi-KĪÍ PÂN to PLĪ-rō-ma tīs the-ÓTĪ-tos sō-ma-ti-KŌS,

[15] And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

a-pek-dy-SÁ-me-nos tas ar-KHÀS ke tas ek-sū-SÍ-as e-deig-MÁ-ti-sen en par-rī-SÍ-a thriam-VÉF-sas af-TŪS en af-TŌ.

COLOSSIANS 3: PUTTING ON THE NEW SELF

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

[1] Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God.

Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος·

EI ŪN sy-nī-GÉR-thī-te tō Khri-STŌ, ta ÁN-ō zī-TÎÍ-te, HŪ ho Khri-STÓS É-stin en dek-si-Â tū the-ŪÍ ka-THÎ-me-nos:

[3] For you died, and your life is now hidden with Christ in God.

ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ·

a-pe-THÁN-e-te GÁR, ke hī zō-ÎÍ hy-MŌN KÉK-ryp-tai SÝN tō Khri-STŌ en tō the-Ō:

[16] Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts.

ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς ὕμνοις ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ·

ho LÓ-gos tū Khri-STŪ e-noi-KÎÍ-tō en hy-MÎN plū-SÍ-ōs en PÁ-sī so-PHÍ-a di-DÁS-kon-tes ke nu-the-TŪN-tes he-af-TŪS psal-MOIS HÝM-nois ō-DĀÍS pnev-ma-ti-KĀÍS en KHÁ-ri-ti ÁÍ-don-tes en tais kar-DÍ-ais hy-MŌN tō the-Ō:

[17] And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

καὶ πᾶν ὅ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.

ke PÂN HÓ ti e-ÀN poi-ÎÍ-te en LÓ-gō ÎÍ en ÉR-gō, PÁN-ta en o-NÓ-ma-ti ky-RÍ-u Yi-ī-SŪ, ev-kha-ris-TŪN-tes tō the-Ō pat-RÌ di' af-TŪ.

THE LETTER TO THE 1 THESSALONIANS

1 THESSALONIANS 4: LIVING TO PLEASE GOD; THE DAY OF THE LORD

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

[13] Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope.

Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

ŪÍ THÉ-lo-men de hy-MÂS ag-no-ÍÍN, a-del-PHOÍ, pe-RÌ tōn koi-mō-MÉ-nōn, HÍ-na mī ly-PÍÍS-the ka-THŌS ke hoi loi-POÌ hoi mī É-khon-tes el-PÍ-da.

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[16] For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.

ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,

HÓ-ti af-TÒS ho KÝ-ri-os en ke-LÉFS-ma-ti, en phō-NÍÍ ar-khang-GÉ-lu ke en SÁL-pin-gi the-ŪÍ, ka-ta-VÍÍ-se-tai ap' ū-ra-NŪ, ke hoi nek-ROÌ en Khri-STŌ a-na-STÍÍ-son-tai PRŌ-ton,

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1 THESSALONIANS 5: THE DAY OF THE LORD; FINAL INSTRUCTIONS

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

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[16] Rejoice always,

Πάντοτε χαίρετε,

PÁN-to-te KHÉÍR-e-te,

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[17] pray continually,

ἀδιαλείπτως προσεύχεσθε,

a-di-a-LŪÍP-tōs pros-ÉF-khes-the,

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[18] give thanks in all circumstances; for this is God's will for you in Christ Jesus.

ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

en pan-TÌ ev-kha-ris-TÍÍTE: TŪ-to gàr THÉ-lī-ma the-ŪÍ en Khri-STŌ Yi-ī-SŪ eis hy-MÂS.

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[23] May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.

αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη·

af-TÒS de ho the-ÒS tīs ei-RÍÍ-nīs ha-gi-Á-sai hy-MÂS ho-lo-te-LÍÍs, ke ho-LÓK-lī-ron hy-MŌN to PNÉV-ma ke hī psy-KHĪ ke to SŌ-ma a-MÉM-ptōs en tī pa-rū-SÍ-a tū ky-RÍ-u hī-MŌN Yi-ī-SŪ Khri-STŪ tī-rī-THÍÍ-ī:

THE LETTER TO THE 2 THESSALONIANS

2 THESSALONIANS 2: THE MAN OF LAWLESSNESS

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

15 So then, brothers and sisters, stand firm and hold fast to the teachings we passed on to you, whether by word of mouth or by letter.

ἄρα οὖν, ἀδελφοί, στήκετε καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

ÁR-a ŪN, a-del-PHOÍ, STĪÍ-ke-te ke kra-TĪÍTE tas pa-ra-DÓ-seis HÀS e-di-DÁKh-thī-te ĪÍ-te di-À LÓ-gu ĪÍ-te di' e-pis-to-LĪS hī-MŌN.

THE LETTER TO THE 1 TIMOTHY

1 TIMOTHY 2: INSTRUCTIONS ON PRAYER

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

5 For there is one God and one mediator between God and mankind, the man Christ Jesus,

εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,

HĪÍS gàr the-ÓS, HĪÍS ke me-SÍ-tīs the-ŪÍ ke an-THRŌP-ōn, ÁN-thrō-pos Khri-STÒS Yi-ī-SŪS,

6 who gave himself as a ransom for all people. This has now been witnessed to at the proper time.

ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις·

ho DŪS he-af-TÒN an-TÍ-lyt-ron hy-PÈR PÁN-tōn, to mar-TÝ-ri-on kai-ROIS i-DÍ-ois:

1 TIMOTHY 3: QUALIFICATIONS FOR OVERSEERS AND DEACONS

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

16 Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.

καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

ke ho-mo-lo-gū-MÉ-nōs MÉ-ga É-stin to tīs ev-se-VĪÍ-as mys-TĪÍ-ri-on: HÒS e-pha-ne-RŌ-thī en sar-KÍ, e-di-kai-Ō-thī en PNÉV-ma-ti, ŌPH-thī an-GÉ-lois, e-kī-RÝKH-thī en ÉTH-ne-sin, e-pis-TÉF-thī en KÓZ-mō, a-ne-LĪÍM-phthī en DÓK-sī.

1 TIMOTHY 6: GODLINESS WITH CONTENTMENT

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

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[6] But godliness with contentment is great gain.

ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας·

É-stin de po-riz-MÒS MÉ-gas hī ev-SÉ-vei-a me-TÀ af-tar-KĪÍ-as:

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[12] Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses.

ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

a-gō-NÍ-zu ton ka-LÒN a-GŌ-na tīs PÍS-te-ōs, e-pi-la-BŪ tīs ai-ō-NÍ-u zō-ĪS eis HĪN ek-LĪÍ-thīs ke hō-mo-LÓ-gī-sas tīn ka-LĪN ho-mo-lo-GÍ-an e-NŌ-pi-on pol-LŌN mar-TÝ-rōn.

THE LETTER TO THE 2 TIMOTHY

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2 TIMOTHY 1: GUARD THE GOOD DEPOSIT

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

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[7] For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.

οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

ŪÍ gàr É-dō-ken hī-MĪN ho the-ÒS PNÉV-ma dei-LÍ-as, AL-là dy-NÁ-me-ōs ke a-GÁ-pīs ke sō-phro-niz-MŪ.

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[12] That is why I am suffering as I am. Yet this is no cause for shame, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him until that day.

δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

di' HĪN ai-TÍ-an ke TAŪ-ta PÁS-khō, ALL' ŪK e-pais-KHÝN-o-mai: OÌ-da gàr HŌÍ pe-PÍS-tef-ka, ke PÉP-eis-mai HÓ-ti dy-na-TÓS É-stin tīn pa-ra-THĪÍ-kīn mu phy-LÁK-sai eis e-KĪÍ-nīn tīn hī-MÉ-ran.

2 TIMOTHY 2: THE APPROVED WORKER

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

[15] Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.

σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

SPŪÍ-da-son se-af-TÒN DÓK-i-mon pa-ra-STĪÍ-sai tō the-Ō, er-GÁ-tīn a-ne-PÉS-khyn-ton, or-tho-to-MŪN-ta ton LÓ-gon tīs a-lī-THĪÍ-as.

2 TIMOTHY 3: GODLESSNESS IN THE LAST DAYS; SCRIPTURE'S AUTHORITY

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

[16] All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,

πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,

PÂ-sa gra-PHĪ the-ÓP-nefs-tos ke ō-PH-él-i-mos pròs di-das-ka-LÍ-an, pròs e-leg-MÓN, pròs e-pa-NÓR-thō-sin, pròs pai-DĪÍ-an tīn en di-kai-o-SÝ-nī,

[17] so that the servant of God may be thoroughly equipped for every good work.

ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

HÍ-na ÁR-ti-os ĪÍ ho tū the-ŪÍ ÁN-thrō-pos, pròs PÂN ÉR-gon a-ga-THÒN ek-sīr-tiz-MÉ-nos.

2 TIMOTHY 4: PAUL'S FINAL CHARGE AND FAREWELL

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

[2] Preach the word; be prepared in season and out of season; correct, rebuke and encourage — with great patience and careful instruction.

κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

KĪÍ-ryk-son ton LÓ-gon, e-PÍS-tī-thi ev-KÉR-ōs a-KÉR-ōs, É-lenk-son, e-pi-TÍ-mī-son, pa-ra-KÁ-le-son, en PÁ-sī mak-ro-thy-MÍ-a ke di-da-KHĪÍ.

[7] I have fought the good fight, I have finished the race, I have kept the faith.

τὸν καλὸν ἀγῶνα ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·

ton ka-LÒN a-GŌ-na ī-GŌ-niz-mai, ton DRÓ-mon te-TÉ-le-ka, tīn PÍS-tin te-TĪÍ-rī-ka:

[8] Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day — and not only to me, but also to all who have longed for his appearing.

λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.

loi-PÒN a-PÓK-ei-TAÍ moi ho tīs di-kai-o-SÝ-nīs STÉ-pha-nos, HÒN a-po-DŌÍ-sei moi ho KÝ-ri-os en e-KĪÍ-nī tī hī-MÉ-ra, ho DÍ-kai-os kri-TĪS, ŪÍ MÓ-non de e-MOÌ AL-là ke PÂ-sin tois ī-ga-pī-KÓ-sin tīn e-pi-PHÁ-nei-an af-TŪ.

THE LETTER TO THE TITUS

TITUS 2: SOUND DOCTRINE AND GODLY LIVING

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

[11] For the grace of God has appeared that offers salvation to all people.

ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις,

e-pe-PHÁ-nī gàr hī KHÁ-ris tū the-ŪÍ sō-TĪÍ-ri-os PÂ-sin an-THRŌP-ois,

[13] while we wait for the blessed hope — the appearing of the glory of our great God and Savior, Jesus Christ,

προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

pros-de-KHÓ-me-noi tīn ma-ka-RÍ-an el-PÍ-da ke e-pi-PHÁ-nei-an tīs DÓK-sīs tū me-GÁ-lu the-ŪÍ ke sō-TĪÍR-os hī-MŌN Yi-ī-SŪ Khri-STŪ,

[14] who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

HÒS É-dō-ken he-af-TÒN hy-PÈR hī-MŌN, HÍ-na lyt-RŌÍ-sī-tai hī-MÂS a-PÒ PÁ-sīs a-no-MÍ-as ke ka-tha-RÍ-sī he-af-TŌ la-ÒN pe-ri-ŪÍ-si-on, zī-lō-TÌN ka-LŌN ÉR-gōn.

TITUS 3: DOING GOOD; SAVED BY GRACE

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

[4] But when the kindness and love of God our Savior appeared,

ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ,

HÓ-te de hī khrīs-TÓ-tīs ke hī phi-lan-thrō-PÍ-a e-pe-PHÁ-nī tū sō-TĪÍR-os hī-MŌN the-ŪÍ,

[5] he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewing by the Holy Spirit,

οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,

ŪK ek-SÌ ÉR-gōn tōn en di-kai-o-SÝ-nī HÀ e-poi-ĪÍ-sa-men hī-MĪÍS AL-là ka-TÀ to af-TŪ ÉL-e-os É-sō-sen hī-MÂS di-À lū-TRŪÍ pa-lin-ge-ne-SÍ-as ke a-na-kai-NŌ-se-ōs PNÉV-ma-tos ha-GÍ-u,

THE LETTER TO THE PHILEMON

PHILEMON: A PLEA FOR ONESIMUS

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

[1] Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and fellow worker —

Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν

PAF-los DÉZ-mi-os Khri-STŪ Yi-ī-SŪ ke Ti-MÓ-the-os ho a-del-PHÒS Phi-LĪ́-mo-ni tō a-ga-pī-TŌ ke sy-ner-GŌ hī-MŌN

[8] Therefore, although in Christ I could be bold and order you to do what you ought to do,

Διό, πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον,

Di-Ò, pol-LĪN en Khri-STŌ par-rī-SÍ-an É-khōn e-pi-TÁS-sein SOI to a-NĪ́-kon,

[9] yet I prefer to appeal to you on the basis of love. It is as none other than Paul — an old man and now also a prisoner of Christ Jesus —

διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης νυνὶ δὲ καὶ δέσμιος Χριστοῦ Ἰησοῦ·

di-À tīn a-GÁ-pīn MÂL-lon pa-ra-ka-LŌ, toi-ŪÍ-tos ŌN hōs PAF-los pres-VÝ-tēs ny-NÌ de ke DÉZ-mi-os Khri-STŪ Yi-ī-SŪ:

[10] that I appeal to you for my son Onesimus, who became my son while I was in chains.

παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς, Ὀνήσιμον,

pa-ra-ka-LŌ se pe-RÌ tū e-MŪ TÉK-nu, HÒN e-GÉN-nī-sa en tois dez-MOIS, O-NĪ́-si-mon,

[15] Perhaps the reason he was separated from you for a little while was that you might have him back forever —

τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς,

TÁ-kha gàr di-À TŪ-to e-khō-RÍS-thī pròs HŌ-ran, HÍ-na ai-ŌN-ni-on af-TÒN a-PÉ-khēs,

[16] no longer as a slave, but better than a slave, as a dear brother. He is very dear to me but even dearer to you, both as a fellow man and as a brother in the Lord.

οὐκέτι ὡς δοῦλον ἀλλὰ ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ.

ū-KÉ-ti hōs DŪ-lon AL-là hy-PÈR DŪ-lon, a-del-PHÒN a-ga-pī-TÓN, MÁL-lis-ta e-MOÍ, PÓ-sō de MÂL-lon SOÌ ke en sar-KÌ ke en ky-RÍ-ō.

[25] The grace of the Lord Jesus Christ be with your spirit.

Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

Hī KHÁ-ris tū ky-RÍ-u Yi-ī-SŪ Khri-STŪ me-TÀ tū PNÉV-ma-tos hy-MŌN.